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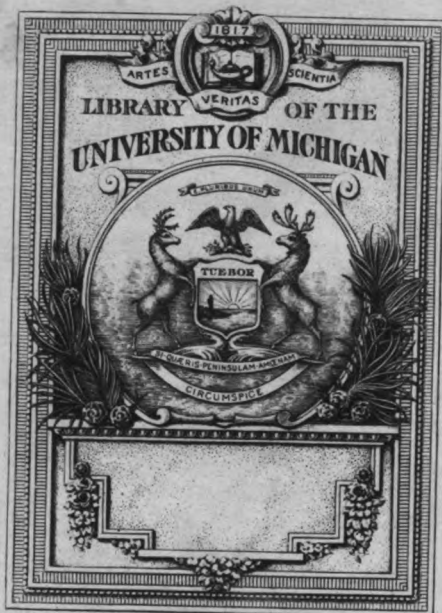
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**THE CATHOLIC UNIVERSITY OF AMERICA
STUDIES IN AMERICAN CHURCH HISTORY**

Vol. III

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Its Foundation, Organization and Success

(1822-1922)

By

EDWARD JOHN HICKEY, S.T.B., M.B.A. (Harvard)

A DISSERTATION

**SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC
UNIVERSITY OF AMERICA IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE
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PREFACE

The American Church History Seminar at the Catholic University of America is not principally an informational course of study but a training ground in historical research by personal work on the part of the student guided by the professor. The work done comprises an introduction to the study of ecclesiastical history together with a special subject of research for each student. In this seminar the sources and materials for the study of American Church history necessarily receive special attention.

During my first year at the University, Dr. Guilday drew my attention to the study of those Foreign Mission societies which had so liberally contributed to the Church of the United States, and to their published collections of sources which were rich in historical material for our Church.

Since 1915, the Director of the Seminar has had the plan in mind of encouraging some of the students to devote themselves to a study of these published collections, and also to research-study in the archives of these Societies. His research year in the Archives of Propaganda impressed upon him the necessity of similar researches in the Archives of the Society for the Propagation of the Faith of Lyons and Paris, and in those of the Leopoldine Association of Vienna and the Ludwig-Missionsverein of Munich.

As a member of the Seminar during the scholastic year (1919-1920), and as Dr. Guilday's companion in Europe during the long vacation of 1920, I had splendid opportunities of following out his plan. Before departing, I consulted Mgr. Freri, the American Delegate of the Society for the Propagation of the Faith. I found him in cordial sympathy with the project, and he provided me with a letter to M. Alexandre Guasco, the General Secretary of the Central Council at Paris. I called upon M. Guasco in June, 1920, and was

received with his customary urbanity. He permitted me to study in the office of the Central Council and facilitated my work with his direction which was of special value by virtue of his long acquaintance with the activities of the Society.

The *Annales de la Propagation de la Foi*, which have been published since the foundation of the Society in 1822, contain a very extensive collection of letters dealing with the Church in the United States. It was quite natural that these published documents should be studied first; and this study impressed upon me the fact that the unpublished material for any diocese in the United States or, indeed, for all the dioceses, was much more vast than scholars realize. At an early date I expressed this conviction to the General Secretary, but owing to various difficulties which arose I did not succeed in obtaining access to the unpublished documents until after the New Year, 1921.

Once begun on the work of sifting all this unpublished material, the subject became more difficult of treatment; for no one scholar could copy all the correspondence of the American bishops to the Society during the last hundred years. It would take an experienced secretary at least three years to copy all this material.

At first the *dossiers* containing the letters from the American dioceses were studied in alphabetical order. Later, this plan was abandoned in favor of the *dossiers* containing the letters from the fourteen American archdioceses, together with those from other dioceses evidently of considerable importance, either by virtue of their connection with the foundation of the Society or the length of years in which they had received aid from the Society, or on account of the conspicuous importance of some of their bishops.

Later, it developed that the correspondence from America before the years 1832-1838 did **not exist** in the Paris Archives. Hence the necessity arose of visiting Lyons with the hope of finding this material there. Owing to the danger that these archives would be confiscated by the Government at the time of the Associations Cultuelles (1906), all the documents had

been packed in cases and shipped to Fribourg, Switzerland, where they still remained.

With gracious co-operation, M. Valerian Groffier, General Secretary of the Central Council of Lyons, was kind enough to go to Fribourg for the express purpose of finding this material for my thesis. The result was that I have the most important documents from 1822 to 1838, which have never been published in the *Annales*. Monseigneur Béchetoille, President of the Central Council of Lyons, gave me copies of valuable documents concerning Pauline-Marie Jaricot and the foundation of the Society.

After these letters had been procured, however, it became evident that additional material might be located in the archives of the Superior Council. These archives disappeared in the Revolution of 1830, and no trace of them remains. In order clearly to establish the relationship between the Society and the Sacred Congregation de Propaganda Fide it was necessary to visit Rome where Cardinal Van Rossum, the Prefect of the Congregation, made it possible for me to procure all the important data on this point.

From the outset, the plan had been to treat the Society's foundation, organization, administration and accomplishments in the world in an introductory chapter, and to confine to the body of the work the story of those results which could be traced to the financial aid the Society had given to the dioceses of the United States. The large number of dioceses which had received assistance from the Society and the length of years over which this assistance was distributed, together with the impossibility of transcribing all the documents regarding these dioceses rendered this plan far too extensive. Some limitation had to be devised. A geographical limitation was not satisfactory, because there could be very little connection between the story of the foundation of the Society and its results in any restricted part of the United States. A limit in time also involved a lack of proportion in the work, since there was a dearth of material for some dioceses and a

large quantity for others. A suitable *terminus ad quem* might necessitate the selection of the First Plenary Council of Baltimore (1852), but this would require too lengthy a work for a doctoral dissertation. Even the arbitrary time limit of the first ten years involved many of these difficulties.

It was found necessary, before treating the results of the Society's contribution to America, to endeavor critically to clear up the mooted questions connected with the foundation of the Society. In addition to this, its end, its means, its organization, its development through the encouragement and cooperation of the Holy See and the Episcopate, its accomplishments in evangelization, in education and in works of charity, and its services to civilization and science, together with its allied activities, required a great deal of detailed exposition.

Moreover, coming as it does, in the centenary year of the Society, it was found desirable to give in these pages a general conspectus of the Society's accomplishments in the five continents of the world, and to postpone until later the story of its contribution to the American Church.

Grateful acknowledgment is due to Rev. Dr. Peter Guilday, my major professor, to whom I owe my historical training. It was only by virtue of his generous counsel, his direction and assistance, that I was enabled to complete this essay.

Special thanks are due to Monsignor Freri, whose kind encouragement and cooperation were necessary at every stage of the research and the composition.

In Paris the Central Council of the Society has for some forty years been under the direction of M. Alexandre Guasco, the General Secretary. Undoubtedly, this gentleman is better acquainted with every detail in connection with the history of this Society than any man living. After all these years of self-sacrificing service to the missionary cause, during which he has published a number of books on the subject, M. Guasco was the one person capable of directing this work. No doubt I caused a considerable amount of labor and

worry to M. Guasco by my many months of work in his office. In the archives there were so many documents which had to be located and examined that a great deal of labor was involved. For all his courtesy I am deeply grateful.

Monseigneur Odelin, the President of the Central Council of Paris, as well as M. L. Gelineur, M. Huffer and the Curé of St. Sulpice, who are members of this Council, are also deserving of my thanks.

A very particular expression of appreciation is due to Bishop Alfred Baudrillart, Rector of the Institut Catholique de Paris, Membre de l'Académie, who assisted me in gaining admission to the Society's archives; also to M. Louis Veuillot, who was ever ready and eager to aid me in any way in his power. The mere statement that I was living with the Veuillot family was often sufficient endorsement to obtain special consideration in my researches. M. Gaston Lacoïn displayed a marked interest in the work and often aided it by his wise direction.

Professor Berger, of the École des Chartes, Membre de l'Institut, and the Secretary of the American Legation, and Mr. Hearn, head of the activities of the Knights of Columbus in France, aided me by their interest in the work.

Mlle. Violette Louzier, who for ten months labored conscientiously in the Archives of the Society in Paris and Lyons in translating and transcribing documents, is deserving of very special gratitude; her proficiency in English proved most helpful.

At Rome Monsignor O'Hern, Rector of the American College, took a cordial interest in my work. He advised me to consult Father Thomas Hughes, S. J., who has labored for some twenty years in the Roman Archives, and also to obtain an audience with Cardinal Van Rossum. The Cardinal Prefect of Propaganda listened very attentively to my request and only desired to be reassured in respect to my motive. Being satisfied with my purpose, he referred me to the Archivists of Propaganda, and I was permitted to study in the archives, although they were closed for the summer, and also

to have photographed or copied any documents I might desire, after my departure. I wish to express my heartfelt gratitude to His Eminence Cardinal Van Rossum for his courtesy and kindness in thus permitting me to obtain access to much valuable source-material.

Father André assisted me in obtaining information, and Father Havey, Rector of the Sulpician Seminary at Washington, has aided me constantly by his counsel and advice.

In Louvain, Father De Ghellink, Librarian of the Jesuit House of Study, very kindly put all the books and collections in the library at my disposal. In Paris, Father Foley, C. M., arranged for me to have access to the *Annales de la Congregation de la Mission*.

I have the pleasure of adding a word here to express my sincere gratitude to the professors of the Catholic University of America for their direction in my graduate work.

CHAPTER I

THE HISTORICAL BACKGROUND

The Society for the Propagation of the Faith may be defined as an organization authorized by the Church for the purpose of maintaining and developing the Catholic Missions which have been established among non-Catholics throughout the world.

The object of the Society for the Propagation of the Faith is as old as the Church itself. In its actual form, however, the great French organization is but one hundred years old. In an account written some eighty years ago by Frederic Ozanam, who was at that time the Editor of the Society's *Annales*, we read that the beginnings of the "Oeuvre de la Propagation de la Foi" were, like so many Christian institutions, insignificant and obscure. Divine Providence, Ozanam says, often so prepares these beginnings that no one person can claim authorship and no human name receive the glory, since "He conceals and distributes their sources like those of large rivers of which it cannot be told from what stream they flow."¹ One of the chief difficulties in describing the origin of the Society for the Propagation of the Faith is the problem of ascertaining to whom, among those who had an actual share in its foundation, the major portion of the credit should be given.

1. *Notice sur l'Oeuvre la Propagation de la Foi*, in the *Mélanges* of FREDERIC OZANAM, t. II, pp. 23-26, Paris 1872; Cf. *Annales*, t. XLIV (1872), pp. 157-166; t. LII pp. 147-153; FRERI, *The Society for the Propagation of the Faith and the Catholic Missions*. New York, 1912, p. 5; FRERI, *The Society for the Propagation of the Faith and the Catholic Missions* in *Annals*, vol. LXXXV, March-April, 1922, p. 44. HENRION, *Histoire Générale des Missions Catholiques*, t. II, pt. ii, pp. 675, Lyons, 1850. LOUVET, *Les Missions Catholiques au XIX Siècle* p. 1a, Lyons, Paris, 1894.

As the years went by during the century of the Society's activity (1822-1922), the end and the purposes of the work naturally assumed broader and at the same time more detailed outlines. This fact makes it somewhat difficult to define in a few words the purpose of the Society. For example, in the original rules of 1822, we find the object of the Society defined as follows: "It has for its object to extend the Society of the Catholic faithful by aiding, by all the means in its power, the missionaries entrusted with spreading the light of the Faith in the foreign nations of the world." In the revised rules of 1834 we read that the purpose of the Society is given as assistance by prayer and alms to Catholic missionaries entrusted with the preaching of the Gospel in the lands "beyond the seas."

To reach a definition of strict accuracy special prominence must be given to the means which have been used from the beginning of the Society: namely, prayer and the offerings of the faithful in every part of the world. The definition of the Society, which finds a permanent place in its official publications, is as follows:

L'Oeuvre de la Propagation de la Foi est une oeuvre catholique ayant pour but d'aider, par la prière et les offrandes des fidèles, au maintien et au développement des missions catholiques dans les pays hérétiques, schismatiques, et infidèles.²

The birthday for the Society for the Propagation of the Faith was May 3, 1822. Consequently, this present year chronicles the rounding-out of a century of successful activity on the part of the Society.

2. *Extrait du Règlement de l'Association de la Propagation de la Foi* in the *Annales*, t. I, fasc. iii, p. 30; *ibid* t. I, fasc. VI, p. 93.

3. Supplement to *Annales*, t. VII, fasc. XXXVI, pp. 1-4.

4. Cf. *L'Oeuvre de la Propagation de la Foi; Dix Années d'Apostolat dans les Missions* (1898-1907), p. 5, Paris, 1908; *Propagation of the Faith* in the *Catholic Encyclopedia*, vol. XII, p. 461. The Society for the Propagation of the Faith is an international association for the assistance by prayers and alms-giving of Catholic missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and non-Catholic countries. Cf. *Prospectus* of the Oeuvre, printed in Lyons, May, 1835, quoted by GUASCO, *L'Oeuvre de la Propagation de la Foi*, p. 15, 1911. This Society has for its object to procure for men eternal salvation, to substitute civilization for barbarism and to relieve innumerable misfortunes.

The fact that this year, 1922, is the tercentenary of the foundation of the Sacred Congregation de Propaganda Fide, brings into bold relief the splendid history of what has been done in its past by the Church for the propagation of the Gospel. It is worthy of note that very often the Sacred Congregation and the Society are confused in the minds of some historians.⁵ There is without doubt an intimate relationship between these two organizations. The one which now is celebrating the three hundredth anniversary of its organization is naturally of greater importance, both because of its longer period of activity, and because it is one of the official ministries of the Church for the purpose of spreading the Faith. The principal end of the Congregation was to reconquer, by spiritual means—that is, by prayers and good works, by preaching and by catechising—the countries that had been lost to the Church through the Protestant revolt of the sixteenth century, and to organize into one compact corps the missionaries and the missionary enterprises necessary for this purpose. The Sacred Congregation had been in existence for two centuries when the Society for the Propagation of the Faith was founded; and the Holy See perceived in the French Society another, and as it has proved to be, a most important means of carrying out its great design. The Society, therefore, must not be confounded with the Sacred Congregation, although they bear similar names. To the credit of the French Society it may be said that without its assistance during the past hundred years the Sacred Congregation would have been seriously hampered in the work of directing, super-

5. Cf. GUILDAY, *The Sacred Congregation de Propaganda Fide* in the *Catholic Historical Review*, vol. VI, pp. 478-494, where a complete bibliography of Propaganda will be found. FRERI, *The Society, etc.*, p. 11, 1912; GUASCO, *Catholiques de France*, pp. 9-10, Lyons; GENNEVOISE, *La Propaganda* in the *Missions Catholiques*, 1874, t. VI, pp. 410-412, 427-430, 439-441, 450-452, 476, 487-488. LE BOY, *La Propaganda* in the *Missions Catholiques*, t. XXXVII, pp. 4-5, 15-17, 27-29, 44-47; HENRION, *op. cit.*, t. II, part i, pp. 245, et seq; LOUVET, *op. cit.*, pp. 22a-26a; *L'Oeuvre de la Propagation de la Foi*, pp. 106-108, Lyons, 1898.

vising and assisting the missionaries in those lands where heresy, schism and infidelity prevail.

We can well understand that many papal documents have come from Rome in praise of the French Society. It has been enriched with spiritual favors by every Pope who has reigned over the Church during the past hundred years. On December 3, 1880, for example, Pope Leo XIII signalized the activity of the Society by praising the abundant harvest it has made during its existence and the great Pope mentions in particular the cooperation between the Society and the Sacred Congregation in sustaining the work of the missionaries throughout the world. The Sacred Congregation from the beginning divided its work into two sections; one for the Missions of the Latin Rite and those of the Oriental Rites, and one for the maintenance of both. It is consequently the supreme missionary organization in the Church of God. The Society of the Propagation of the Faith has become, in the course of the past hundred years, its greatest auxiliary in this work.* Both have the world as their field of action; both receive monetary assistance from the faithful in all parts of the world; both assist the Missions wherever that assistance is necessary; but the Sacred Congregation, being one of the central administrative bodies of the Holy See, is the superior organization and retains the supreme administration of the missionary field. The highest honor conferred upon the Society for the Propagation of the Faith came in 1840, when Gregory XVI by the *Probe nostis* placed the Society in the rank of Universal Catholic Institutions, thus raising the Society to an eminence in the Church second only to the Sacred Congregation de Propaganda Fide.' As an international Catholic organization, with its home in Lyons and Paris, the Society for the Propagation of the Faith has

6. LEO XIII, Encyclical Letter *Sancta Dei Civitas*, of Dec. 3, 1880 in the *Annales*, t. LIII, pp. 79-94: *Missions Catholiques*, t. XII, pp. 613-618, 1880.

7. *Annales*, t. XII, pp. 603-615.

been one of the strongest bonds of union among the faithful of all nations during the century that has just passed.

To describe the activities and the accomplishments of the Society during the hundred years of its existence, the historian naturally will first seek for that history in the accounts published by the Society itself.* As we peruse these documents, one fact is common to them all: The work of the Society is viewed not as the result of a modern movement towards centralizing missionary endeavor, but is considered to be the culmination of all the missionary activity in the past history of the Church. For this reason those who have written concerning the Society trace its origin to the very beginning of the Church.

The work of spreading the Faith is as old as Christianity; and there is no exaggeration on the part of these writers when they find in the charge given by Christ to the Apostles: *Go ye into the whole world, and preach the Gospel to every creature*—the actual beginning of the institution known as the Society for the Propagation of the Faith. In the various *Notices* about the Society published in the *Annales*, in the official reports published at various times during the past hundred years, and in the short history of the Society by the present General Secretary, M. Alexandre Guasco, the entire history of the Propagation of the Faith from the time of Christ down to the foundation is regarded, and with historical justice, as a preparation for the Society itself.⁸

The great French Dominican, Monsabré, in a sermon preached at Lyons on March 20, 1891, in the name of the Society for the Propagation of the Faith, has given a permanent form to this idea.⁹ He has divided the epoch preceding the actual foundation of the Society into three periods. The

8. In the final chapter of this work entitled *Critical Essay on the Sources*, these publications are described in detail.

9. GUASCO, *L'Oeuvre de la Propagation de la Foi* Paris, 1911.

10. MONSABRÉ, *Discours en faveur de l'Oeuvre de la Propagation de la Foi*, prononcé dans l'Eglise primatiale de Lyon, March 20, 1891, Lyons, 1891 (p. 32); Cf. LE ROY, *Discours prononcé au Congrès National de Paris*, Nov. 29, 1898, in the *Missions Catholiques*, t. XXX, supplement, pp. 1-7, 1898.

first period in the work of the Propagation of the Faith he calls the Apostolic Age. And he sees in the organization of the Church, in the growth of the priesthood and in the final triumph of the Christian Faith over the paganism of the Romano-Hellenic world the first conquest of the Faith. To this period belongs not only the work of the Apostles and Disciples who received their mission from Christ on Pentecost Sunday, but also the work of the great national missionaries, such as St. Patrick, St. Augustine of Canterbury, St. Boniface, Sts. Cyril and Methodius, and the other missionaries to the new European nations.

The second period commences with what Monsabré has called that of the official protectorate over the Missions by the Christian Governments of the middle ages. This period lasts down to the time of the French Revolution. In this second period the spiritual and temporal powers of the world coöperated in the work of establishing the Kingdom of God on earth. The rise of the monastic orders with their ever-increasing missionary activity is one of the outstanding facts in this period. It is true that the exercise of royal protection over the spread of the missionary work brought about certain difficulties between Church and State; and these conflicts have unfortunately cast too large a shadow over mediæval civilization. In the earlier part of the middle ages certain inconveniences arose that hindered the success of the Missions; and no doubt a more definite means of coöperation between Church and State in the spread of Christian civilization would have been agreed upon, had not the Protestant Rebellion of the sixteenth century badly shattered the missionary work of the Church. We see one evidence of this in the foundation of the Sacred Congregation de Propaganda Fide in 1622, since its origin can be traced to a period anterior to the so called Counter-Reformation. For almost a century before the foundation of Propaganda, the Church of God had been blessed with the presence of a religious society founded for the express purpose of spreading the Faith in pagan lands. That the activities of the Society of Jesus were turned

rather to the work of salvaging those parts of Christendom which had been lost to the Church in the debacle of the sixteenth century, is an added evidence to the fact of the permanency of Christian missionary ideals; and the presence, therefore, of this splendid phalanx of scholars and missionaries, directed by the Sacred Congregation, enables us to understand how, little by little, there would grow up within the Church the idea of an organization which would centralize the interest of the Catholic laity throughout the world in the work of propagating the Faith. This second period ends with the outbreak of the French Revolution.

At the close of the eighteenth century, side by side, with the cleavage from the older form of government, there went a demoralization of Christian institutions. In the suppression of the Society of Jesus, in the dispersal of the religious orders, and in the spread of revolutionary principles, the work of the Apostolate, while not abandoned, was nevertheless paralyzed for the time being. One fact was certain, namely, that the period of union and protection, in which the political powers of Europe coöperated with the Church for the spread of Christianity, was over. But the hand of God was not weakened. The Pope, ever erect, pointed out to the Apostles of the Faith the new worlds which had to be conquered and the old worlds which had to be regained to God. No longer could the Papacy depend upon the governments of Europe for its sacred work. Consequently, the cry of the Holy See went out to the people. No new note needed to be struck. The message given was one which carried the memories of the faithful back to the early ages of the Church when, side by side with the Apostles and Disciples, could be found the faithful laymen and laywomen ready and anxious to assist in the conquest for Christ." The inspiration which crystallized this sentiment created the third and present period of the ideal for which the Society for the Propagation of the Faith stands. After a century of experience, the Society can look back on the years of its ac-

11. MONSABRE, *ut supra*, p. 15.

tivity and can well realize that its courageous acceptance of the task of rehabilitating the Missions of the world has never once slackened in that time.

Monsignor Freri has given us a summary of these three periods, in his recent story of the Society:

The first was the period, properly apostolic, the age of special divine manifestation in behalf of the Propagation of the Faith. During this period the apostles and their first successors preached throughout the world; their missionary needs were supplied by divine assistance, by miracles and by the responsive devotion inspired in their early converts.

The second period was that of union and protectorship; that is to say, the **temporal powers of the world united** to establish the Kingdom of Jesus Christ. The era of bloody persecution had closed, the Church was victorious and the Caesars bowed their heads in submission to receive the yoke of the cross; emperors, kings and republics cooperated with the Church in preaching the Christian faith.

The third period of the work of the Propagation of the Faith is the one in which we are living. It began with the XIX Century. The impiety of the XVIII Century had already dealt a mortal blow to a number of flourishing missions, when the terrible revolutions which marked the end of this sad epoch effected a radical change in the religious attitude even of European nations that had remained faithful to the Catholic religion.

From this moment their action was distinct from that of the Church, which they henceforth considered an outside and sometimes rival power. They were no longer to be depended upon for the extension of the Kingdom of God on earth. The period of union and protectorship was over. Then Providence substituted the people for kings. Catholic missions no longer **directly supported** by sovereigns were maintained by the people. **Rich and poor were called** to the honor of supporting missionaries of the Gospel and contributing to the development of the Catholic religion in all climes.

Several societies were founded during the course of the last hundred years to give form and organization to the charity of the faithful in behalf of missions, but most of them have either a limited aim or assist missionaries of a certain nationality alone. The only one truly universal, is the Society for the Propagation of the Faith, which furnishes the principal support for the Catholic Apostolate.¹²

12. FRERI, *op. cit.*, pp. 3-4, 1912; pp. 43-44, 1922.

Few Catholics are ignorant of the history of the Church's missionary activity; and yet few know its history in any adequate way. Many think, as Bishop Le Roy has pointed out, that the world was converted at the time of Constantine; while others consider the Missions solely in the light of their political influence in the lands where they exist." But the rôle of the Catholic missionaries is the continuance of the work of the Apostles, and the history of the Missions is equivalent to the external history of the Church. The Society for the Propagation of the Faith does not constitute an independent branch of this missionary activity, but it combines into one organized corporation the assistance given by the faithful for the necessary prosecution of the missionary work of the Church.

To tell the story of the foundation of the Society for the Propagation of the Faith, and to describe its accomplishments in the last hundred years is a work that must appeal not only to the historian but to all those who see in its success another proof of Christ's presence in His Church. What Guasco has done for French readers, Monsignor Freri, the National Director of the Society in the United States, has done for the English-speaking world; and with these two little volumes before us, together with the *Annales* and the numerous documents and pamphlets which it has been our pleasure to collect, the progress of the Society from 1822 to 1922 can be told in that fulness of detail which must bring delight to the thousands in this country who have assisted in promoting the work and in helping the Society to be truly universal in its support of the Catholic Apostolate.

13. LE ROY, *Discours, etc.*, p. 1.

CHAPTER II

THE FOUNDATION OF THE SOCIETY

Looking backward through the hundred years of the existence of the Society, we are cognizant of a singular fact that cannot help causing considerable regret to the historical student. The unusual mass of published material for the story of its activity is in reality but a portion of the documentary sources which still need to be analyzed before a complete history of the Society can be attempted. Scarcely any aspect of its work, either of a religious, scientific, or literary nature, has been neglected by the writers who have preceded us; and one has but to glance over the voluminous historical notes in the *Annales* which have now passed their ninety-fourth volume, the works of Louvet and of Henrion who have treated the story of the Catholic Missions in detail, to realize how truly magnificent a past belongs to this great French Catholic organization.¹

But the regret remains; for the most interesting period of all is the period of the origin of the Society, and in spite of all that has been published on this subject, we are still unable to describe its beginnings with that certainty of historical fact which is demanded by modern scientific methods. The truth is, or seems to be, that the Society is the result of an amalgam of many ideas and ideals, many plans and aspirations. There were the preliminary work of Mlle. Jaricot, and the preliminary plans of Mme. Petit; and there was the successful effort at a combination of these two movements by M. Benoît Coste, who also deserves to be numbered among the founders.

Around these three names, then, in particular, must be centred the story of the Society's origin. All three of them—Jaricot, Petit and Coste, belonged to the city of Lyons.

1. LOUVET, *op. cit.*; HENRION, *op. cit.*

And around them may be grouped the many others who must be mentioned in the story, since all furnished plans and ideas at the outset of the work. For example, the story of Mlle. Pauline-Marie Jaricot would be incomplete without the names of her brother, Philéas Jaricot, who was a student for the priesthood at St. Sulpice, in Paris, when Pauline was originating her Society, of M. l'Abbé Chaumont, Director of the Séminaire des Missions Étrangères, at Paris, a friend of Philéas Jaricot, of M. le Curé Gourdiat, of the Church of St. Polycarp, Lyons, who encouraged Pauline through her earliest difficulties with the ecclesiastical authorities, of Mlle. Sophie David, an active worker in the Society, and of M. l'Abbé Girodon, a layman at the time of the Society's foundation, upon whom Mlle. Jaricot depended for direction and assistance.

Around the romantic figure of Mme. Petit, the saddened refugee of San Domingo, the two chief figures are the American Bishops, Flagnet of Bardstown and Du Bourg of New Orleans. There are also M. l'Abbé Cholleton, Director of the Seminary of Saint Irenæus, of Lyons, the friend of Du Bourg, the notorious Father Inglesi, whose meteoric and unsaintly career in the United States has marred his glory as a founder of the Society, and M. Didier Petit de Meurville, who called the meeting of May 3, 1822, at which the Society was founded, and whose influence in the final organization was a preponderant one.

The third figure is that of M. Benoît Coste, a silk merchant of Lyons, who saw the grave risk both Mlle. Jaricot and Mme. Petit ran in failing at the outset to make their work universal in character and in scope. To him, probably, belongs the credit for inspiring both groups with the ideal of a truly universal society for all the Missions in the world.

These, then, are the chief personages in the story of the Society's origin, and around them has centred for almost a hundred years the rather interesting controversy: *Whose was the original idea of the Society of the Propagation of the Faith as it exists today?*

There was more than one attempt at an organization similar in design to that of the Society before the birth of Pauline-Marie Jaricot at Lyons on July 22, 1799. Although Mlle. Jaricot has been given the credit for founding the Society for the Propagation of the Faith in most of the popular literature on that subject, several different attempts were made before her time to organize a confraternity for the same purpose. Henrion, in his history of the Missions, speaks of a Society founded by a Capuchin, Father Hyacinthe, in 1632, at Paris, under the title "Congregation of the Exaltation of the Holy Cross." Its purpose was the Propagation of the Faith in Protestant lands and for the promotion of the Sacrament of Confirmation among Catholic children.² In one of his reports on the origin of the Society written in 1842, Ozanam, who was then editor of the *Annales*, tells a story of a certain Father Paulmyer, a canon of the Cathedral of Bayeux, who wrote for Pope Alexander VII, 1663, *Mémoires touchant l'établissement d'une Mission dans le troisième monde autrement appelé la terre australe*, indicating the means of establishing an association formed on the model of the East India Company under the direction of a group of persons who knew the East and who would spread the Faith in that part of the world.³ The essential point of his project was that everyone, rich and poor, high and low, should be asked to contribute a small amount to the work.

A still further project was proposed by the Superiors of the Seminary for Foreign Missions at Paris. This Society was founded about the middle of the seventeenth century for the purpose of training a clergy who would go directly to infidel countries for the work of the Gospel. The Seminary is not a religious order, but a society of secular priests who are sent to China, Japan and India for missionary labors. The Seminary itself is one of the best known projects of its

2. HENRION, *op. cit.*, t. II, part ii, p. 675.

3. OZANAM, *Notice sur L'Œuvre de la Propagation de la Foi*, in *Mélanges*, pp. 25-26; *Annales*, t. XV, p. 170, 1843; Cf. GUASCO, *op. cit.*, p. 13.

kind and the thought of forming a society of auxiliaries who would assist it in meeting the vast expenses necessary to carry on the work was first explained as early as 1665, when the Bishop of Heliopolis petitioned Rome for the approbation of such a confraternity which was to be known as the Confraternity of the Holy Apostles.⁴ The prelate does not appear to have been successful in organizing a distinct society, but on through the seventeenth and eighteenth centuries the Catholic faithful of France had been made cognizant of the work of the Seminary by means of pamphlets on the Foreign Missions.

The first Association of Prayers and Good Works for the salvation of the infidels dates, as far as can be ascertained, from the end of the eighteenth century.⁵ It is known that in 1780 a brochure on this Association was being spread broadcast throughout France. The members of this Associa-

4. HENRION, *op. cit.*, p. 675; Cf. *Mémoire Historique sur les Constitutions de la Congrégation des Missions Etrangères*, pp. 6, 16, 17, especially 8, 117.

5. LAUNAY, *Histoire de la Société des Missions Etrangères*, t. II, pp. 500, et seq.: "The first association of prayers and good works for the salvation of the infidels, as it was called, dates at least, as we know it, from the end of the XVIII century. We are ignorant of the precise epoch of its foundation and the name of him who had the idea of it, but we know that in 1780 a brochure was circulated which explained the end and practices of the association. This brochure existed in the archives of the Séminaire des Missions Etrangères of Paris in 1799; it was rediscovered in 1816. Here is a résumé of the rules it contained: The associates must daily recite the prayers of St. Francis Xavier: *Aeternae rerum*, and of St. Bernard: *Memorare O Pissima*, on every Friday they must offer their good works to obtain by the merits of the passion of our Saviour Jesus Christ, the conversion of the infidels. Every year at six determined masses, they must communicate, if they were poor, or have them celebrated or celebrate them themselves if they were rich. They had no formality to observe, they were not inscribed on any list and they had no offerings to contribute. The first association which consisted only in the recitation of common prayers and in zeal for the missions disappeared during the Revolution. L'Abbé Chaumont frequently published brochures containing letters of missionaries and soliciting alms. In the expose of the condition and of the needs of the missions which he published in 1816, he explained a practice which had long been employed by the 'Anabaptists' in England. They formed associations called auxiliary societies by means of which all classes of citizens, even the poorest, by laying aside a cent or two each week for this object have the satisfaction of contributing to the progress of the Gospel."

tion met every day to recite prayers for the conversion of the infidels; they received Holy Communion six times a year, and while they had no definite offering to give as a contribution, there is no doubt that some help was given of this nature. Father Chaumont, Superior of the Seminary for Foreign Missions, published in 1816, a pamphlet describing the conditions and the needs of the Foreign Missions, and suggested that it would be a splendid practice if the Catholics would imitate certain Protestant Societies in England, the members of which put aside a penny or two every week for this object.* As is well known, in several of the large cities of England, such as London, Liverpool, Plymouth and Bristol, Protestant associations of this kind had been founded in the seventeenth century for the purpose of helping Protestant Missions and it was a customary thing for them to have on display in the various shops in the town small boxes for alms, such as we are quite accustomed to in our day.

In 1817 the directors of the Seminary for Foreign Missions published a pamphlet having for its title: *Association of Prayers to ask of God the conversion of infidels, the perseverance of Christians who lived in the midst of them and the prosperity of establishments destined to Propagate the Faith.*'

6. Cf. GUASCO, *op. cit.*, p. 20; *Annales*, t. I, fasc. vi, pp. 92-93; 1825; *Encyclopædia Britannica*, vol. XVIII, pp. 586-587, London, LAUNAY, *op. cit.*, t. II, p. 500.

7. LAUNAY, *op. cit.*, t. II, pp. 500, et seq.: The practices of the association are determined with precision and clarity; in the parishes where the associates are numerous, it recommends that they choose one among them as chief who will inscribe their names and have the associates meet to recite in common the prayers indicated. These prayers for the most part are the same as those prescribed in 1780, the prayer of St. Francis Xavier: *Aeternæ rerum*, that of St. Bernard to the Blessed Virgin: *Memorare O Pûsima*, which could be replaced by three *Paters* and *Aves*. Every Monday the associates recite a *De Profundis* or a *Pater* and an *Ave* for the repose of the souls of the defunct associates; the priests celebrate at least one mass each year for the same intentions. The principal feasts of the association are the Epiphany, Pentecost, St. Joseph and St. Francis Xavier. The Christians are exhorted to go to confession and communion on the day of admission into the association.

The Secretary of Propaganda was willing to present personally to the Sovereign Pontiff the résumé of the supplication which the directors of the Seminary had written on this subject. * * * * By an indult of Nov.

The means employed were prayer and almsgiving. Every Monday the Associates would recite certain prayers for the repose of the souls of departed members; priests were asked to celebrate at least one Mass a year for that purpose; and the members were exhorted to go to Holy Communion the day of their entry into the Association. By an indult of November 30, 1817, Pius VII approved the Association and granted it certain indulgences. This Association was evidently an advance over that of 1780 and it soon began to gain members. At the same time Abbé Langlois, one of the Superiors of the Seminary for Foreign Missions, began to publish the news of the Foreign Missions in a small booklet. These letters appeared from 1818-1823 and were later published in book form under the title *Nouvelles Lettres Édifiantes*; the series contained many other letters of the period anterior to 1818, and caused a considerable amount of new interest in the Missions.*

About this time Phileas, the brother of Pauline-Marie, entered the Seminary of Saint-Sulpice in order to complete his studies for the priesthood.* This was probably in 1820. There had been considerable correspondence between himself and his sister on the subject of a Society which she had founded among pious servant girls who were known as the "Réparatrices du Sacré Cœur de Jésus Christ." After his en-

30, 1817, Pius VII approved the association, accorded to its members a plenary indulgence each year on the feasts of the Epiphany, Pentecost, St. Joseph and St. Francis Xavier and a partial indulgence of one hundred days each time they recite the prescribed prayers. An encouraging letter from Cardinal Litta in the name of Propaganda accompanied this indult.

8. LAUNAY, *ut supra*.

9. GUASCO, *op. cit.*, pp. 19-20; MAURIN, *Vie Nouvelle de Pauline-Marie Jaricot*, p. 91, Paris 1892. Phileas Jaricot was very young when he manifested his desire to be an apostle. After having passed ten months at the Séminaire de Ste-Foy-L'Argentière, he entered the Séminaire de Saint-Sulpice in 1820. From this solitude, he continued the conversations concerning the necessities of the distant missions, by letter and excited the zeal of the *Réparatrices* and consoled Pauline when her work met with opposition. He was ordained to the priesthood on Dec. 21, 1823. His health was poor and he became chaplain of the Hotel Dieu. He died at the age of thirty-three years on February 26, 1830.

trance into Saint-Sulpice he continued his interest in the work of his sister and began to secure coöperation in a plan that he had for assisting the Seminary of Foreign Missions which he was in the habit of visiting. By this time Pauline-Marie had fairly well developed her plan of a new society.

Pauline-Marie Jaricot was born at Lyons on July 22, 1799, the seventh child of Antoine Jaricot and Jeanne Lattier, his wife. Her life has been written by Maurin, a popular edition of which appeared at Paris in 1892.¹⁰ At the age of seventeen she began to lead a life of unusual self-sacrifice and mortification, and on Christmas Day, 1816, she took a vow of perpetual virginity. Through the Society of the Sacred Heart of Jesus she succeeded in ameliorating the moral conditions of many of the young girls of Lyons and it was with the members of this pious society that she formed her first nucleus for the Propagation of the Faith. It was in the midst of this spiritual activity that the suggestion from her brother, Phileas, reached her and she immediately began to form a society among her intimate friends, whom she divided into groups of ten and from whom she asked the small sum of a penny-a-week for the Foreign Missions.¹¹ The plan of this organization was sent in 1819 or 1820 by Philéas to M. l'Abbé

10. MAURIN, *ut supra*; GUASCO, *op. cit.*, pp. 17-20.

11. Letters from Philéas and from l'Abbé Victor Girodon agree that the idea of a cent-a-week came from the Séminaire des Missions-Etrangères through Philéas and the brochures of the associations of prayers sent out by the Directors. Victor Girodon gathered together a number of important letters bearing upon the activities of the founders of the Society into a cahier entitled: *Fondation de l'Oeuvre de la Propagation de la Foi*. Monseigneur Béchetoille, President of the Central Council of Lyons, loaned me this cahier with the assurance that it contained true copies of the documents that had been sent to Rome for the cause of beatification of Mlle. Pauline-Marie Jaricot. Launay says: "She had known the Séminaire des Missions Etrangères through reading the relations of missionaries, the statutes of associates of prayers and the urgent appeals addressed to the Catholics by l'Abbé Chaumont and l'Abbé Langlois. The ardent soul of Mlle. Jaricot was touched by these sad accounts and she understood that organization was lacking in the new association and she insistently asked God that she be enlightened on that point."

Langlois of the Seminary of Foreign Missions." It is this fact which has given to Mlle. Jaricot the popular title of foundress of the Society for the Propagation of the Faith. In the notebook of one of the priests of St. Polycarp at Lyons we read: "When I was an assistant at the Church of St. Polycarp at Lyons I undertook to trace the origin of the Society for the Propagation of the Faith of Christ at this time (1867-68) there were still living certain members of the first group formed by Pauline-Marie. I visited them and endeavored to gather all the traditions which they had. I am convinced that this wonderful Society had a very singular origin and that it is difficult to distinguish the traditions and the actual history." "One point which seems impossible to clear up is the question of the cent-a-week system. It is true that Pauline-Marie denied any connection between the Protestant method and her own, and it is quite possible that the idea arose in her own mind independently. In Maurin's Life it is related that she was seated one evening in her study endeavoring to decide upon a plan for her work. The idea of groups of ten arose quite unconsciously in her mind and after reflection she realized that the groups of ten persons might be extended to groups of a hundred and to groups of a thousand, who would all send their funds to a common center." She traced this plan on a piece of paper and then talked it over with one of the priests of Lyons. Pauline-Marie communicated this idea to Philéas, who placed it before the Seminary of Foreign Missions, and it was immediately commended by them as an excellent system. Pauline's brother-in-law was manager of a silk factory at Saint-Vallier and she proposed to the workmen in the factory and in the little town itself that they form them-

12. Cf. VICTOR GIRODON, *cahier on the Fondation de l'Oeuvre de la Propagation de la Foi*. One letter of Alphonse Girodon dated 1880 claims Philéas was the intermediary between Pauline and the Séminaire des Missions Étrangères in 1819. Other letters in the same *cahier* such as that of Mlle. Sophie David state it was 1820. The earliest letter from Philéas written in Paris is dated April 15, 1820.

13. *Traditions concernant la question* in the *cahier* of VICTOR GIRODON, *op. cit.*

14. MAURIN, *op. cit.*, p. 94; MASSON, *Pauline-Marie Jaricot*, p. 32, Lyons 1899; GUASCO, *op. cit.*, p. 20.

selves into groups of ten for the purpose of assisting the Foreign Missions. This was probably in 1820. The difficulty of regulating the organization among the working people at this distance from her home led her to ask a young man in the employ of her brother-in-law to guide the Society. This young man, Victor Girodon, later entered the Seminary and became a priest.¹⁵ Around his name must be centered much of the early history of the Society. It was Girodon who was present at the meetings in May, 1822, at Lyons, when the present Society for the Propagation of the Faith was founded and he represented Pauline-Marie and her work.

We have now to chronicle a distinctly separate organization which was assuming different shape about this time, also in Lyons, some years before the birth of Pauline-Marie. Didier Petit de Meurville lost his father and maternal uncle in the general massacre of the whites by the negroes during the revolution of San Domingo in 1794. Mme. Petit, his mother, left San Domingo with her two children and came to Baltimore. She had lost her fortune and being obliged to earn her own living, opened a school for young girls in that city. She became acquainted with Father Louis Du Bourg, who was born in San Domingo in 1766. He entered the Seminary of

15. MAURIN, *op. cit.*, p. 108; GUASCO, *op. cit.*, p. 21; VICTOR GIRODON, in the cahier has given these details in letters from Philéas to Pauline, dated April 15, 1820; and from Girodon to Terret: "My uncle (Victor Girodon) entered with ardor into the new association, he brought to it that spirit of exactitude and continued effort which solidly establishes and maintains. She (Mlle. Jaricot) had the plans and the initiative; it remained for him to put them into execution and to develop them. He continued the relations with Philéas, obtained more frequent and more important communications, and even some printed notices which he circulated among his groups of ten." The membership soon rose to one thousand which though a considerable number was not likely to increase owing to the narrow scope of the influence of the first associates. The first offerings amounted to 1,439 francs which were sent to the Séminaire des Missions Étrangères in 1820 and 1821. "Ecclesiastical authority was indeed far from being favorable to it (the work of Mlle. Jaricot) and often the voice of the pastors was raised from the pulpit of the Chartreux at St. Nizier, against this new, almost unknown work which had not been approved by superiors, and which tended to replace works that were far more ancient and of proven utility." L'Abbé Gourdiat encouraged Pauline and he centralized the collections and delivered them to the Séminaire des Missions Étrangères at Paris.

Saint-Sulpice at Paris and was ordained there in 1788, and was Superior of the Seminary of Issy when the French Revolution drove him from France. The year of the massacre in San Domingo he came to Baltimore, where he was welcomed by Bishop Carroll." It was not long before Mme. Petit sought him out and no doubt during the years he spent in Baltimore he proved himself a worthy director of the Petit family." A most careful search has failed to reveal the correspondence which probably passed between Mme. Petit and Father Du Bourg after her return to France." In 1803 Mme. Petit's family encouraged her to return to Lyons and she crossed the Atlantic in the summer of that year with the party of Sulpicians who had been recalled to France by Superior-General

16. MIGNE, *Encyclopédie Théologique, Dictionnaire des Missions Catholiques*, t. 1, pp. 441-446; *The Metropolitan Catholic Almanac and Lait's Directory for the Year of Our Lord 1839*, pp. 50-68.

17. CLARKE, in his *Lives of the Deceased Bishops of the Catholic Church in the United States*, Vol. 1, pp. 204-238. New York, 1888, says: "Baltimore received her share of these afflicted fugitives and extended a generous welcome to them. Mr. Du Bourg, himself a native of St. Domingo, felt the warmest sympathy for his scattered countrymen, and, though greatly occupied with his cares and duties at St. Mary's College, he devoted himself to their relief. Homeless and penniless, they were provided with shelter and support, and their spiritual wants especially received from him the most generous and heroic attention. To the more humble and afflicted colored people he especially devoted himself, and with the aid of the Rev. John Tessier, who had been Superior of St. Mary's Seminary, he gathered them together in a congregation, and assembled them regularly for divine service in the lower chapel of St. Mary's.

The most brilliant and fruitful service rendered by Bishop Du Bourg to the Church, not only in America, but throughout the most remote and unenlightened portions of the world, was the leading part he took in the foundation of the illustrious "Association for the Propagation of the Faith." It has been well said that "the establishment which Mr. Du Bourg, while on his return to Louisiana from Italy, made at Lyons, is of itself enough to immortalize his name. He there formed in 1815, the Association for the Propagation of the Faith."

18. FOIX, *Catholic Archives of America*, in the *Catholic Historical Review*, vol. I, p. 64, 1915, says: "Another case where priceless documents went to decay occurred in New Orleans. When the Federal troops threatened to destroy that city most of the papers of Bishop Penalver, Bishop Du Bourg and others were concealed in a fireplace and bricked up. After General Butler had been in possession of New Orleans for some time the wall was removed, and then it was found that no one had thought to close the chimney at the top; the rain had poured down and the papers were a mass of pulp."

Father Emery." Mme. Petit never forgot the generous hospitality of the country which had received her after her terrible trials in San Domingo. She kept up a correspondence with many of the missionaries of the United States and in particular with Father Flaget, who was to become Bishop of Bardstown, Kentucky, in 1808, and with Father Du Bourg who was consecrated Bishop of New Orleans at Rome in 1815.²⁰

Before returning to the United States after his consecration, Bishop Du Bourg came to Lyons to renew his acquaintance with his friends and in particular with Mme. Petit, whose splendid character and profound Christian piety had always appealed to him. His diocese, as he explained to Mme. Petit, was larger than France, extending from the Gulf of Mexico to the Canadian Border. Help was needed badly if the Church in that vast region was to be given a proper start. He asked her, therefore, to found a charitable association for the spiritual needs of Louisiana and suggested that she

19. Cf. TESSIER, *Diary*.

20. OZANAM, *Notice, etc.*, *op. cit.*, p. 28; *L'Oeuvre de la Propagation de la Foi*, p. 11, 1898; *ibid.*, pp. 11-12, 1908; FREDI, *op. cit.*, p. 5, 1912; *ibid.*, in *Annals*, vol. LXXXV, pp. 44-45, 1922; GUASCO, *op. cit.*, pp. 15-16, 1911; *Compte Rendu de 1871*, in *Annales*, t. XLIV, 1872, pp. 158-159, *Origines de l'Oeuvre de la Propagation de la Foi*, in the *Annales*, t. L, pp. 345-346; *Notice sur la Fondation de l'Oeuvre de la Propagation de la Foi*, in the *Annales*, t. LII, pp. 148-149, HENRIOT, *op. cit.*, t. II, part ii, pp. 675-676; LOUVET, *op. cit.*, p. 2a. The following is an excerpt from a letter of Mgr. Du Bourg to the Cardinal Prefect of Propaganda, from the *Catholic Historical Review*, vol. IV, p. 68:

Paris, Mar. 29, 1817.

If meanwhile I went to Paris, I take God to witness, it was in no way for the purpose of winning the good graces of the Royal family, or for any human advantage, but solely for the spiritual benefit of my poor Diocese. Indeed, I went not only to Paris, but also to Belgium to secure everywhere I could both active laborers and help of every kind, and thank God my efforts were not fruitless.

For besides the thirteen men already arrived in my Diocese (among whom are Fathers De Andreis, Rosat and Acquaroni, of the Roman House of the Mission. Flavéau Rossi and Aloysius Bighi, of the Roman College) twenty and more ecclesiastics are ready to sail with me, with whose help we will be able to provide in some way for the foundation of the Seminary and the personnel of the missions. Moreover with regard to the expense, His Most Christian Majesty will furnish a ship, the Princess and some good Christians, money and a supply of sacred utensils—a very nice liberality in the present straitened circumstances.

form a group of ladies and gentlemen who would guarantee a stipulated amount regularly for the maintenance of his mission. Mme. Petit had already sent many articles for missionary purposes to Baltimore and she entered into the idea of the bishop with her wonted enthusiasm. Among those whom she had interested was M. Benoit Coste, a merchant of Lyons.²¹ She appealed to all her friends, who were among the wealthy and noble class of the city. Very little is known about the success of her labors, but it is certain that her organization, which seems to have been without a name, was partially successful.²² M. Coste had endeavored to influence her in the idea of a truly catholic society that is the foundation of a society which would embrace the entire world and would assist the Missions in all parts of Christendom. Father Cholleton, the Superior of the Seminary at Lyons, an intimate friend of Bishop Du Bourg, was called into counsel but found the very idea of one large society too vast an undertaking.²³

21. *Notice sur la Fondation de l'Oeuvre de la Propagation de la Foi*, in the *Annales*, t. L, p. 151.

22. Mme. Petit endeavored to establish a permanent organization with a fixed annual contribution of one or two francs per year. Through her social position and the personal influence she exercised Mme. Petit was enabled to give more and more efficacious aid to the Bishops of New Orleans and Bardstown. This aid chiefly comprised sacred vessels, ornaments and the product of collections. Mlle. Jaricot made her collections among the working class whereas Mme. Petit collected from the well-to-do class.

23. GUASCO, *op. cit.*, p. 17, 1911. While Bishop Du Bourg remained in Lyons, he lived at the Seminary of St. Irenaeus, of which l'Abbé Cholleton was the Director. Bishop DuBourg gave two ordinations, blessed the statue of St. Irenaeus, and gave confirmation in several places. At the time of his death, several notices gave him the credit for the foundation of the Society. The *Annales* (t. VII, p. 101), states: "We simply remark that Mgr. Du Bourg is by no means the founder of the Association for the Propagation of the Faith. The interest which his mission inspired had no doubt great influence upon those who did establish the Society; hence it was founded in part for him, but not at all by him." The *Dictionnaire de Théologie Catholique*, in an article by l'Abbé GABRIEL ANDRÉ, *Amérique (Etats Unis d') Catholicisme*, p. 1056, states: "To Mgr. Du Bourg is indirectly due the establishment of the Propagation of the Faith. The plan which he formed on his visit to Lyons on his return from Rome in 1815, of an association of women to provide for the needs of his vast diocese, was the occasion of the Society." L'Abbe Cholleton was made honorary Vicar-General of New Orleans by Bishop Du Bourg. Many interesting letters concerning

The very grandeur of such a design seems to have frightened Mme. Petit, but Coste continued repeating his own interpretation of the work and the result was that the two groups at Lyons, finding that their designs were similar, became known to each other.

Towards the end of the year 1822 Father Inglesi, the Vicar-General of Bishop Du Bourg of New Orleans, came to France on a mission from his superior." After a few days in Paris he traveled to Lyons to visit Mme. Petit and take up with her the project of organizing a more compact society for the purpose of assisting the Missions of his diocese. By his own distinguished manners and the charm of his personality the young Italian priest very quickly gained the sympathy of all. In the name of Bishop Du Bourg he entered the higher circles of society of Paris and even won the good will of Louis XVIII and his court. The three days which he passed at Lyons were spent in discussing the plans with Mme. Petit and her son, and after his return from the Congress of Leybach (April, 1822), he went to Lyons to complete the plans for his organization. M. Didier Petit, the son of Mme. Petit, called together a few of his friends to discuss the project of Father Inglesi." Among these was Benoît Coste, who had already been assisting Pauline-Marie Jaricot in her work of gathering funds for the Foreign Missions. He gave the meetings of May 3, 1822, its distinctly universal phase, he himself had for many years aided in organizing a society for the American Missions, but he was emphatic in his decision

the founders are to be found in VICTOR GIRODON, *cahier sur La Fondation*, etc.

24. OZANAM, op. cit. p. 29; OZANAM, *Compte Rendu de 1871* in *Annales*, t. XLIV, 1872, p. 160; *Origines*, etc. in *Annales*, t. L, p. 317, *L'Oeuvre*, *ibid.* p. 13, 1898; *ibid.* p. 13, 1908; FREY, op. cit. p. 6, 1912; *ibid.* in *Annals*, Vol. LXXXV, p. 46, 1922, GUASCO, op. cit. p. 22, 1911; *Annales*, t. LII, p. 150. Important Propaganda documents in the possession of Dr. Guilday were received too late for use in the text.

25. *Annales*, t. LII, p. 149, "Beginning at this moment, M. Didier Petit, who for a long time had identified himself with the thought, the work, and the pious desires of his mother, took a more active part, if not a preponderant part, in the grand work which Providence prepared.

not to swerve from his ideas which would assist the Catholic Missions of the entire world."

The first meeting was called on May 3, 1822, and there were assembled the following persons: de Verne, Benoît Coste, Count d'Herculais, de Villiers, Magneunin, Didier Petit, Auguste Bonnet, Antoine Perisse, Terret, Victor Girodon and Father Cholleton.

The *Veni Creator* was said and Father Inglesi explained the object of his mission and gave a detailed description of the Louisiana Missions. He proposed to establish at Lyons an association which would assist in a permanent manner all the Catholic Missions of the world and in particular those of his own diocese. This resolution was adopted unanimously on that day. It took for its title, the *Association de la Propagation de la Foi dans les Deux-Mondes*, thus the new Society was at last begun. Further objections were raised by Girodon, who was present as the representative of Miss Jaricot, but before the meeting adjourned all difficulties were settled and the principle of universality which distinguished it from every preceding tentative, was made a permanent feature in the work. Girodon had explained the method employed by Pauline-Marie in her work, that of groups of ten and of a one-cent-a-week from each person and this system was immediately adopted by the new Society. A Central Council was formed at Lyons with the following officers: de Verne, President; Coste, Vice-President; Petit, Secretary; de Herculais, Treas-

26. OZANAM, *Notice*, etc. in the *Annales*, t. LII, pp. 150-151, says: "On Thursday, May 2, 1822, M. Petit set out to seek the most important men and those best known for the exercise of good works. He had already been assured of the adherence of some of them when he met on the street, one of his friends, M. Benoît Coste, he briefly explained to him the project and invited him to the meeting on the next day. 'Willingly' replied M. Coste, 'if it is to form a more general work, one extended to the whole world.' 'Yes,' replied M. Petit with feeling, as if struck by a ray of light, 'Yes, it is much better still, I adopt your idea; it is grander, it must be pleasing to all.'"

urer; de Verne, de Villiers and Terret, Councillors.²⁷ Shortly afterwards, Didier Petit went to Paris and established there a local and a Superior Council in order to have a representation at the capital. The result was that the two councils of Lyons and of Paris worked side by side from the beginning as they have done down to the present. Other meetings were held on May 8 and May 21. On May 25, 1822, a union was officially established between the work of Pauline-Marie and the new Society.²⁸

Such is the story of the organization of the Society taken from an unpublished letter written by Girodon to Terret, the president of the General Council of Lyons. Victor Girodon became a priest and until his death proved to be a valuable aid to Pauline-Marie in her work. This account is corroborated by a letter written February 10, 1862, by Paul Girodon, nephew of l'Abbé Girodon, who has included in his account passages from the letter of his uncle.²⁹ By this time (1862) the controversy had arisen on the subject of the foundation of this Society. The question had been raised whether the credit for the organization of the Society should be given to Pauline-Marie or to Bishop Du Bourg and Mme. Petit, or to Benoît Coste, and much discussion ensued regarding the part the three groups had taken in the Society's organization. Whether either of the two organized movements, that of Du Bourg-Petit or of Missions Étrangères-Jaricot, would have succeeded alone is difficult to answer; but there is no doubt that the idea of universality and unity introduced in the meeting by Benoît Coste made a paramount change in the organization during the month of May, 1822. The question was raised whether the idea of a cent-a-week was original with Pauline-Marie. She herself, as has been

27. OZANAM, *Notice, etc.*, in the *Annales*, t. LII, pp. 151-152; *Compte Rendu de 1871* in the *Annales*, t. XLIV, pp. 160-161, *Annales*, t. L, pp. 317-318, OZANAM, *Mélanges*, pp. 30-31; *L'Oeuvre, etc.*, p. 13, 1898; *ibid.* p. 13, 1908; FRÉRI, *op. cit.*, p. 7, 1912; *ibid.* in *Annals*, p. 46, 1922, GUASCO, *op. cit.*, p. 22, 1911.

28. GUASCO, *op. cit.*, p. 24.

29. This letter is in the cahier of VICTOR GIRODON, *La Fondation, etc.*

already stated, repudiated any connection between her own plans and those of the Protestant Missionary activity. It is not possible to settle the problem of who was responsible for the amalgamation of the two movements or of the division of the associates into groups of ten. At a distance of a hundred years, it would seem, however, that one without the other would not have succeeded so well as has the Society. In the first year contributions were divided among the American Missions and the Seminary for Foreign Missions. From that time down to the close of the century the Church in the United States has been aided to an incredible extent by the Society.

CHAPTER III

THE ORGANIZATION OF THE SOCIETY

(May 3-25, 1822)

The two distinct movements towards the ideal embodied in the Rule of the Society were finally combined in a series of meetings, held in Lyons, during the month of May, 1822. "In the designs of Providence who seemed henceforth to conduct the government of the Society without the aid of man," writes Ozanam, "the first meeting was held, without premeditation, on Friday, May the third, the feast of the finding of the Holy Cross."¹

A provisional bureau was formed; and M. de Verna was delegated to draw up a Rule. For this purpose there was named a committee composed of Messrs. Terret, Petit and de Villiers, while M. Terret was charged with the work of settling the method for collecting funds. M. Terret then interviewed his employee M. Girodon, and through him asked to be acquainted with the intentions of Mlle. Jaricot.² After some hesitancy, inspired solely by her desire for good, Mlle. Jaricot and her collaborators adhered to the projects of this first meeting. A second meeting, more numerous than that of May the third, took place on the eighth; a third assembly was held on the twenty-first: and finally in a meeting held the twenty-fifth of May, 1822, the First Rule was adopted. The Bureau was constituted in definitive manner with M. de

1. OZANAM, *Origines, etc.*, in the *Annales*, t. L, p. 317, 1878; *Compte Rendu de 1871*, in the *Annales*, t. XLIV, p. 161, 1872; OZANAM, *Mélanges*, t. II, p. 30, 1872; *L'Oeuvre de la Propagation de la Foi*, p. 14, 1898, *ibid.*, p. 13, 1908; FRERI, *op. cit.*, p. 7, 1912; *ibid.*, in the *Annals*, vol. LXXXV, p. 46, 1922; HENRION, *Histoire, etc.*, t. II, part ii, p. 676; LOUVET, *op. cit.*, p. 2a.

2. OZANAM, *Mélanges*, t. II, p. 30, 1872; *Compte Rendu de 1871*, in the *Annales*, t. XLIV, p. 161, 1872; *Notice, etc.*, in the *Annales*, t. LII p. 152; *L'Oeuvre, etc.*, p. 13, 1898; *ibid.*, p. 13, 1908; FRERI, *op. cit.*, p. 7, 1912; *ibid.*, in *Annals*, vol. LXXXV, p. 46, 1922; GUASCO, *op. cit.*, p. 24, 1911.

Verna as President, M. Benoît Coste as Vice-President, M. de Herculaïs as Treasurer, and M. Petit as Secretary. The Society was now formed, and approbation of episcopal authority was immediately obtained. A diocesan committee, composed of seven members was then constituted.

In one of the earliest numbers of the *Annales*, this original Rule is given as follows:

ESTABLISHMENT AND OBJECT OF THE ASSOCIATION.

- Art. I. There is founded in France a pious association, taking the title of Association for the Propagation of the Faith.
- Art. II. It has for its object to extend the society of the Catholic faithful by aiding with all the means in its power, the Missionaries charged to spread the lights of the faith among the foreign nations of both hemispheres.
- Art. III. It is composed of all the faithful of both sexes, whose Christian conduct is calculated to call down upon this enterprise the benediction of God.

DIVISION AND ADMINISTRATION OF THE ASSOCIATION.

- Art. IV. The Association is divided in divisions, in centuries, in sections.
- Art. V. Ten members form a section, ten sections a century, ten centuries a division.
- Art. VI. Each division, each century, each section, has a chief.
- Art. VII. The chiefs of division of a diocese share the right of the council of administration of the Association in the diocese. They correspond on one side with the council, on the other with chiefs of their centuries.
- Art. VIII. The chiefs of the century are named by the chief of their division. They correspond on one side with the chief, on the other with the chiefs of their sections.
- Art. IX. The chiefs of section are named by the chief of their century and correspond with him. Each of them is charged to provide for the replacement of members who cease to take part in their section.
- Art. X. Each chief of division, of century, or of section keeps an exact list of the ten persons who depend upon his administration. He communicates it to his superior chiefs every time they demand it.

- Art. XI. In no case can the divisions, centuries or sections meet in assembly.

MEANS OF THE ASSOCIATION.

- Art. XII. The principal means upon which the Association founds its hope of attaining the object which it proposes for itself are prayer and alms.
- Art. XIII. To call down the graces of God upon the Association and upon the Missions each associate is invited to say every day an Our Father and a Hail Mary. It is sufficient for that to apply to this intention and once for all, the Our Father and the Hail Mary of his morning or night prayer; he will join to it this invocation: St. Francis Xavier, pray for us.
- Art. XIV. The Association chooses as more particular epochs of prayer and of thanksgiving, the feast of the Finding of the Holy Cross, day on which the Association was founded at Lyons, May 3rd of the year 1822, and the feast of St. Francis Xavier, whom it recognizes as its patron (3 December); there shall be celebrated on these days a mass for the success of the work, in all the cities where the councils are established.
- Art. XV. Each Associate gives in alms for the Missions, one cent each week.
- Art. XVI. The chiefs of sections collect the contributions of the members of their section, and place the product, the first Sunday of each month, in the hands of their chief of century: each chief of section answers for ten contributions.
- Art. XVII. The chiefs of the century send into the hands of their chief of division in the month, the sums which they have received from the chiefs of their sections.
- Art. XVIII. The chiefs of division render an account at the earliest meeting of the council of which they form a part.
- Art. XIX. The Superior Council of the Association distributes the funds: it makes distribution according to the needs of the different Missions.
- Art. XX. The Association publishes a general bulletin of news which comes to it from the Missions.*

3. *Association de la Propagation de la Foi*, in the *Annales*, t. I, fasc. iii, pp. 30-32; *Extrait du Règlement*, in the *Annales*, t. I, fasc. vi, pp. 93-96.

In the month of July, 1822, this First Rule of the Society for the Propagation of the Faith, was communicated to Bishop Du Bourg. The prelate replied by a letter dated Washington, January 29, 1823:

Gentlemen:

It is quite late for me to testify to the admiration and the gratitude which were excited within me by reading the plan for the Association for the Propagation of the Faith, which your zeal for the Missions, and for my mission has inspired in you, and of which you have been kind enough to send me a copy. The reason of this delay will be very plain to you when you know that my successive changes have prevented me from reaching home earlier. The plan of your Association, Gentlemen, praises your discernment as much as your piety. This ruling body, so fitted to facilitate collections, to bring back all to unity in the distribution of funds between the Missions of the Orient and that of Louisiana and that of Kentucky—all looks to me to be perfectly conceived. I do not doubt that He who inspired in you the courage to undertake it and the wisdom to outline the plan of conducting it will also give you constancy enough to put it into execution. There will be difficulties of detail, a diversified correspondence to keep up, which might fatigue men less constant in their good, or animated by less pure views, but the remembrance of how much difficulty and pain it cost Jesus Christ for the redemption of our souls, the happiness of concurring with Him and His envoys, in the salvation of so many other whom the absence of pecuniary assistance would leave eternally deprived of this happiness, are motives whose strength will not be weakened in hearts where Faith rules.⁴

The Apostle of Kentucky, Bishop Flaget, to whom his venerable colleague of New Orleans had sent a copy of the Rule, after familiarizing himself with it, wrote in turn to Lyons:

All these papers, as you can imagine, were received with joy and read and reread with great avidity. I admired the wisdom of the Rule, its simplicity, and the incalculable good which will result from it. It seems to me that all Christian kings and the Sovereign Pontiff himself, should be the first to encourage it. Those who have concurred in the formation of this vast plan to propagate our holy religion merit all our gratitude.⁵

4. GUASCO, *op. cit.*, p. 41, 1911.

5. GUASCO, *op. cit.*, p. 42, 1911.

Acting upon the advice of the American prelates, as well as by the experience the leaders of the Society had gained in these early years, a revision of the Rules was made, the Second Rule was published in April, 1834.

REVISED RULES

The members of the two Councils of Paris and of Lyons, having believed it to be fitting to revise the Constitutional (constitutif) Rule of the Society for the Propagation of the Faith which is nothing other than a concurrence of alms and of prayers in favor of the Catholic Missionaries who carry the torch of faith into the countries across the sea,

Adopt in the following terms the rule which constitutes it:

ARTICLE ONE

The Society of piety and of charity called the Propagation of the Faith has for its unique object to aid by its prayers and its alms the Catholic Missionaries charged with the preaching of the Gospel in the countries across the sea.

ARTICLE TWO

To call down graces from on high upon the men who devote themselves to the foreign Missions, upon their work and upon the Society which must contribute to their success, one (each member) will recite every day an Our Father and a Hail Mary; it will suffice to apply to this intention, and once for all, the Our Father and the Hail Mary of the morning or the night prayers. One will join to this each time the invocation: St. Francis Xavier, pray for us.

ARTICLE THREE

The alms or subscription is one cent a week.

ARTICLE FOUR

The total of the subscriptions is placed in the hands of the two cashiers residing one at Paris and the other at Lyons.

ARTICLE FIVE

The Councils, of which there are only two, one at Paris and the other at Lyons, are each composed of eight members and of a cashier who has a deliberative voice.

Each Council is self-recruiting by voice of election; it chooses its President and its cashier and comes to an understanding with the other Council concerning the division (repartition) of the funds between the different missions.

ARTICLE SIX

The functions of the President endure five years, those of the cashier only cease by death, revocation or resignation.

Each member of the Council is named for seven years at the end of which the replacement takes place without there being here any matter of dispute.

With regard to the members actually in service lot will indicate each year, during seven years, the one among them who should cease to participate in the Council.

All these functions are essentially gratuitous.

ARTICLE SEVEN

The faithful who contribute to this good work and who are not members of the two Councils, are and remain entirely foreign to the administration.

They are simply subscribers.

This disposition applies to persons who receive alms.

Moreover, there do not exist among the subscribers, even among those of the same city, of the same parish, or who place their contribution with the same person, any other bonds than the union of their prayers and of their alms.

The Society has no place for any meeting, either general or particular, even among the subscribers who reside in the same parish or who pay to the same person.

ARTICLE EIGHT

The two Councils, in order to facilitate their collections, will, conjointly with the Council to which they are attached, designate in each diocese a subscriber who there collects the sums given.

All persons, who at the present time are willing to take the pains to collect the alms, are requested to continue, as in the past, their careful attention in this collection.

ARTICLE NINE

The news received from the Mission is published under the direction of the two Councils, in a publication (recueil) destined to continue the *Lettres Edifiantes*, under the title of the *Annales de la*

Propagation de la Foi. This publication, moreover, includes every year the statement of the alms collected by dioceses and their distribution to the different Missions.

Subscribers are enabled to read the *Annales* gratuitously.

ARTICLE TEN

Subscribers are invited to assist at mass the day of the feast of the Finding of the Holy Cross, the anniversary of the foundation of the Society in the City of Lyons in 1822, and the day of the feast of St. Francis Xavier, the Apostle of India.

ARTICLE ELEVEN

All the ancient rules and prospectuses of the Society for the Propagation of the Faith are and remain abrogated.*

The Rule itself evidences the fact that the Society has for its end the extension of the flock of the faithful by all means in its power, particularly by aiding missionaries charged with spreading the light of the Gospel among the foreign nations of both hemispheres. This aid took the form of prayers and offerings from the faithful. The motive behind the activity of the Society is to procure for men eternal salvation, to substitute civilization for barbarism and to relieve innumerable misfortunes.⁷ The Society for the Propagation of the Faith takes no part, however, in selecting these missionaries, or in appointing them to their fields. It does not train them for their duties, and it does not concern itself with the spiritual administration of the Missions. These functions are all performed by the usual Church authorities.⁸ The Society engaged itself solely, from the beginning, in the collection and distribution of temporal resources of charity in the service of the Apostolate. It proposed to facilitate the departure of the missionaries by paying their passage, the expense of which reached an enormous figure, especially for long voyages. Each Associate undertook to say for the inten-

6. *Supplément* to the *Annales*, April, 1834, t. VII, fasc. XXXVI, pp. 1-4.

7. *Prospectus* printed in Lyons, May, 1835, quoted in GUASCO, *op. cit.*, p. 15, 1911.

8. FREYER, *op. cit.*, p. 12, 1812; *ibid.*, in the *Annals*, vol. LXXXV, p. 51, 1922.

tion of the Mission an *Our Father* and *Hail Mary* with the invocation: *St. Francis Xavier pray for us*, each day: and to contribute a penny a week for the Missions. The bases, therefore, of the Society were and are prayer for each day and a cent each week. No limits were placed upon its field; for the Society for the Propagation of the Faith has always been ready, to the full extent of its powers, to assist all the Catholic Missions in whatever part of the world they may be situated or to whatever nationality the missionaries evangelizing them may belong.⁹ However, as soon as the Missions are in the least degree able to help themselves, the Society gradually withdraws its aid, because the demands are many and the resources inadequate. It is not the aim of the Society to help those countries which are generally known as Catholic countries, however great their needs may be: for that reason France, Italy, Austria, Spain, etc., have never received any help from it.¹⁰ Only the requests of bishops, vicars apostolic and superiors of religious in charge of Missions are considered by the Councils, and such petitions, whether acted upon favorably or unfavorably, must be renewed every year. Founded by the laity, the administration of the Society for the Propagation of the Faith is almost entirely in their hands, few priests have taken an active part in its councils.¹¹ This fact is important, for it shows that the Society, wholly spiritual in its end, without any other object than the salvation of souls and the transmission of the Gospel to entire nations among whom the torch of faith has never yet shone, an institution solemnly approved by the Supreme Chief of the Church, and making the name of France cherished in every part of the world has been from the beginning a distinctly lay organization.¹²

M. Alexandre Guasco, the General Secretary of the Central Council, calls the Society a work of faith, of zeal, of charity

9. FRERI, *op. cit.*, p. 15, 1912; *ibid.*, in the *Annals*, vol. LXXXV, p. 56, 1922.

10. FRERI, *ut supra*.

11. FRERI, *op. cit.*, p. 14, 1912; *ibid.*, in the *Annals*, vol. LXXXV, p. 54, 1922.

12. *Annales*, t. II, p. 81.

and of patriotism. "How much good of all kinds," he says, "has befallen us through the work of our missionaries, who with our help have gone forth to carry far the name of our country, have won sympathy for it and have contributed to assure it material riches.""

In an article written for *L'Écho de Paris*, Baudrillart throws considerable light upon the patriotic attitude of the French missionary. "From the Propagation of the Faith," he says, "comes in the greater part the material and financial resources of the Catholic Missions for the entire world, and these resources, collected throughout all the universe, are united and divided by the Councils of Paris and of Lyons. It follows that all the missionaries, of whatever nationality they may be, and in whatever country they may labor, depend in an appreciable measure upon this French centre. Another consequence is that not only French interests engaged in Catholic Missions are particularly safeguarded, but the French missionaries are subsidized by the Catholics of foreign nationality.

"It is not possible to separate the missionary and his nationality and to prevent the latter from profiting from the labor of the former, it follows that even today the French interests evidently engaged in the Catholic Missions are sustained to an important extent by the money of foreign Catholics. For if France furnishes two-thirds of the personnel it contributes only a third of the pecuniary subsidies."

The Society for the Propagation of the Faith met with difficulties at the very beginning. The first of these is the scandal caused by Father Inglesi. Father Inglesi, Honorary Vicar-General of New Orleans, whose visit to Lyons had been the occasion of the foundation of the Society, now proved to be the source of one of its gravest dangers. An enlightening note on Father Inglesi's misappropriation of some of the early funds of the Society entrusted to his care is found in a letter from Bishop Plessis of Quebec, dated October 25, 1824,

13. GUASCO, *op. cit.*, p. 15, 1911.

14. BAUDRILLART, in the *Echo de Paris*, Feb. 14, 1921.

written to Archbishop Maréchal: "Bishop Du Bourg has not written me since I enlightened him concerning Inglesi who grossly deceived him. It is said, and I am extremely grieved to hear it, that the prelate has done evil in his temporal affairs and finds himself embarrassed with large debts contracted by his establishment at St. Louis, Missouri." "Unfortunately, there had been placed in his hands at Lyons and elsewhere considerable alms of which he never rendered account. A letter from Monsignor Du Bourg unveiled his artifice and his improbity. None of the money which had been confided to him could be obtained, and it was necessary to keep silent concerning these unworthy and false representatives, in order not to compromise a work happily established and one which was of such great assistance for the distant Missions. The directors of the Society thereafter employed the wisest measures to shield the fund from all cupidity. Inglesi did not profit long by his iniquity, for at the close of a few months, although he was in the full vigor of age and health, he was called to render an account of his stewardship before the just Judge." Opposition arose also from a place the least suspected—the Chamber of Deputies at Paris. The Society was attacked as a secret organization managed by the Jesuits." An answer was promptly made to this attack, and Parisian Catholics were encouraged by the brilliant defence by Monseigneur Frayssinous, Minister of Ecclesiastical Affairs in the realm."

"Certainly it was a most Christian, most noble, and most wise political thought," he said, which Louis XIV conceived in founding at Paris itself a house for the Missions-Étrangères. This institution was destined to carry to the very furthestmost parts of the Orient the glory of the French name, as well as the light of the Gospel. "This house still exists;

15. This letter was located in the archives of the Séminaire de Saint-Sulpice, Paris.

16. CARDINAL VILLECOURT, quoted in MAURIN, *op. cit.*, p. 112, Paris, 1892.

17. LAUNAY, *Histoire Générale de la Société des Missions Étrangères* t. II, p. 518; GUASCO, *op. cit.*, p. 48, 1911.

18. GUASCO, *op. cit.*, pp. 48-49, 1911.

it has survived our religious and political storms; not, however, without having suffered most serious results from them. It no longer has the same subsidy nor the same resources. It is a matter of common knowledge that zeal for the Propagation of the Faith has at all times been one of the characteristics of the Christian Church. It is by this zeal that the Gospel must successively make the conquest of the world, the Faith must triumph over idolatry and everywhere the Kingdom of Christ must be established. It is this same zeal which took possession of some ecclesiastics and pious laymen of Lyons. They saw that the Foreign Missions were menaced with decadence. They conceived the idea of forming an Association to support the Missions and procure assistance for them. This Association took the name of the Propagation of the Faith. There is nothing mysterious in this name. It is not new. At Rome there is the Sacred Congregation de Propaganda Fide, at the head of which is a member of the Sacred College. The authors of the project, he continues, had sent their prospectus into the different dioceses and addressed it to almost all our bishops. Many of them have adopted this work. It was very necessary to organize the Association and to make a unit of it, to find means of collecting the alms of the faithful and having them reach their destination."¹⁹ Frayssinous pointed out that it was not a question of a contribution but of a perfectly voluntary offering. The mites of the poor as well as the gold of the rich were given. Nothing could be more in conformity with the spirit of Christianity, since similar collections were made at its very origin to relieve the poor of Jerusalem. In this there was nothing secret, nothing political. Every year the results of the collections were being published and up to that time the largest amount raised by the whole of France was only 80,000 francs. The use of this money was made known and even the correspondence maintained with the missionaries in the two hemispheres was published. Sums have been sent to the Orient to assist Christians and to provide the necessary establishments: they

19. *Annales*, t. III, pp. 103-105, 1828.

have been sent to North and South America, into the provinces of Kentucky and into Louisiana, over which, as he emphasized, a French bishop, Mgr. Du Bourg, a man of very rare mind and capacity, presided. In all of this, there was nothing extraordinary, and so, the Chamber had no reason for becoming alarmed. No one could say that this Association was a state within the State.

The Society was also attacked in the press in 1826, and it is to this attack also that Frayssinous replied on May 25 of this same year in his address to the Chamber, from which we have quoted. In 1836 those who took offence at the progress of the Society went so far as to pretend that the larger part of the sums collected from the faithful of France for the Propagation of the Faith and for the defense of the Church, sums which were necessary for persecuted Catholics and for other pious objects, went almost exclusively to pay the expenses of the Infant of Portugal. Frayssinous replied that in Portugal the accusation of making a collection for Don Miguel had been taken up, and that it was fully answered by the publicity given the disbursements in the *Annales*. The *Ami de la Religion* replied to these absurd attacks in taking as a basic principle for its response the fact that the disbursements had been published every year. Moreover, in the midst of political agitation the Society was for a long time proscribed in a Catholic country, Spain.²⁰

The publicity to the allocations which the administrators of the Society had given from the very beginning, has been, during the term of its long existence, a safeguard of the Society for the Propagation of the Faith as far as Government, subscribers and beneficiaries are concerned. The calumnies have passed, and if, in remote instances, up to our epoch, articles have appeared which were based on misinformation, there has been neither an echo nor any consequence to it. In spite of these and other attacks raised against the Society, its progress was phenomenal from the very beginning. "In proportion as it is added to the number of its years,"

20. GUASCO, *op. cit.*, p. 50, 1911.

said the official statement of 1841, published in the *Annales* of 1842, "our Society was blessed by Heaven and multiplied its progress. It is a river which continues to become larger as it recedes from its source. And just as the last total collection far exceeded the preceding ones, so also day by day the final statement gives way before a higher amount." "The formal approval given to the Central Councils by the Holy See, the constant encouragement of the episcopate of the world, the gratitude of missionaries, and the efforts of the most illustrious among men to support and spread it by their words and their writings permitted the Society for the Propagation of the Faith to establish itself firmly during the first twenty years of its existence.

As Leo XIII pointed out in his Encyclical *Sancta Dei civitas* of December 3, 1880, the success of the Society for the Propagation of the Faith inspired many others in different countries to organize similar institutions." In France, for example, there were founded shortly after the beginning of the Lyons Society, two others with similar ends: there were the *Association of the Holy Childhood*, and the *Schools of the Orient*. At Vienna the *Leopoldine Association* was founded in 1828-29 with the same purpose; and at Munich, the *Ludwig-Missionsverein* was started in 1838. "At the same time," wrote Leo XIII, "due to the emulation of piety, two other societies were formed, one called the *Holy Childhood of Jesus* and the other the *Schools of the Orient*. The former proposes to save and to lead to Christian habits unfortunate children whom their parents, driven by sloth or by misery, inhumanely leave unprotected, especially in the regions of China where this barbarous custom still prevails. These infants are saved by the charity of the faithful and at times redeemed by being washed in the waters of Christian regeneration.

21. *Compte Rendu de 1841*, in the *Annales*, t. p. 1842.

22. LEO XIII, Encyclical Letter *Sancta Dei Civitas*, in the *Annales*, t. LIII, pp. 79-94; *Missions Catholiques*, t. XII, pp. 613-618, 1880.

These Societies came to the aid of the older Society, the Propagation of the Faith, and were united to it by a cordial agreement; they have the same end, and likewise rely on the alms and prayers of Christian people. All three have for their object to bring by the diffusion of the light of the Gospel, the largest possible number of those outside of the Church to know God and to adore Him, and Him whom He has sent, Jesus Christ.

The *Association of the Holy Childhood* is a children's association for the benefit of Foreign Missions. Some twenty years after the foundation of the Society for the Propagation of the Faith (1843), Bishop Charles de Forbin-Janson, of Naney, established the Society of the Holy Childhood (*Association de la Sainte Enfance*), for the twofold purpose of rallying around the Infant Jesus little children from their tenderest years, and of encouraging them by the practice of charity to co-operate in saving from death and sin the many thousands of children in pagan countries who are neglected by their parents and cast away unbaptized. The further object of the association is to procure baptism for those abandoned little ones, and, should they live, to make of them craftsmen, teachers, doctors or priests, who in turn will spread the blessings of the Christian religion amongst their countrymen. Children become members of the association immediately after baptism, and may continue in membership for the remainder of their lives, but at the age of twenty-one, in order to share in the indulgences, it is necessary to become also a member of the Association for the Propagation of the Faith. The monthly contribution is one cent, or a yearly contribution of twelve cents, and the members recite daily one *Hail Mary* with the addition, *Holy Virgin Mary, pray for us and for the poor pagan children*. Until the children are able to do this themselves their relatives do it for them. The affairs of the Holy Childhood are managed by an international council at Paris, France, consisting of fifteen priests and as many laymen, with a general director as

the presiding officer. It is estimated that at the present time there are enrolled in the Association about seven million Catholic children. Fully thirty-two millions of dollars are the result of their generosity, and about eighteen millions of pagan children have thus been saved to the Church."

The *Society of the Schools of the Orient* was founded in 1855-56 to assist the schools, orphanages, asylums of the countries of the East. During later years, as a consequence of the special preoccupations of Pope Leo XIII, its object has been made more precise. It labors to maintain and propagate the union of the churches by the education of the new generation and especially by the formation of a good clergy in the different oriental rites. Its budget has rather great and irregular fluctuations due, no doubt, to the fact that it is not so well known as the preceding societies. The total of its ordinary subscriptions from 1855 to 1899 has been 10,650,000 fr. of which 9,890,000 fr. were furnished by France. It is also helped by the French Government.

The *Apostolic Society* under the patronage of the Holy Women of the Gospel was founded in 1838 at Orleans by Mlle. Duchesne, who consecrated her life to it. Its purpose is to furnish vestments and altar linens to the Missions. At the end of thirty years the Society had been established in thirty-two cities.

The *Leopoldine Association* is the direct result of a cry for urgent help from Father Frederic Rese, then Vicar-General of Cincinnati and later first Bishop of Detroit. In 1828, he went to Europe to solicit priests as well as funds for the Ohio Missions, a territory as large as France, and in which only sixteen priests were ministering to 40,000 Catholics. The Prince-Archbishop of Vienna, Leopold-Maximilian became enthusiastic over the project of organizing a special society for the support of American Missions and to this end obtained an audience for Father Rese with the Emperor Francis I.

23. WILLMS, *Holy Childhood*, in the *Catholic Encyclopedia*, vol. VII, pp. 399-400; Cf. LOUVET, *op. cit.*, pp. 12a-16a; PIOLET, *Nos Missions et Nos Missionnaires*, p. 15.

By a bull *Quamquam plura sint* dated January 30, 1829, Pope Leo XII sanctioned the proposed society, and it was officially established on May 13, 1829, in the Archbishop's palace at Vienna. In his address before the select assembly, Father Rese said: "The Catholics of North America, especially of Ohio, Michigan and the Northwest, appeal to you through me, that you might become their helping angels." The Society was christened *Leopoldinen-Stiftung* to commemorate the beautiful life of the Archduchess Leopoldina, daughter of Francis I, who died in America as Empress of Brazil, having been the wife of Emperor Pedro I of Brazil. The objects of the society, as briefly stated in its statutes, are: The promotion of greater efficiency in the Catholic Missions of America, and the participation and the edification of the faithful in extending the Church of Jesus Christ unto the remotest regions of the earth. The means selected to attain these ends were, as with the Lyons Society, prayer and alms-deeds. Every member obliges himself to recite daily one *Our Father* and the *Angelus*, with the added petition: *St. Leopold, pray for us.*

To collect funds the Lyons method was followed. Circles of ten members were formed in all the parishes throughout the Empire and the promoter of each circle would deliver the collected moneys to the respective pastor, who in turn would send them to the local dean and the latter would deliver these funds to the Ordinary every three months. The Bishops would then send their reports to the Central Bureau at Vienna. The total receipts of the first year amounted to 49,823 fl. Every year the entire Austrian clergy was requested to appeal to their congregations on the Feast of St. Leopold for contributions toward the support of American Missions. It has been carefully estimated that within the first decade of its existence (1829-1839), this society had contributed to the American Missions the sum of \$220,000. Let us not forget that the bulk of these contributions came from the laboring classes and from servant girls, although the nobility also contributed generously. In addi-

tion to the actual funds, the *Leopoldine Association* sent many religious articles every few months, such as books, chalices, copes, vestments, rosaries, oil stocks, paintings, bells, censors, altar linens, crucifixes, etc., to the Missions in America."

The *Ludwig-Missionsverein* was begun in the year 1828, when the Reverend Frederic Rese, Vicar-General of Cincinnati, went to Munich to ask help for the Mission work in the United States. With the sanction of King Louis I of Bavaria, voluntary offerings for the assistance of American and of Asiatic Missions were collected. But the contributions were confined chiefly to the clergy of the eight dioceses of Bavaria. The money, up to the year 1838, approximately 15,000 fl. (25,800 marks), was deposited with the Archbishop of Munich-Freising, and thence sent direct to Vicar-General Rese in Cincinnati. During this time the knowledge of the work being done by the Society for the Propagation of the Faith, was being spread among the laity of Bavaria by the German edition of the *Annales*. Since the organizing of societies and the gathering of money was at that time forbidden in Bavaria, Father Stumpf, of the Cathedral, was asked by his superiors to account for his activity in behalf of the Society of Lyons. Meantime, Rese had returned to Munich, and this time with a plan for the unification of the various organizations existing in Bavaria and dedicated to the extension of the Catholic Faith by assisting Foreign Missions. In this way, he hoped to increase the contributions. To put his plan into execution, he addressed a petition to King Louis I on April 22, 1838, asking that the Mission society already existing in a large part of Bavaria be reorganized into a general society extending over the whole of Bavaria, which would then be constituted as a self-sufficient and independent Bavarian society under royal protection, but at the same time empowered to establish relations with the Holy See, with the *Leopoldinen-Stiftung* in Austria and with every other German

24. EPSTEIN, *The Leopoldine Association, etc.*, in the *Illinois Catholic Historical Review*, vol. III, no. i, pp. 88-92, July, 1920; Cf. DE MEAUX, *L'Eglise Catholique et la Liberté aux Etats-Unis*, pp. 244-245, Paris, 1893.

society of a similar kind. Both petition and statutes were first officially submitted to the Archbishop of Munich-Freising for his approval. They were given with the highest recommendation. Two months later (July 17), royal sanction was granted. The statutes of the new society were sanctioned on December 12, 1838, by the King. The means chosen were the same as those of the Society for the Propagation of the Faith, and the same process of collection was adhered to; of these funds, two-thirds of the contributions were assigned to the needs of the Missions in Asia and in North America, and one-third for the Fathers in charge of the Holy Sepulchre, at Jerusalem.²⁵

Rapid as has been the growth of the offerings to the Society for the Propagation of the Faith, it has been below that of similar Protestant Societies. These Protestant Societies had, it is true, begun earlier; but even today, the abundance of offerings in the Catholic Societies cannot be compared to the liberality of our separated brethren.

All the great sects of Protestantism have their missionaries and their budget. They consider that the propagation of the Christian Faith is an absolute duty for every Christian, and their catechisms, so light in doctrine, have a lesson destined to explain this obligation of conscience. Moreover, the *Society for the Propagation of the Gospel of London* (S. P. G.), prints and furnishes freely, all the books necessary for the Missions. In the month of February, 1836, the *Asiatic Journal of London* published in the statement of the sums received during the course of the year 1836 by the Bible societies and the committees of different Protestant Missions. The receipts amounted to about 20,000,000 francs or 778,035

25. SCHABERT, *The Ludwig-Missionsverein*, in the *Catholic Historical Review*, p. 23, April, 1922. In July, 1920, I visited Germany and attempted to go to Munich in order to carry on a research in the archives of this Society, and to procure their collection of *Annalen* but since diplomatic negotiations had not been reestablished with the Central Powers, certain parts of Germany were closed to strangers, and no passport visa would be given for Munich. Dr. Schabert whom I met at Louvain volunteered to make a special trip to Munich where he procured all its publications for the Catholic University and from his research, procured the material for this article.

pounds sterling, to which were added the subscriptions opened in all the colonies under the British Government. The *Annales de la Propagation de la Foi* make the observation on this point, that if one adds to this what was collected in the United Kingdom and its possessions, and the collections of the other Protestant countries, there would be no exaggeration in declaring that the total sum collected for the support of the Protestant Missions far surpasses 30,000,000 francs per year. The resources placed at the disposal of Protestant action has left an ever-increasing record.

According to an article which appeared in the *Ami du Clergé*, of Oct. 26, 1899, the faithful of the Anglican Church, outside of the gifts offered by the different associations, gave as subscriptions for the Foreign Missions a sum corresponding to 23,245,675 francs. In addition to the societies supporting the personnel there are those which distribute books and Bibles like the *British and Foreign Bible Society*, which in one year from March 31, 1896, to March 31, 1897, spent a sum equivalent to 5,092,025 francs. Let us also cite the *Society for Promoting Christian Knowledge*, the *Church of England Zenana Missionary Society*, established in 1880 for the special purpose of evangelizing Indian women, the *Missionary Leaves Association*, the *Junior Clergy Association*. The total of the generousities of English Protestants for their missions is estimated as high as 50,000,000 francs. The United States had in 1900 at least 28 associations for the Protestant Missions of different denominations.*

If to all this we add what the associations of Norway, Germany, and other places received for the Lutheran missions, we reach a truly colossal figure for the total budget of all the Protestant sects. The budget to the Protestant Foreign Missions is very difficult to establish, for these Missions depend upon a large number of societies whose data is almost impossible to centralize. It is conceded however, that it surpasses 100,000,000 perhaps 150,000,000 francs, a figure ten or twelve times more than all the assistance granted to our

26. GUASCO, *op. cit.*, p. 52, 1911.

Catholic missionaries, incomparably more numerous and more important. Only the devotion and the indefatigable charity of our missionaries maintain the equilibrium, but one is certainly forced to admit that our generosity towards our foreign missionaries is nothing in comparison to that of the Protestants. The truth is that the Catholics, save in a few French dioceses, give relatively little for their Foreign Missions; that the Missions are not sufficiently well known or appreciated; that it would be fortunate to see the Propagation of the Faith in particular established in all the dioceses of the world, for which an official act of the Sovereign Pontiff is necessary.

CHAPTER IV

THE ADMINISTRATION OF THE SOCIETY

The earliest efforts for aiding the Foreign Missions by means of prayer and alms have been described in a preceding chapter. The *Société des Missions Étrangères* carried on a campaign, restricted at the outset to the fostering of the practice of offering those indulgenced prayers for the Mission which had fallen into desuetude since the Revolution, and later, through its leaflets, emphasized the wisdom of the idea of the English Methodists, who were in the habit of contributing a penny a week for the support of their Missions. We are not certain what methods were employed by Mme. Petit in Lyons in collecting money and furnishings for the Dioceses of Bardstown and New Orleans. The decimal system so skilfully applied by Mlle. Jaricot in organizing those who contributed a cent-a-week, into groups of ten, into groups of one hundred, and into groups of one thousand, with a person at the head of each of these groups, was incorporated into the Society for the Propagation of the Faith immediately after its foundation in 1822. Thus the person at the head of each group of ten received the contributions from all the members in his group and remitted to the head of the group of one hundred members the money he had received. This head of the group of one hundred forwarded the funds he received to the head of the group of a thousand members.

The meeting of May 3, 1822, provided a slightly different form of organization by bringing together all the alms in the hands of the Central Council. The Central Council of Lyons was organized on the day of the foundation and it was soon felt necessary to enlist the interest and coöperation of influential personages at Paris. In June, 1822, M. Didier Petit went to Paris for the purpose of forming a Superior Council of the Society. In a special meeting, at which were present the Cardinal Prince de Croy, Grand Chaplain of France,

Abbé Perault, the Prince of Polignac, the Marquis de Rivière, the Count de Senst-Pilsach, the Duke of Rohan and M. de Haller, Didier Petit explained the end and the means of the new institution. These gentlemen accepted the idea submitted to them, promising to devote themselves to the Society. They met on the 27th of the following July at the home of the Grand Chaplain of France, at the chateau of the Tuileries, and created the Central Council of the North, with the special council for the Diocese of Paris.¹ This Superior Council ceased to exist after the Revolution of 1830; the two Central Councils of Lyons and of Paris agreed that there was no longer need to reëstablish it.

The Sacred Congregation de Propaganda Fide in a letter of February 25, 1841, expresses its desire that the Superior Council of the whole Society be reëstablished with the intention of placing Cardinal De Bonald at its head. The reason given for this was that the two Councils of Lyons and Paris may not be in conflict; that greater unity may be attained and somewhat greater deference may be shown to Propaganda on whom all Missions depend. Cardinal De Bonald was preferred not because he was Archbishop but because of his high office as a Cardinal, and it was recalled that the former President of the Superior Council had been Cardinal Prince de Croy, Grand Chaplain of France. Since the Society had become universal, its control should be entrusted to a Cardinal of the Church. It appears also that there had been some opposition made by the Council of Paris to the subsidies for the Missions of Europe, and a certain amount of parsimony was displayed notwithstanding the wishes of the Holy See.² With the disappearance of the Superior Council at Paris that part of the Rule which provided that the Superior Council of the Association was to distribute the funds according to the needs of the different Missions was no longer operative. Article 4 of the Revised Rules of 1834 provided that

1. GUASCO, *op. cit.*, p. 25, 1911.

2. *Propaganda transcripts, Documento XXXIII bis, Lettera della S. C.*, Vol. 325, Fol. 146v, *Monsignor Garibaldi Nunzio Apostolico*, Parigi, 25 Febraio, 1841.

the total of the subscriptions be placed in the hands of the two cashiers residing one at Paris and one at Lyons.' A provision for forwarding the alms from the members to the Councils is made in Article 8: "The two Councils, in order to facilitate their collections, conjointly with the Council to which they are attached, will designate in each diocese a subscriber who collects there the sums donated."

The present custom of collecting and assembling the contributions is explained in a communication to me from M. Guasco, the General Secretary, in which he states: "In the extract of the rules of the Association for the Propagation of the Faith the paragraph entitled *Division of the Association* where there is question of divisions, of centuries, of sections and of divisions, long ago fell into desuetude. There is no longer a question today of any division except the groups of ten. Today the chiefs of the groups of ten remit the receipts into the hands of the Parish Director, who is the Pastor or the Assistant delegated by the Pastor to look after the Society.'" The promoter's duties are to organize a band of ten to collect the offerings, and to circulate among them the *Annals* of the Propagation of the Faith, which is published every two months. The offerings are then turned over by the promoter to the parochial director, where the Society is established in the parish. Otherwise they are sent to the General Director. Membership certificates are provided to new members, and cards record the collections. In some parishes of the United States the Society has been connected with some other Society already existing; in others, it has an organization of its own; in those parishes where a branch of the Society is not established, members may join by saying the required prayers and forwarding their offerings to general headquarters. Besides those who contribute only sixty cents a year, there are two other classes: The special members are those who contribute the sum of six dollars a year representing the amount collected in a band of ten, and life members

3. Cf. *Chapter III*, p. 30.

4. GUASCO, letter dated August 29, 1921.

who contribute at one time a sum of money not less than forty dollars to the Society. Both special members and life members received a copy of the *Annals* every two months. Sums of money intended by the donors for particular Missions or missionaries are received and sent at once to their destination.⁵ There is naturally a tendency to control their distribution.

In the United States the Society is legally incorporated and hence is empowered to receive bequests. Monsignor Freri writes: "The Propagation of the Faith, having lost many bequests through the opposition of natural heirs, the adverse decision of courts, the lack of care on the part of the executors, has established a Conditional Gift Fund in America to which several thousands of dollars have already been contributed by persons who had intended to leave legacies for the Missions. The Society receives gifts, large or small, at the same time entering into a written agreement with the donor not to spend these gifts but to invest them in well-determined and absolutely safe securities, and to pay to the donors, so long as they shall live, a yearly amount equivalent to a fair rate of interest. After the donor's death the money is placed in the general fund to be distributed among the Missions. If the money left in care of the Propagation of the Faith is intended for other purposes besides its own work, the Society assumes the responsibility of seeing that the intentions of the donors are implicitly followed and the various bequests distributed as directed. Mass intentions will be forwarded to needy missionary priests immediately after the death of the benefactor and acquitted at once, thus obviating the long delays which necessarily accompany the execution of a will."⁶

The present delegate, Right Rev. Joseph Freri, was appointed by the Cardinal Secretary of State in the year 1903. The delegates preceding him were Fathers Magnien and Granjon. They were appointed in the year 1897.⁷ Father Granjon was named Bishop of Tucson in Arizona in the year

5. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 52, 1922.

6. Ut *supra*.

7. Ut *supra*.

1900 and Father Freri was appointed assistant to Father Magnien. Later, when Father Magnien died, Father Freri was appointed sole delegate. In 1889, Fathers Terrien and Gallien were given the mission to organize the Society in America. They did much to promote the Society also in Mexico. The National delegates of the Society transmit the total collections to the Central Councils in Lyons and in Paris. The Society is not incorporated in France and hence, theoretically, there is no such Society in the eyes of the French Government; but in practice this government is quite friendly to the Society and even during the darkest day of the past war did not prevent the Society from distributing its regular allocations.*

Before speaking of the procedure of these two bodies it would be well to give a list of the men who have presided over them since the foundation of the Society. The President of the Central Council of Lyons at the time of the foundation was M. de Verna. A complete list of the Presidents is as follows:

DE VERNA, Victor, President from May 3, 1822, to June 17, 1841.

DE JESSE, Antoine, President from June 17, 1841, to December 16, 1854.

TERRET, André, President from December, 1854, to July 16, 1859.

DE PRANDIERES, Louis Martial, President from June 26, 1859, to July 17, 1868.

DES GARETS, Francisque, born 1897, President from December 3, 1868, to November 25, 1898.

DE PRANDIERES, Martial, President from December 2, 1898, to May 31, 1906.

TERRET, Joseph, President from June 3, 1906, to December 7, 1906.

8. The stringent French laws governing associations make it impossible to have this Society incorporated.

SAINT-OLIVE, Henri, President from December 7, 1906, to October 27, 1920.

BECHETOILLE, Emmanuel (Mgr.) V. G., Lyons, President from October 27, 1920.

The Count des Garets who was President of the Council for thirty years and formed part of it during forty years, had handed in his resignation at the end of the year 1898 on account of his advanced age. The unanimous vote of his colleagues bestowed upon him the title of honorary president and retained him in the Council. He died on February 28, 1900, at the age of 93 years.

The first President of the Central Council of Paris was the Count de Sanst-Pilsach. The list of all the Presidents of this Council is:

DE SENST-PILSACH, Count,	President from 1822 to 1826
DE BERTIER, Count Ferdinand,	“ “ 1826 to 1833
ABBE MATHIEU,	“ “ 1833 to 1833
ABBE SALANDRE,	“ “ 1833 to 1839
DE LA BOUILLERIE, Alphonse,	“ “ 1839 to 1847
BERARD DES GLAJEUX,	“ “ 1847 to 1865
GAUDRY,	“ “ 1865 to 1873
COLIN DE VERDIERE, Leon	“ “ 1873 to 1885
HAMEL, Charles	“ “ 1885 to 1916
DE LA ZAILLE,	“ “ 1916 to 1920
ODELIN, Mgr. H., V. G., Paris	“ “ Oct. 1920

Father Mathieu became Bishop of Langres, and later Cardinal Archbishop of Besançon. M. A. Guasco, born in 1854, has been General Secretary of the Central Council of the Oeuvre de la Propagation at Paris since August, 1883.*

The names of the present members of the two Central Councils are not given in any of the Society's publications.

The two Central Councils are the administrators of the Society. These Councils do not in any way interfere with the

9. These lists of Presidents were compiled by M. Groffier, General Secretary of the Central Council of Lyons, Cf. GUASCO, *op. cit.*, p. 39.

interior administration of the Missions, their function being limited to centralizing the offerings which pass successively before arriving in their hands through the chiefs of ten to the parish directors and from these latter to the directors of the diocesan committees. When, at the end of January, the yearly offerings from the entire world have been collected, and the accounts have been closed, then commences for the two Central Councils the work of the distribution of the total. The Society does not deal in investments and has no permanent fund. To its great credit it can be said that with conscientious attention and with impartiality all the reports of the chiefs of the Missions, prefects and vicars-apostolic, are read, compared and studied. The information concerning the Missions which the Councils procure from the reports which the missionary bishops address to them each year, permit them to apportion, in the most equitable manner and with a perfect knowledge of the needs of each Mission, all these gifts and alms from whatsoever source. The Central Council of Lyons takes the initiative in dividing the budget. The Council of Paris, in its turn, resumes the task and with the same solicitude, approves, modifies, increases and diminishes the allocations. It is only when the two Councils are entirely in accord and after the consideration of the desires of the Pope and the data submitted by the Congregation de Propaganda Fide, that the assistance decided upon is sent to each Mission. The result is indicated in detail in the *Annales* of November in a statement published in nearly 375,000 copies.¹⁰ These allotments are made in accordance with the extent and the necessities of each Mission concerning the special gifts destined for a certain missionary or a certain unforeseen need of a given Mission, the Councils accept them with courtesy and transmit them with fidelity. "The distribution of funds," writes Monsignor Freri, "is made at regular intervals by the Councils, upon the comparative examination of the petitions of the chiefs of Missions received every year. The division

10. *Organization de l'Oeuvre de la Propagation de la Foi*, in the *Annales*, t. LXXXII, pp. 7-10.

is made by the common consent of the two Councils, and once the list of allocations has been decided upon, it is sent to the Sacred Congregation of Propaganda for revision, adjustment and approbation. When it is returned from Rome, payments are made.””

At the monthly meetings, which are private, at which the “répartition” is to be made each director is provided with a small booklet on the first page of which is entered the year and the amount which had been distributed the previous year and the amount which is to be distributed in the present year and the difference between the two. The director’s name is also inscribed on this page. Then follow in order, the names of all the Missions assisted by the Society, grouped under the headings of the five continents: Europe, Asia, Africa, America and Oceania. Then follows one chapter in which the names of the Grand Congregations devoted to the Missions are arranged. Opposite the name of each Mission is found six blank columns in which are to be inscribed the first, second and third decisions of both councils should these be found necessary. In the seventh column the allocation of the preceding year is inscribed in red and a space is reserved for the observations which the director may care to make. The last page of this booklet contains a recapitulation showing the total sum to be distributed according to the first, second and third decisions of the two councils for each of the five continents and the Grand Congregations and the grand total. Beside these figures are entered in red the corresponding totals for the preceding year.”

In spite of all this elaborate mechanism, the truth must be confessed that the greatest confusion reigns in the minds of the clergy and laity throughout the world on the methods used by the Society. The existence of two independent bodies, equally potent, and in some mysterious way equally subordinate to an unseen center, is bound to create confusion. Whether

11. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 55, 1922.

12. Cf. *Appendix* of this work wherein a *Repartition cahier* has been reproduced.

Paris is subordinate to Lyons, Lyons to Paris, or whether the world is divided arbitrarily between the two Central Councils; or whether one can consider the Sacred Congregation de Propaganda Fide as the overruling director of the two Councils—are questions that no amount of research has cleared up. As we shall see, later, this confusion of authority—objectively, at least, has done harm to the Society in such business-like countries as England and America. Moreover, the Rule is antiquated and has fallen into disuse. No new Rule has been made since 1834, and this Rule antedates the present system of organization. As Freri has said:

It is quite natural that an institution one hundred years old should be in need of some changes and reforms and we know that the Holy See has been contemplating them for some time. The 'Osservatore Romano' (the official organ of the Vatican) published on January 18, 1921, an article on the 'Propagation of the Faith' in which it was stated that the authorities of the Church had decided to transfer to Rome the Councils of Lyons-Paris and place them under the jurisdiction of the S. C. of Propaganda and the direction of an international committee. This will probably lead to a reorganization of the Society, but at this writing we have no knowledge as to the lines on which it will be made.¹³

Secrecy prevails over everything, and at Paris even the names of the members of the Councils were refused me.

Many Catholics, therefore, even among those whose social position and religious sentiments place them at the head of works of Catholic benevolence are ignorant as well of the organization as of the mode of operation of the Society for the Propagation of the Faith. This ignorance is due, in large part, to the traditions of the Central Councils' Directors, who have always concealed their labors under the veil of anonymity. The two Councils are self-recruiting and the functions of their members are entirely gratuitous. They are composed of ecclesiastics and laymen commendable by their social positions, the functions which they perform, their experience in business, their talent and their piety." Since

13. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 14, 1922.

14. *Organization de l'Oeuvre*, etc. in the *Annales*, t. LXXXII, p. 7.

laymen were in the majority at the foundation meeting of the Society in 1822, the administration has remained almost entirely in their hands. Hence only a few priests have taken an active part in its deliberations."

Recently, however, the Holy See expressed the desire to have ecclesiastics placed at the head of the two Councils, and as a result of this Mgr. Béchetoille, Vicar-General of the Diocese of Lyons, has been named President of the Central Council of Lyons, and Mgr. Odelin, Vicar-General of the Diocese of Paris, has been named to head the Central Council of Paris. Another recent innovation in the government of the Society was introduced by Pope Benedict XV when he created a Central Council at Rome, which he placed under the direct dependence of the Sacred Congregation de Propaganda Fide for all the dioceses of Italy and charged to procure a greater development of the Society in that country." Just what will be the relations between this Council and those of Lyons and of Paris remains to be seen. It is problematical whether an international Council will be created at Rome or elsewhere and whether the ancient French Councils will become simple intermediaries between the faithful and this international Council or whether the former will conserve their present character. There is also a possibility that the Congregation of Propaganda may take over the effective direction of the Society."

For the purposes of daily correspondence the two Central Councils have in some unknown way divided the Missions of the world between them. The dioceses and Missions in America have been under the jurisdiction of the Paris

15. FRERI, *op. cit.*, p. 14, 1912.

16. *Osservatore Romano*, January 21, 1921.

17. GUASCO, *L'Oeuvre de la Propagation de la Foi, Un Siècle d'Histoire*, in the *Correspondant*, t. 284, September 25, 1921; Cf. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 55, 1922: "The *Osservatore Romano* . . . stated that the authorities of the Church had decided to transfer to Rome the Councils of Lyons and Paris and place them under the jurisdiction of the S. C. of Propaganda and the direction of an international committee. This will probably lead to a reorganization of the Society but at this writing we have no knowledge as to the lines on which it will be made."

Council. The Missions of the various religious orders have been somewhat arbitrarily divided between the two councils. The money contributed to the Society is sent by each delegate or by a diocesan director to the Central Council of Lyons or of Paris by means of bank drafts and it is distributed to the Mission fields by the same means. At times the insistence by the Central Councils that all mass stipends, particular gifts, as well as collections which are later to be distributed to the Missions of the same country in which they were donated, conform to this set method has resulted in certain delays and in losses incurred by the transfer and retransfer of these funds.

There is no doubt that as early as 1840, and earlier, the American bishops were not altogether pleased with the cumbersome methods of the Society. In that year we find Father Herecule Brassac submitting to the American hierarchy a prospectus for a general Agency to be established in Paris for the transactions of all ecclesiastical affairs with the Society for the Propagation of the Faith. This prospectus was as follows:

The need of an Ecclesiastical Agency established in Paris and devoted entirely to the interests of the episcopate and the clergy of the United States has been felt for a long time and yet an establishment of this kind is still wanting.

The undersigned, after having consulted persons of experience, has decided to attempt the enterprise, provided that his plan obtains the approval and encouragement of the archbishops and bishops of the United States, as it has already received it from Bishops Rosati, Portier and Miles. Here is what he has the honor of proposing:

I. The undersigned will act as representative before the Council of the Association for the Propagation of the Faith for the Eight Reverend American prelates, who will thus authorize him for the purpose, to explain the needs of the dioceses, to defend their interests, to solicit assistance, to receive the sums allowed and send them to their destination by the surest means and with the shortest delay.

Nearly all the different Missions of the world have with the Association a representative in the Superiors of the Seminary of the Foreign Missions, of the Lazarists, the Jesuits, and the House of Picpus, etc. Those of the United States are almost the only ones which are not officially represented and from this may come the difference in the allocations. In as much as the directors of the Association have no

other information about the missions than the letters of the Bishops, which are often read a long time before the sessions where the allowances are made, the demand made and the considerations to support them are likely to be forgotten, while a few remarks made verbally at that very moment might exert a very happy influence.

The funds allowed to the dioceses of the United States often remain a considerable time in the treasury of the Association. The time necessary to notify the interested parties of these allocations, the sending thereof or possibly the negotiation as to the manner and terms of payments which often follow long after the time when the matter has been presented, cause delays that could to a great extent be avoided by the proposed Agency.

II. Priests in Europe often obtain from their bishops an *exeat* gladly given in order to get rid of them; they arrive in America and the Ordinaries of the place where they present themselves for the missions, have no means of assuring themselves at once of their past conduct and their capabilities. Others again, led undoubtedly by good motives, but having had none to judge their vocations other than persons ignorant of the customs and ways of the United States, find themselves disappointed and unable to do much good. The undersigned will take it upon himself to obtain all possible information about the candidates who present themselves for America. He will try to learn of their character, their talents and their aptitude. As he knows a great number of the Dioceses of France, Belgium and even Germany and Italy, and as he moreover exercised the holy ministry in the United States for nearly twenty years, he would be better able than many others to judge, with less chances of being mistaken, those who would be fitted for this kind of a mission. He could also provide for their embarkation according to the orders of the bishops.

III. In compliance with the wishes of prelates to obtain the establishment of religious orders of women, the undersigned will attempt to procure them and to attend to everything necessary for their voyage.

IV. The undersigned would also take care of the buying of books, ornaments, sacred vessels, paintings, engravings and lithographs and church furniture, also subscriptions to papers and magazines, and in general, of everything that would be recommended to him. He would give his personal attention to these matters, profiting by the assistance of merchants and manufacturers; he would spare no pains in obtaining the most advantageous terms at all times.

V. The undersigned promises to the archbishops and bishops that he will justify their confidence by constant zeal and absolute discretion in the matters entrusted to him.

VI. The undersigned would ask of each of the bishops and archbishops who would honor him with their confidence the sum of \$50.00

(250 francs) as compensation for his services and would pledge himself not to charge any further commissions for the business he would have to do; at least where he would not himself be obliged to pay interest in procuring the drafts for the transmission of moneys.

VII. In cases where the undersigned would be obliged to advance moneys, he would charge at the rate of 5 per cent interest annually and 1 per cent commission on the sum advanced.

VIII. The undersigned will also charge himself to fill the orders given him by colleges, convents, religious institutions and the clergy at large for a reasonable commission according to the importance of the demand; but those orders must be sent to him through the hands of the bishops, or otherwise the money must be sent in advance by draft or otherwise.

IX. The undersigned will give to the archbishops and bishops who desire it, a guarantee for the faithful administration of their funds.

The undersigned feels it his duty to impress upon the archbishops and bishops of the United States that his enterprise is not a money speculation, but simply a work which he believes to be most advantageous for the country that he considers as a second Fatherland.

Bishops Rosati, Portier and Miles have authorized the undersigned to make known to their venerable brothers of the United States the approbation and encouragement which they have given to his project, and to give their names as his reference. He takes the liberty to add the names of Bishop Purcell of Cincinnati, of Mr. Jeanjean of New Orleans, of Madame Gallitzin, Superioress of the Sacred Heart of the United States. The agency will open on January 1, 1841.

Correspondence with the undersigned may be in French or in English. The following form signed and sealed will be a sufficient proxy to authorize the undersigned to act with full power. "I, the undersigned, Archbishop (or Bishop) of N. N. in the United States of America, recognize and authorize Monsieur l'Abbé Brassac, formerly missionary in America, as my agent with the Association for the Propagation of the Faith established in Europe, and I ask all persons whom it may concern to honor him in this quality with their confidence."

I have the honor to remain, most respectfully of Your Grace, the most humble and devoted servant.

H. Brassac,

V. G. of Cincinnati and Nashville

*Paris,
Rue Cassette 28.*

P. S.—There will always be with this agent an apartment for the Archbishops and Bishops during their stay at Paris."

18. MESSMER, *The Rev. Hercule Brassac, European Vicar-General of the American Bishops, 1839-1861*, in the *Catholic Historical Review*, vol. III, pp. 413-415.

How many bishops joined this *Agence*, it is impossible to state.

The main item in the operating expenses of the Society is that for the printing, publishing and distributing the *Annales*. The other publications of the Society are sold for a modest price which generally covers their expense and at times leaves a small surplus which is also devoted to the Missions. The salaries of the employees, as well as rent, taxes, heat, light and insurance, and the expenses of correspondence constitute the other chief items of expense.

The receipts of the Association for the year 1842 amounted to 3,233,486 fr. which is upwards of \$600,000. The Missions of the United States received of this sum, \$126,000. The whole sum distributed throughout the world is about \$550,000. The expenses of the administration which include those incurred not only in France, but in other countries, are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well as the various dioceses of Europe, as with the missions of the whole world, rent, stationery, etc., and amount to about \$6,500. The Society publishes, every two months, a pamphlet containing intelligence of the different missions, consisting principally of letters from clergymen who are stationed in those various points. These pamphlets are called *Annals of the Association*, &c., and the printing of them amounts annually to \$45,000. One hundred and fifty thousand copies of the *Annals* are now printed; namely 77,000 French; 21,000 German; 15,000 English; 2,000 Spanish; for South America; 3,500 Flemish; 28,000 Italian; 2,000 Portuguese; and 1,500 Dutch; this number published six times a year, gives a total of nine hundred thousand copies. The number published in the course of the last year has been somewhat less, on the average, than this; but there must be added besides, the printing of the *Glance*, *Prospectus*, collector's sheet, &c., in all languages as well as the re-printing of several of the old numbers. In the expenses of publication must be also included paper, printing, stitching of the numbers, editing, translating into foreign languages, &c.¹⁹

One of the traditional methods of keeping the attention, the interest and the zeal of the faithful alive to the missionary work in which the Society is engaged has been the annual discourse delivered by one of the foremost pulpit orators of

19. *Association for the Propagation of the Faith in the United States Catholic Magazine*, Vol. III, pp. 124-128. Baltimore, 1844.

France on the subject of the Propagation of the Faith. This discourse generally took place on the third of May or the third of December, the two principal feast days of the Society, in the primatial church of Lyons in the presence of the Archbishop. Among the most prominent of these orators has been Father Monsabré, O. P., Father Didon, O. P., Mgr. Touchet, Bishop of Orleans, Father Janvier, O. P., and Mgr. Le Roy. They have all been printed and are on sale in Lyons for about ten cents apiece, the whole collection amounting to about two dollars.

At an early date the public character of the Society which had been assured by the rescript of Pius VII in 1823 which was its canonical institution and the progress which it made each day prevailed upon the Superior Council of the Association at Paris to give its publicity all the extension necessary for the national development of the work. There remains, however, in the administration of the Society the two defects: an absence of hierarchical organization between the Councils, and the prevalence of secrecy in the meetings, monthly and annual. For the latter, the French attitude towards such activity as that embraced by the Society must be understood; for the combination of patriotism and religious zeal has never been broken since the proud old days when the *Gesta Dei per Francos* was the boast of the people of France.

CHAPTER V

ECCLESIASTICAL AND LAY COOPERATION

In the year 1817 the Holy See gave its approbation to the *Association of Prayers* which was being reëstablished by the *Séminaire des Mission-Étrangères* of Paris and enriched it with certain indulgences.¹ After the foundation of the Society for the Propagation of the Faith it was necessary to obtain ecclesiastical approbation; hence in the beginning of the year 1823, M. de Villiers, a member of the Central Council of Lyons, went to Rome and was received by the Sovereign Pontiff, Pius VII, in private audience.² In this audience, of March 5, 1823, the Association for the Propagation of the Faith requested the Holy Father to grant to each of its members certain indulgences applicable to the souls in Purgatory.³ In an audience granted to the Cardinal Secretary of State on March 15, 1823, Pius VII accorded to the Association the indulgences asked.⁴ Pius VII died in 1823 and was succeeded by Pope Leo XII. Shortly after his elevation to the Papacy, the Central Council of Lyons, through the agency of one of its members, rendered its homage to the Pope; and on May 11, 1824, Leo XII granted to those Associates of the Society, who were infirm, the privilege of gaining the indulgences granted by his predecessor without the obligation of visiting the parish church.⁵ Nor was Pius VIII forgetful of the

1. Cf. LAUNAY, *op. cit.*, t. II, pp. 500, et seq.; Cf. Note 7, at the end of Chapter II of this work.

2. *Association de la Propagation de la Foi*, in the *Annales*, t. I, fasc. iii, pp. 6-7.

3. Ut supra, pp. 6-8; Cf. *Propaganda Transcripts, Documento I, L'Associazione della Propagazione della Fede domanda l'approvazione a S. S. Pio VII*, Roma, 5 Mars, 1823.

4. Ut supra, pp. 9-11; Cf. *ibid. Documento II, Sua Santità Pio VII nell'Udienza concessa al Card. Segretario di Stato, il 15 marzo 1823 accorda all'Associazione l'approvazione delle grazie domandate.*

5. *Annales*, t. I, fasc. v, pp. 8-10; *Extrait du Règlement de l'Association de la Propagation de la Foi*, in the *Annales*, t. I, fasc. vi, p. 96; *Propaganda Transcripts, Documento IV, Leone XII accorda agli associati infermi della pia Opera di poter lucrare le indulgenze con-*

Society. The rescript of September 18, 1829, granted to the associates the privilege of gaining the indulgences by visiting any church whatsoever instead of the parish church or the oratory of the Association.* Gregory XVI, who had been prefect of the Sacred Congregation de Propaganda Fide, bestowed special benevolence upon the Society which had become such a powerful auxiliary of this important Roman Congregation. In a rescript dated September 25, 1831, he granted to those Associates, who are not French, the privilege of belonging to the Association and of gaining the indulgences accorded to the same.* These privileges were extended in perpetuity to those Associates outside of France. Moreover, on November 15, 1835, Gregory XVI, granted that the indulgences accorded to the members of the Society on the Feast of the Finding of the Holy Cross and on that of St. Francis Xavier might be gained either on their octave or on the day fixed for the celebration of the feast by the Ordinary.* On July 22, 1836, he also granted a plenary indulgence on Feasts of the Annunciation and Assumption.* Gregory XVI, issued on March 22, 1839, a brief whereby the Feast of the Martyr Esuperius was to be instituted in the metropolis of Lyons and whereby divers indulgences are accorded to the Associates of

cesse dal suo predecessore, senza l'obbligo di visitare la chiesa parrocchiale. Die undecima maii, 1824.

6. *Annales*, t. IV, p. 259; *ibid.*, t. VIII, p. 408; *Propaganda Transcripts*, Documento VII, Pio VIII accorda ai fedeli associati infermi di poter visitare una chiesa parrocchiale o oratorio dell'Associazione. (18 Settembre, 1829) Rome.

7. *Annales*, t. V, p. 294; *Propaganda Transcripts*, Documento IX: 25 Settembre, 1831. Il Sommo Pontefice Gregorio XVI, su domanda del Presidente dell'Associazione della Prop. della Fede di Lione, concede ai non Francesi di poter far parte dell'Associazione, e di lucrare le indulgenze accordate alla medesima.

8. *Annales*, t. VIII, p. 407; *Propaganda Transcripts*, Documento XVI: Gregorio XVI concede che le indulgenze agli iscritti della pia Opera per le feste dell'Invenzione e S. Francesco si possano lucrare o nella loro ottavo, o il giorno in cui la festa è fissata dal proprio Ordinario. 15 Novembris, 1835.

9. *Annales*, t. IX, p. 112; *Propaganda Transcripts*, Documento XXVI, Gregorio XVI concede agli iscritti della Pia Opera di poter lucrare l'indulgenza plenaria, applicabile ai defunti, nei giorni dell'Annunziata e dell'Assunta. Die 22 Julii, 1836.

the pious Society for the Propagation of the Faith." In his Encyclical of August 13, 1840, Gregory XVI recommended the pious Society to all the patriarchs, archbishops and bishops, of the whole Catholic world. The opening words from the Encyclical, which we have already cited, are:

Probe nostis, Venerabiles Fratres, quantis undique calamitatibus tristissimo hoc tempore urgeatur et quam miserandum in modum Catholica vexetur Ecclesia: nec ignoratis quanta omnis generis errorum colluvione, effrenataque errorum audacia Religio Sancta oppugnetur, et quali astutia quibusque fraudibus haeretici, atque increduli homines conitantur fidelium corda mentesque pervertere. Nostis uno verbo, nullum prope esse laboris ac moliminum genus, quod ad inconcussam Sanctae Civitatis aedificium ex iuris, si fieri posset, sedibus evellendum non insumatur. . . . Quid denique, nisi magna cum laude dicendum, de celebri illa societate quae non solum in catholicis regionibus, sed etiam in Catholicorum et infidelium terris, nova semper obtinet incrementa; quaeque fidelibus omnibus cuiuscumque conditionis facilem viam modumque aperit, ut de apostolicis missionibus bene mereantur, ac de spiritualibus illarum bonis participes et ipsi fiant? Iam intelligitis, sermonem hic esse de notissima societate sub titulo Propagationis Fidei. Communicatis modo vobiscum, Venerabiles Fratres, et angoribus, quibus ab iacturas conficimur, et consolationibus quibus sustentamur ob catholicae Religionis triumphos, restat nunc ut pariter vobis communicemus sollicitudinem quae Nos urget pro maiori Societatum tam bene in Religione merentium prosperitate."

His successor, Pius IX, in a rescript dated October 17, 1847, freely confirmed the spiritual graces granted to the Society by his predecessors." On May 2, 1850, Pius IX, thanked the Councils of Lyons and Paris for the congratulations extended to him on the occasion of his return to Rome."

10. *Annales*, t. XI, pp. 168-182; *ibid.*, pp. 459-462: *Propaganda Transcripts, Documento XXXI*; Breve col quale s'istituisce la festa del martire S. Eusebio nella metropoli di Lione e si accordano diverse indulgenze agli associati della pia Opera della Fede. Roma, 22 marzo, 1839. Gregorius PP. XVI, ad perpetuam rei memoriam.

11. *Annales*, t. XII, pp. 603-615; *Propaganda Transcripts, Documento XXXIII*, Enciclica con la quale Gregorio XVI, raccomanda l'Opera a tutto l'Orbe cattolico. 13 Agosto, 1840. "Probe nostis."

12. *Annales*, t. XXII, p. 320; *Propaganda Transcripts, Documento XXXVII*, Pio IX conferma ampiamente alla Pia Opera le grazie spirituali accordate dai suoi predecessori. Die 17 Octobris, 1847.

13. *Annales*, t. XXII, no. 328 bis, pp. i-viii; *Propaganda Transcripts, Documento XLVII*; Pio IX ringrazia i Consigli di Lione e Parigi per le congratulazione inviategli in occasione de suo ritorno a Roma. 22 Maii, 1850.

His rescript of August 5, 1851, decreed that the spiritual graces conceded by his predecessors might be gained by the members regardless of the sum contributed by them each month." In the brief of December 31, 1853, Pius IX, accorded to the priests who are the collectors of the hundred groups of ten the favor of a privileged altar five times a week.¹⁴ The rescript of April 17, 1855, accords to the children who are members of the pious work and who have not yet made their First Communion the privilege of gaining the indulgences by simply going to confession." New indulgences were accorded in the rescript of March 7, 1862." The rescript of January 26, 1865, granted to priests who each year collected (or themselves give 260 *lire* or who are members of a committee or council of the Society), the faculty of imparting to rosaries the indulgence of St. Bridget, the ordinary indulgence for crosses and medals, and the plenary indulgence and papal benediction in the hour of death." On December 31, 1871, his rescript conceded other privileges to priests who are either collectors for the Society, are zealous in its behalf, or who are members of it." On June 5, 1872, another rescript

14. *Annales*, t. XXIV, pp. 81-88; *Propaganda Transcripts, Documento XLVIII*, Pio IX stabilisce che le grazie spirituali concesse dai suoi predecessori si possono lucrare dagli iscritti qualunque sia la somma da essi mensilmente elargita. Die 5 Augusti, 1851.

15. *Annales*, t. XXVI, pp. 325-326; *Propaganda Transcripts, Documento L*, Pio IX accorda ai sacerdoti iscritti alla Pia Opera il favore dell'altare privilegiato. Die 31 Decembris, 1853.

16. *Annales*, t. XXVII, pp. 256-257; *Propaganda Transcripts, Documento LI*, Pio IX accorda ai fanciulli iscritti alla Pia Opera di poter lucrare le indulgenze con l'accostarsi semplicemente al sacramento della confessione. 17 Aprile, 1855.

17. *Annales*, t. XXXV, pp. 5-7; LOUVET, *op. cit.*, p. 11a.

18. *Annales*, t. XXXVIII, p. 253; *Propaganda Transcripts, Documento LII*: Pio IX accorda ai sacerdoti che avranno raccolto ogni anno, o dato del loro, la somma di L. 260, ovvero che facciano parte di un Consiglio o di un Comitato dell'Opera, la facoltà di annettere o dare: alle corone le indulgenze dette di S. Brigida: alle croci e medaglie le indulgenze ordinarie; l'indulgenza plenaria e la benedizione papale in articolo mortis. Die Januarii, 1865.

19. *Annales*, t. XLIV, pp. 79-83; *Propaganda Transcripts, Documento LIV*, Pio IX concede altri privilegi ai sacerdoti o collettori o zelatori o iscritti alla Pia Opera. Die 31 Decembris, 1871.

granted the concession of a plenary indulgence to the Associates on the occasion of the Society's fiftieth anniversary."

The first rescript of Leo XIII, dated June 16, 1878, amplified the powers and faculties accorded to the priests who are collectors of the Society.²⁰ His Encyclical Letter of December 3, 1880, *Sancta Dei Civitas* recommended to the bishops of the Christian world the Institutes of the Propagation of the Faith, of the Holy Childhood of Jesus Christ, and of the Schools of the Orient. An extract from this memorable Encyclical follows:

Eminet autem inter ceteras pia consociatio ante annos fere sexaginta Lugduni in Galliis coalita, quae a *propagatione fidei* nomen accepit. Haec primum illuc spectavit ut quibusdam in America missionibus opem ferret: mox tamquam granum sinapis in arborem ingentem excrevit cuius rami late frondescunt, adeoque ad missiones omnes, quae ubique terrarum sunt, actuosam beneficentiam porrigit. Praeclarum hoc institutum celeriter Ecclesiae pastoribus probatum fuit et luculentis laudam testimoniis honestatum. Romani illud Pontifices Pius VII, Leo XII, Pius VIII, Decessores Nostri et commendarunt vehementer et Indulgentiarum donis ditaverunt. Ac multo etiam studiosus fovit et plane caritate paterna complexus est Gregorius XVI. . . . Eodem tempore aemulatio pietatis effecit ut binae aliae societatis coalescerent quarum altera a *Sacra Iesu Christi infantia* altera a *Scholis Orientis* nuncupata est. . . . Itaque cum tria sodalitis tam certa Pontificum Maximorum gratia floruerint, cumque opus singula suum studio concordii urgere numquam desierint, uberes edidere salutis fructus, Congregatione Nostri de Propaganda Fide haud mediocre attulere subsidium et levamen ad sustinenda missionum onera, atque ita vigere visa sunt ut laetam quoque spem facerent in posterum segetis amplioris.²¹

On December 6, 1883, Leo XIII, expressed his appreciation of *Les Missions Catholiques*.²² His rescript of May 25, 1885,

20. *Annales*, t. XLIV, pp. 315-317; *Propaganda Transcripts, Documento LV: Pio IX ringrazia i Consigli di Lione e Parigi per i voti da loro espressi in occasione dell'80mo genetliaco e del 50mo della fondazione della pia Opera*. 5 Giugno, 1872.

21. *Annales*, t. LI, p. 5.

22. *Annales*, t. LIII, p. 79; *Propaganda Transcripts, Documento LVI: Epistola Encyclica de institutis a propagatione Fidei a Sacra Iesu Christi infantia et a scholis orientis provchendis; Sancta Dei Civitas. Leo PP. XIII, Die III Decembris, 1880*.

23. *Annales*, t. LVI, p. 63.

accorded new indulgences to the Associates.* On August 4, 1889, Leo XIII, extended new indulgences to all priests who are members of the Society or zealous in its behalf or who have paid in whatever money has been collected by them.* Another Encyclical Letter of Leo XIII, in favor of the Society was written on December 25, 1894, the *Christi Nomen*. We translate the following passage of this letter:

For this reason we have never ceased to favor, to multiply the holy missions which spread the lights of the Christian faith among the people lost in the darkness and the Societies which sustain them by the subsidies collected from the faithful. . . . A Society which has loaned to the missions of the entire world such an efficacious aid and promises for the future still more abundant assistance. And with the blessing of God our words obtained a happy result; the generousities of the faithful respond to the urgent and zealous appeal of the bishops and the well-meriting Society has made notable progress in these latter years. But now more urgent needs lay claim to an increase of zeal and generosity on the part of Catholics, and on your part, Venerable Brothers, to all your intelligent activity. . . . With what singular care, we are thinking of the Orient and of its illustrious and venerable churches, Our Apostolic letters concerning the necessity of conserving and of defending the discipline of the Orientals, have made you understand it. . . . But to the help from on high, human means must be added and we must neglect nothing in what depends on us to seek out and to indicate all the measures suitable for obtaining the coveted result.

To bring back to the unique Church all those Orientals whatsoever, which are separated from it, you see Venerable Brothers, there is need at the outset of recruiting a numerous clergy from among themselves, a clergy commendable by its doctrine and its piety, and capable of inspiring in the others the desire of union; then, to multiply as far as possible, these institutions in which the knowledge and discipline shall be taught in bringing them into harmony with the particular genius of the nation. It is also very opportune to open everywhere that it will be advantageous, special houses for the education of the clerical

24. *Annales*, t. LVII, pp. 265, 345; *Propaganda Transcripts, Documento LVIII: Leone XIII concede altre indulgenze agli iscritti*, Die 24 Maii, 1885.

25. *Annales*, LXI, p. 414; *Propaganda Transcripts, Documento LIX: Leone XIII estende a tutti i sacerdoti iscritti alla Pia Opera le indulgenze accordate dai suoi predecessori ai sacerdoti membri di un Consiglio o zelatori, qualunque sia la somma da essi raccolta, o versata*. 4 Augusti, 1889.

youth, colleges in proportion to the importance of the population, in order that each rite may be practised with dignity, and that the diffusion of their best books initiate all the faithful into the knowledge of their national religion. The realization of these and of other similar projects, you readily understand will necessitate great expenses, and you also understand that the Oriental Churches are unable to suffice by themselves, for such numerous and such heavy charges, and it is not possible for us, in the midst of these difficult times through which we are passing, to contribute ourselves, in the measure we desire. It remains for us therefore, to request, within the bounds of moderation, the largest part of the subsidies necessary, from the Society whose praise we have sounded, and whose object is in perfect conformity with that which we have at heart. . . . It is just to also recommend the similar and so useful *Society of the Schools of the Orient*, whose directors are equally engaged in applying to the same object, the largest possible portion of the alms which they collect. . . . Make then, every effort, Venerable Brothers, in order that the *Association for the Propagation of the Faith* make the largest possible development among you."

On December 12, 1903, Pius X in a brief filled with praise, expressed his joy at seeing the periodical, *Les Missions Catholiques*, translated into various languages." In a brief of March 25, 1904, Pius X highly praised the Society and its patron. A portion of this brief is as follows:

In the first rank, by its utility and its action, is placed this Society, so worthy of sovereign praise, which has received the illustrious name of *The Propagation of the Faith*. It seems to have been born and made its appearance in the midst of men by an inspiration wholly divine; for it is in conformity with the plan of the Providence of God that the faithful people of the Church who have not received the mission of preaching the Gospel of Christ, nevertheless aid by their assistance and subsidies, the heralds of the Gospel. That is why the love of Christ the Redeemer moved the hearts of excellent men, inspired them

26. *Annales*, t. LXVII, p. 84; *Propaganda Transcripts, Documento LX: Enciclica di Leone XIII in favore della Pia Opera*. "Christi Nomen." Die XXV Decembris anno MDCCCXCIV. Pontifical Rescript according indulgences to the priests who are collectors for the Society is published in the *Annales*, t. LXVIII, p. 468. The response of Leo XIII to the doubt submitted to him by the Sacred Congregation of Indulgences is given in the *Annales*, t. LXXXI, p. 384.

27. *Annales*, t. LXXVI, fasc. 453, supplement; *Missions Catholiques*, t. XXXV, pp. 613-614; *Propaganda Transcripts, Documento LXI: Pio X si rallegra con la Pia Opera per la pubblicazione del periodico Les Missions Catholiques, tradotte in parecchie lingue*. Die XII Decembris, MCMIII.

to unite in an Association the faithful of all the peoples and of all the nations; to have them contribute of their goods to the holy expeditions of the missionaries; to come to the assistance of the dispensers of holy things, in associating their prayer and thus to obtain the object of all their desires the progress of the kingdom of God upon earth. Everyone knows that such an association has grandly merited from the propagation of the Christian faith. If the resources permit the envoys of the Catholic doctrine to reach the most distant and the most barbarous countries and to bring to them the benefits of our holy religion and of our civilization, it is to the generosity of this noble Association that it must be attributed. . . . Wherefore, in virtue of our Apostolic authority and by the present letters solely for this motive we absolve and declare absolved from all excommunication, suspension, interdict, and other sentences, censures and ecclesiastical poena, if by chance they have been incurred, all and each of them in favor of whom the said letters are given; and in order, to the exterior support furnished to the Association, may be equally added the protection and the grace from on high we choose for it and give St. Francis Xavier as its Heavenly Patron and we desire that to this Saint there be accorded all the honors due to Heavenly Patrons; moreover, that the extension of his culte and that an increase of liturgical honors may still more increase his glory we elevate his Feast to the rite of a double-major, conformably to the rubrics, for the universal church. And, doubtless, the generous efforts of Catholics, even if they be isolated cases of individual liberalities, contribute much to this result; but nothing would be more profitable than the organization of groups of ten among the Catholics according to the very wise rule; for the less cohesion the efforts have the less is the effect produced, and on the contrary, united and prescribed efforts are most powerful. To act individually, we say, is to do well; but to act altogether is to do as one should.²⁸

On February 1, 1908, Pius X conceded other privileges to priests who are members of the pious Society.²⁹

Benedict XV, in a brief of January 6, 1916, renewed the benevolence of his predecessors towards the Society:

Truly with the blessing of God your solicitude and your zeal have produced abundant fruits as the subscriptions attest which you have obtained from the faithful and the enterprises of Apostolic labors which

28. *Annales*, t. LXXVI, fasc. 455, supplement; *Propaganda Transcripts, Documento LXII: Breve di Pio X in favore della pia Opera. Die XXV Martii, MCMIV.*

29. *Annales*, t. LXXX, fasc. 478, supplement; *Propaganda Transcripts, Documento LXIV: Pio X concede privilegi ai sacerdoti ascritti alla pia Opera. Die I Februarii, MDCCCVIII.*

they have permitted to multiply, but alas at the very moment that we would wish that the charity of Catholics become more generous for this Society we have seen a distressing group of circumstances which your piety rightly deplores for the same reason as ours, reduce at once the number of sacred ministers and the subsidies which are necessary for the missions of the Church.³⁰

On November 28, 1919, Benedict XV recommended the Society in his Encyclical *Maximum Illud*.³¹ Since the one hundredth anniversary of the foundation of the Society for the Propagation of the Faith occurs on May 3rd of this year (1922), the Catholic world anticipates some new favors and commendations from His Holiness, Pius XI.

Besides all these evidences of Papal sympathy and support, hundreds of bishops throughout the world have raised their voices in the favor of this Society and have called the attention of their clergy to it. One year after his acceptance of the Presidency of the Superior Council, on August 18, 1823, the Grand Chaplain of France, Mgr. de Croy wrote to all the bishops of France to recommend the Society to them, for it had already stood the test and obtained the benediction of Rome.³² The bishops hastened to promise their support to the infant institution, formed committees and wrote pastoral letters. From all parts there also arrived expressions of thanks and testimonies of gratitude to a Society which had already rendered such signal services and which was destined, with the advance of years, to render still greater services. The Cardinal Prince de Croy believed he ought to join his felicitations to all those which were extended to the Society and on the fifth of November, 1824, he wrote to M. de Verna, President of the Central Council of Lyons:

Since I have had the honor to preside over the Association for the Propagation of the Faith, you as well as the members of the Central Council over which you preside have given me the proof of your zeal for the success of this splendid work. It is with very sweet satisfaction

30. *Annales*, t. LXXXVIII, fasc. 525, supplement; *Propaganda Transcripts, Documento LXV: Benedetto XV rinnova alla pia Opera la benevolenza dei suoi predecessori*. Die VI Ianuarii, MCMXVI.

31. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 62, 1922.

32. *Annales*, t. I, fasc. iii, pp. 12-14; GUASCO, *op. cit.*, p. 47.

that I have seen both what true Christians can do and what they are doing, animated like yourself by the desire of extending the knowledge of our holy religion and to concur in the salvation of souls. Kindly accept, and make known to the members of the different Councils, and to all those that are associated with us for this same end, the assurance of how much I am touched by their generous efforts and by the success with which God has deigned to crown these efforts in the Society of France."

From a large number of bishops, who followed the example of the Vicar of Christ, recommendations have been given in favor of this Society. From the time of its foundation in 1822 until 1894, the Society for the Propagation of the Faith had been recommended to the faithful by 620 pastoral letters which may be grouped as follows: France and Colonies, 297 pastorals; Italy, 208; America, 42; Belgium, 12; England and Ireland, 11; Germany, 11; Switzerland, 9; Asia, 3; Spain, 3; Australia, 2."

The proposition in favor of the Society for the Propagation of the Faith presented to the Congregation of Eminent and Reverend Fathers of the Vatican Council instituted to receive the propositions of the Fathers, by the Most Reverend Patriarchs, Archbishops and Bishops placed in charge of the government of the Missions, in January, 1870, was the most important episcopal endorsement the Society ever received. A translation of it is therefore given in full:

Venerable Fathers:

Among the different pious societies which due to the approbation of the Holy See and the favor of the bishops, sustain our missions by the prayers and alms of the faithful, that which bears the name of Society for the Propagation of the Faith undoubtedly ranks first.

It is from it indeed, that nearly all of us, without any exception of nation or of person, receive the food and clothing, that with which the Apostle St. Paul declares evangelic workers should be content; it is by its help that the Catholic institutions are established and developed, the Catholic institutions and the works of mercy which so eloquently announce the Lord Jesus to the eyes of the peoples who know Him not, and who are plunged in error; these works and these institutions

33. *Annales*, t. I, fasc. v, pp. 29-30; *ibid.*, t. II, p. 55.

34. LOUVET, *op. cit.*, p. 11a.

are so many striking signs by which we are recognized as the veritable disciples of the true God, in spite of all indignity.

Profiting therefore by the happy and holy occasion which unites us all, from the most distant regions of the world, at the feet of the Supreme Pastor, we have the unanimous desire of manifesting the immense gratitude which fills our hearts for this pious Society, the nurse and almost the mother of all the missions. We have at heart to recommend it to the venerable prelates who sit in the holy council and particularly, to the chief of all the prelates and of all the church, to the Sovereign Pontiff Pius IX, whose paternal benevolence we have already so often experienced.

This paternal benevolence and your own, Venerable Fathers, appears today to be much more necessary for the development of this Society since now for many years, the alms it receives for the Propagation of the Faith, instead of increasing as heretofore, remain stationary, or even as has happened this year, run the risk of diminishing.

There results from this, on the one hand, that the Society for the Propagation of the Faith, finds it impossible to suitably sustain all the missions whose number has increased; while on the other hand, the ministers in the regions committed to our care, lavish immense sums, whose amount increases each year, to pervert souls, or rather to buy them by a sacrilegious bargain.

An extreme danger menaces our missions and to avoid it, it is necessary to inspire in the faithful, new ardor in order that recalling their ancient energy, this grand society may always make new progress.

And we are confident that a single word from the Holy See and the Ecumenical Council will produce a result which is so desirable and so advantageous for the propagation of the Christian name in the whole world.

Belying on these sacred motives, Venerable Fathers, we humbly request that among the decrees relating to the Catholic missions which must be presented to the holy Ecumenical Council of the Vatican, one be added by which the Church accords to the Society for the Propagation of the Faith a solemn consecration and a new recommendation.

We cannot doubt that such a decision would be suitable to animate the zeal of the so Catholic directors of this pious Society, and to inspire in the faithful a sustained zeal in the places where it has seemed to languish.

That is then, Venerable Fathers, the favor which we humbly ask of you as well as of the Ecumenical Council, glorying in styling ourselves.

Your very humble and very devoted servants and brothers,

(Then follow the signatures of one hundred and fifty-one missionary bishops.)"

35. In the *Annales*, t. XLII, pp. 159-161.

The bishops of the Catholic nations of the Old and the New World have on several occasions given to the Society of the Propagation of the Faith marks of their high sympathy and generous coöperation by means of these pastoral letters which they have issued, which, when they were received by the Central Councils, had the effect of both a recompense and an encouragement." One might say that the bishops of all the Sees of France have successively recommended the great Society to the Faithful with high commendation. On the occasion of the solemn Triduum celebrated at Lyons in honor of the Blessed Perboyre and Chanel, their Eminences, the Cardinals of Lyons and Paris, made an urgent appeal in favor of the Society of the Propagation of the Faith." At the time of the appearance of the Encyclical *Christi Nomen*, a large number of pastoral letters gave echo to the word of the Venerable Chief of the Church." The *Annales* have published excerpts from the sermons of His Eminence the Cardinal Archbishop of Rheims, and of the Archbishops of Aix, of Albi, of Sorrento; the Bishop of Carcassonne, of Valence, of Vannes, of Versailles, of Saint Flour, of Montpelier, of Oran, and of Auckland. The pastoral letter of the Bishop of Nevers of December 25, 1890; of the Archbishop of Mexico of February 12, 1890; of the Bishop of Puebla of August 8, 1890; of Leon and of Vera-Cruz, in 1891; of Syracuse in 1895, of la Platta in 1898, of San-Juan-de Cuyo (Argentine Republic) in 1900, of Ancud (Chile) in 1903, were also cited."

The long list of testimonials given in favor of the Society for the Propagation of the Faith, can hardly be exhausted. In the words of a venerable South American prelate, the Society for the Propagation of the Faith was the "marvel of the XIX century, the most eminent which the religion of Jesus Christ has inspired in recent times." It is a work eminently Catholic, and it has often been so qualified by the

36. *Proposition en faveur de la Propagation de la Foi, présentée aux PP. du Concile du Vatican par cent cinquante-un évêques missionnaires*, in the *Annales*, t. XLII, pp. 159-161.

37. *Annales*, t. LXII, p. 7.

38. *Annales*, t. LXVII, pp. 229, et seq.

39. *L'Oeuvre*, etc., p. 33, 1908.

Chief Pastors. Not only from Missions but from all parts of the Christian world, from France, Ireland, Belgium, Italy, Spain, Germany, the United States, Mexico, the Argentine Republic and other South American republics, the Central Councils have been continually rewarded by the most gratifying letters. In the eloquent words of the illustrious prelate, Bishop Freppel, it may be said :

“May God’s Kingdom come! May it come for those infidel peoples still living in darkness and in the shadow of death! May it come for those idolatrous races who know not Jesus Christ, who are deprived of the light and the consolations of the Faith; who have not, like us, those divine remedies against sin that the Church offers to her children! May it come also for those countries in the East which are being moved at this moment by the life-giving spirit of God; may it come also for those perishing branches which for centuries have been detached by schism from the trunk of Catholic unity! And, finally, may it come for our separated brethren in both the old and new world who have retained but a few shreds of doctrine and some semblance of Christian life! *Adveniat regnum tuum!* Then, when that glorious day shall have dawned upon the world, that day of spiritual birth for some and of resurrection for others, if we would wish to know the source of these divine blessings, we shall find, I say, as the principal instrument in God’s right hand, the society for the Propagation of the Faith. This kingdom of God on earth will be its terrestrial crown, whilst awaiting the time when it shall please God to grant its active and zealous members their eternal reward.”

Reference has already been made to the letters of Bishops Du Bourg and Flaget, commenting upon the Rules of the Association shortly after its foundation. The optimistic attitude they assumed towards the Society proved fully justified, especially in reference to the Church in the United States, which is evidenced by the letters written to the Society and in favor of the Society by the provincial and national Councils. The first Provincial Council of Baltimore, on the eve of its conclusion, addressed a joint letter of thanks to the Councils of the Society of the Propagation of the Faith which follows :

40. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 64, 1922.

We eagerly seize the favorable occasion in which we are united in national council to testify to His Eminence the President of the Society of the Propagation of the Faith, to the Councils which direct it, and to all the members of which it is composed, our lively and sincere gratitude for the extraordinary favors which most of us have received from this zealous and generous association. Even those among the bishops who have not yet participated in its benevolence, convinced that all the amounts distributed into the hands of their confreres have served to form establishments extremely advantageous to the progress of our holy religion, rejoice in this before the Lord, and from the depths of their hearts join their thanks to those of their confreres who have been more privileged; hoping that in the future donations this inexhaustible association will deign to recall their names and furnish them the same means to make religion flourish in their respective dioceses. Thus, this beautiful Church of France, but a short while ago purified by a persecution not less murderous than those which took place under the pagan emperors, today offers to the Christian world the holy and touching example of the primitive church. For, as in former times, the Christendom of Greece and that of the Holy City generously contributed to the Holy Church of the Gauls in sending their missionaries filled with the Apostolic spirit and abundant alms, eighteen centuries afterwards this France, justly grateful, distributes in her turn into the new world immense sums for the formation of new churches and sends here missionaries who endeavor to tread in the footsteps of the Apostles.

Oh, may Heaven grant that the generosity^a of this illustrious Church of Christ will place us in a position to be able, in our turn, to form churches which will not delay to be established from the banks of the Missouri as far as the Pacific Ocean! In this holy expectation will you not seek to encourage the faithful confided to our care to pray for their pious benefactors; whilst the bishops and the clergy of the United States make it a duty never to offer the sacrifice from our altars without thinking of all the members of the venerable Association of the Propagation of the Faith, and of the most Christian king, who encourages such holy institutions in his vast empire.

Penetrated with all these sentiments, we have the honor to be, of all the members of the Association (for the Propagation) of the Faith, the very grateful and very devoted servants, James, *Archbishop of Baltimore*, Benedict Joseph, *Bishop of Bardstown*, John, *Bishop of Charleston*, Edward, *Bishop of St. Louis*, Benedict, *Bishop of Boston*, William Mathew, *Administrator of the Diocese of Philadelphia*.^a

41. *Annales*, t. IV, pp. 112-114.

In 1830, Bishop Du Bourg, at that time Bishop of Montauban, France, wrote a letter on the Society from which the following is cited :

Asia and Africa have their missionaries of whom we will speak in a moment and America also has hers to whom we are bound, my dearest brethren, by an affection, the cause of which you understand. There is in America a vast and flourishing country known by the name of the United States where some men, animated by invincible courage and boundless charity, labor to establish the realm of Jesus Christ and to make His Gospel prosper. The most consoling and most unexpected successes are every day attained to encourage their efforts and increase their hopes. Everywhere, at the voice of the generous Apostles, the awakened people come out of their indifference, abjure their errors, prostrate themselves before their new altars, rejoicing to be able to address to God their sentiments of gratitude for the inappreciable benefit of their vocation to the faith. In a small number of years, ten dioceses, established on most solid bases, several seminaries perfectly organized, numerous colleges confided to very learned and very respectable priests, preachers full of zeal and talent, pious and benevolent associations, convents, monasteries and an ever increasing multitude of faithful and devout Christians promise to this infant church a long and glorious prosperity."

On October 26, 1833, a letter from the Fathers of the Second Council of Baltimore to the Central Councils of the Society for the Propagation of the Faith, said in part :

. . . The benevolent hand, which in your Catholic zeal, you extend over all parts of the earth has spread a holy joy both in our cities and as far as the extremity of our forests and our deserts: the religion, of which we are the interpreters owes you its vows (vœux) and its prayers, and has inspired us to offer them to you according to the ancient custom terminating the sessions of this Council. If it is consoling for us to contemplate the holy eagerness of the faithful of France to share with America the heritage of charity which they have received from Asia it will not be less consoling for you to learn that the grain which you have planted is bearing fruit; that new temples rise up each day for the worship of the true God; that in nearly all our dioceses we have established seminaries; that the colleges founded for the instruction and the religious education of the youth obtain an astonishing success; that the convents are multiplied; that the natives shall finally be assisted; that 320 laborers at present work

42. *Annales*, t. IV, p. 262.

in the vineyard of the Lord and that a number twice as large or even greater still would scarcely respond to the needs of our vast province. The twelfth diocese will be born without delay. Pray therefore, our well beloved, that those who are the successors of the Apostles and who represent them in this important portion of the new world, in equaling their number walk in their footsteps, everywhere carrying before them the torch of the faith and that of Apostolic virtues; then your works shall be worthily crowned and the sowing of the grain of mustard seed which you have sprinkled with your generous contributions will become a large tree in the shadow of which other peoples will be able to take refuge."

The Fathers of the Fourth Provincial Council of Baltimore wrote to the Presidents of the Councils of the South and of the North (Lyons and Paris) and to the members of the Society for the Propagation of the Faith on May 23, 1840:

By the benefit of a merciful Providence you were inspired, our dear brethren, to come to the aid of the American Church at the very epoch when, leaving a state of infancy, it sought a protecting hand to steady its tottering steps and to send it forth into the desert to seek there the abandoned sheep. A happy and noble inspiration which impelled you, in the land sprinkled by the blood of Pothin and Irenaeus, of these generous martyrs who seem to have bequeathed to you the beautiful mission of in some way rendering to the entire universe this heritage of faith which you received from Asia. Your Society, like the grain of mustard of which the Gospel speaks, has developed with that vigor of life which comes from on high; and after you have had scarcely a few years of existence you have already extended its branches of benevolence as far as the extremities of the earth and you have accompanied the priest of Jesus Christ amongst the peoples so long seated in the shadow of death. We rejoice, our dear brethren, in these superabundant benedictions which God showers upon you, for if even the glass of cold water given in the name of His Disciple is not without merit for eternal life; if God contemplates with joy the widow's mite, you who by your common offerings sustain the existence of his zealous ministers who divide the world, have you not the sacred right to the recompense of a prophet?"

43. *Annales*, t. VI, pp. 632-634; *Missions Catholiques*, t. IX, p. 523, 1877.

44. *Annales*, t. XII, pp. 409-410.

The Fathers of the Fifth Council of Baltimore on May 20, 1843, sent a letter to the Presidents, Directors and Members of the Propagation of the Faith.

No one can appreciate with more justice the benefits of this Catholic spirit and the miracles of this ardent charity which sustain as far as the extremities of the earth the torch of faith than those who, in the new world have seen at close range the progress of the grain of mustard seed which becomes a tree and furnishes shade and repose to those who have grown weary in the ways and the errors of this mortal life. Twenty-five years have scarcely passed by and already seventeen pastors are united in the Sanctuary of the Metropolis to form new flocks, to call around them other collaborators, to carry to the Holy See a testimony of their veneration and of their entire submission and to make uniform by uniting their counsels and their experiences, the ecclesiastical discipline. . . . It is God that has done all these things. . . . It is to your Society to which we in large part owe these marvels: it is to your charitable solicitude that we recommend our infant churches; you will aid us to lay these foundations (six new dioceses will soon be added to the sixteen which represent our province) which are as the ramparts of truth. We will endeavor, sirs, to respond to the appeal of your zeal and to extend the name and the influence of this precious Society before God and before men.⁴⁵

The Fathers of the Sixth Provincial Council of Baltimore wrote the following letter to the Directors of the Society for the Propagation of the Faith:

The Fathers of the Sixth Provincial Council of Baltimore could not close their grave and laborious session without expressing their lively admiration of the marvelous success which your Society everywhere attains and without offering you the homage of their gratitude and that of all the faithful committed to their care. They have not forgotten that the needs of their infant Church gave birth to this grand Society, that it is to your industry and charity that they are indebted for the astonishing progress of the Faith in the United States, and that if their venerable metropolitan presides over the deliberations and directs the "conseils" of twenty-two of his brothers, it is through you that he contemplates this admirable meeting which recalls the beautiful days of the Church. Is it not touching, Gentlemen, to see assembled around the same altar, twenty-three prelates and more than fifty priests, all having but one heart and one soul, animated by the same spirit of strength and of truth, partaking of each other's

45. *Annales*, t. XV, pp. 361-362.

troubles and hopes, encouraging each other to combat under the old standard which the successor of Peter, after eighteen centuries, still shows to all the nations with ever-fresh vigor? . . .

Our progress is sure, peaceful and full of promise, but we do not wish to hide from you, Gentlemen, that our needs multiply in proportion as we advance, that there is not a single diocese that is freed from the bonds of its infancy, and that if we rejoice in the good of which you have been the life-giving source, there remains still more to be done. In 1810, the Church of the United States, as temples, had nothing but cabins. The oldest dioceses therefore are still young, and are very far from having acquired enough strength to walk without aid. Seminaries, colleges, cathedrals, churches, religious houses, presbyteries, asylums for the orphans of both sexes, hospitals, free schools, ornaments of culte, everything, in a word, was to create. It is not yet a quarter of a century since God raised you up to become the nursing fathers of all Catholic Missions. The Kings at one time, glorified in this title and in this privilege. It has passed from their hands to those of the poor, and you are their faithful administrators. Cast your glances towards our part of the New World; count the crosses which everywhere show as the symbol of salvation. The work is solid, permanent, sheltered from the vicissitudes of all the enterprises which charity has formed in the Orient. It is not, it is true, sprinkled with the blood of martyrs, but it does not cease to be by the sweat of its indefatigable priests. We think, and our thought is not too much at hazard, that Providence is reserving for us a special mission, and that the designs of God are great and magnificent for our future existence, and since we are still only at the point of departure, that the emigration from Europe is always unceasing and more numerous, that our sheep are in general of those poor to whom the Gospel must be incessantly announced, that the Christian education of the children belongs to our position, that as resources, we only have what is sent us, we think, I say, that as pastors, we owe to our weak flocks, to expose to you their distress. Never was an epoch more important or more critical; it is that of our development, it is that in which all upright and generous spirits turn towards us, it is that of action and of combat. In continuing to sustain us you will sooner enjoy the triumph of the Catholic Faith, you will encourage us to persevere until the end, you will sow in a field which already bears fruit in abundance, and perhaps you will one day receive what you have loaned us. Witnesses of divine truth, we are also the natural witnesses, the interpreters in regard to the needs which burden us.

To respond to your appeal, Gentlemen, we recommend in the pastoral letter of the Council, to the pastors and to the faithful, the

establishment of your Society in all our dioceses. We hasten to concur in your good work, to give evidence of how much we appreciate the benefits. . . ."

On May 14, 1849, the Fathers of the Seventh Council of Baltimore wrote to the Presidents and Directors of the Councils of the North and of the South of the Society for the Propagation of the Faith:

The future of the Church which everywhere seems to be covered with a mysterious cloud which presages the moment of combat, of trials and of triumph; this future opens before us with the hopes, the consolations and the vigor of a church still young, which grows like a new vineyard and which will soon count among its laborers six Archbishops and thirty Bishops. Besides the secular clergy, we have as collaborators nine religious bodies or pious societies, a precious portion of the militant church which edifies the pastors not less than the faithful and of which the branches multiply from day to day. Our communities of Sisters present a spectacle not less consoling. The hospitals, the asylums for the orphans, the schools for the poor, the boarding schools for the well-to-do class, establishments without number, prosper under the direction of the virgins consecrated to God. One thought always afflicts us, that of not being able to spread to all the children of the faith the benefits of a religious education. You will easily understand, sirs, the immensity of our needs and the greatness of our responsibility when you (will) learn that the European and Catholic emigration now surpasses the figure of 250,000 souls per year. The emigrants are, with few exceptions, poor and destitute of resources; they are driven to America by famines and by revolutions; they come to seek here an existence which the old world only offers precariously. For these poor, churches and pastors are needed; for their children, instruction, spiritual bread and often nourishment for the body (are needed) you will well understand, sirs, for the annual increase of Catholics alone we ought to annually procure 300 priests, build 300 churches, 300 schools. Now that is what our position is: the old dioceses which for the most part are found to be the most favored and solidly established respond but weakly to the cries and the needs of the multitude: those (dioceses) which are in their infancy and have only small, scattered and poor populations have not yet an assured existence and languish through lack of assistance. The charity of Jesus Christ urges us, sirs, to recommend to your protection and to your generous solicitude this church of which we are the pastors. . . . And to express to you this gratitude of heart for which there is no more just or more eloquent expression than that of the Apostle: We

46. *Annales*, t. XVIII, pp. 393-396.

have a great joy, my brethren, and a great consolation into your charity, for the hearts of the saints have been refreshed and comforted by you."

A pastoral letter of the Archbishops and Bishops of the United States in First National Council assembled at Baltimore (1852), to the Clergy and Laity of their charge follows:

Our Holy Father Pius IX has recommended to our notice, as well as that of all the Bishops of the Church, the Society established at Lyons in France, for the purpose of aiding apostolic missionaries in the Propagation of the Faith. Independently of the authority which has thus spoken, our own feelings would prompt us to address you on the subject. From the time of its first establishment, almost thirty years ago, up to the present time, this association has contributed, generously and uninterruptedly, to the support of our missions. If our churches have so rapidly multiplied; if our religious and educational establishments are now comparatively numerous; if new missions and new dioceses amidst most appalling discouragements, still continue to be founded—we must, in truth, and justice, acknowledge, that in all this the Association for the Propagation of the Faith has afforded us the most generous and most enlightened cooperation. We feel the obligations which we have to an Association which is identified with the progress of religion in every part of the world: and we, therefore, exhort you Brethren, to encourage its establishment in your respective districts, agreeably to the wishes of the Sovereign Pontiff, who desires to see the whole Catholic world united in an effort to diffuse the Gospel of Christ throughout all nations. The small annual contribution made to this Association will not interfere with any effort of Christian zeal or charity; and we cherish the conviction, that its establishment will draw down from God the choicest blessings on all who unite in this truly good work."

The Fathers of the First Plenary Council of Baltimore on May 20, 1852, sent the following letter to the Society:

The Fathers of the First National Council of the United States, six Archbishops and twenty-six Bishops, united by the authorization and the desires of the Venerable Successor of St. Peter, have received the prayer which you have offered, with joy and gratitude. They have decreed by a vote of acclamation that the Society for the Propagation of the Faith shall be established in all their dioceses, even envious of marching in your footsteps, they have appreciated the simple but fecund

47. *Annales*, t. XXI, pp. 289-291.

48. *Metropolitan Catholic Almanac and Laity's Directory for the Year of Our Lord 1853*, p. 51.

manner which distinguished the administration of your Society from all the others. How could they not have responded to the appeal of your zeal in seeing the great things which Providence has created about them and of which you have been the principal instruments by the charity of the poor? The Fathers of the Council recall the epoch when six bishops governed the Church of the United States and today there are as many metropolitan churches. The hierarchy is composed today of thirty-three prelates, and soon twelve new cooperators shall be added to this number. What a glorious future is reserved for us, I dare, or we dare say, they already belong to us. Our work of creation progresses in proportion to the past, striving in speed with the movement of the country and extending itself as far as the Pacific Ocean, we are permitted to hope and to believe that before twenty-five years at most the American portion of the Catholic Church will have as many Episcopal Sees as the most ancient realms of Europe. Is it not a miracle of Providence that the rapid increase of the true church in this part of the New World, where the prejudices of error have sunk such deep roots, where riches and influence formed a wall of opposition, where the greatest poverty was the least of our difficulties? But God knew that a large part of Europe was to set forth towards North America and that is why (*voilà qu'il*) He renews the prodigies of the Apostolate and of the missions. He inspired the idea of your Society and He surrounded it with the fullness of his benediction, and presents what is unique in the annals of the Church that is that a small number of laymen, receiving their first mission of charity, become, under the protection of the Holy See, the husband of a nursing mother of all the missions of Catholicism. How can one refrain from crying out: "How beautiful are your tabernacles, oh God of Israel" when we contemplate in one and the same sanctuary the Bishops who, although separated by a distance of more than two thousand leagues, have at the voice of the Holy Father, braved the distances, the fatigues, the sea and the privations in order to consult upon the need of their infant churches. We pray you, sirs, not to forget in the object of your prudent charity the multiplied needs which are necessarily born in America from this extraordinary development and to be mindful that we have to provide for the spiritual, and often the bodily existence of 200,000 Catholics at least who annually arrive from Europe. There is not here a single diocese the organization of which is complete and which is capable of responding to the demands of the faithful. New Sees cannot exist but by your charity and among those we recommend to you in a particular manner that of Oregon. . . ."

49. *Annales*, t. XXIV, pp. 401-403.

A letter of Archbishop Hughes, of New York, written in the name of the First Provincial Council of New York to the Members of the Councils of the Propagation of the Faith, New York, October 9, 1854, contains the following eulogy :

. . . Our first duty after we have addressed the Common Father of the Faithful is to express with unanimous voice our gratitude to the Society for the Propagation of the Faith. In the vast territory which now forms the ecclesiastical province of New York there were thirty years ago only two Bishops, eleven priests and about 40,000 Catholics. Today we have an Archbishop with eight suffragans, very nearly 500 priests and about 1,000,000 Catholics. At the sight of the rapid progress of our holy religion it is impossible for us not to bring our thoughts back towards the admirable Society for the Propagation of the Faith to which we are in large part indebted for such a great benefit: it is equally impossible for us to disperse without testifying our gratitude toward you, sirs, who are its representatives and who distribute its funds with so much wisdom. These thousands of poor immigrants who annually settle in our respective dioceses and find here, thanks to your charity, priests and altars; these poor lost sheep which every year we have the consolation of bringing back into the fold of the unique Pastor; these numerous orphans tenderly brought up by our good sisters; the number still greater of young children preserved in our Catholic schools from the poison of heresy; this body of zealous missionaries which you sustain by your prayers and your alms; all our faithful in a word unite their voice to ours to testify to you their lively and very sincere gratitude. For a long time, sirs, we have desired to establish among us the Society for the Propagation of the Faith; but the circumstances under which we found ourselves did not permit us to do it in all the dioceses. The Fathers of the Council of New York have resolved to take immediate measures to propagate it in their dioceses and they are eager to communicate to you this resolution unanimously adopted in their assembly. It is unfortunately too certain that there now exists in this country some secret and powerful coalitions, whose end is none other than to abolish Catholicism in the United States. Witness the insults, the daily calumnies to which we are exposed; witness the churches which have been burnt or demolished. May it not please God that we be discouraged! Mary Immaculate is our powerful and glorious protector and the extension of Catholicism among us which is already so great a gauge of the merciful views of God towards our Church. Yes we are convinced that God desires to communicate the lights of the Faith to this people whom He has conquered by the blood of His Son; we say more: God desires to make use of our nation to bring back to the truth these distant peoples to whom it has access

by the extension of its commerce. Permit us therefore, sirs, to urgently solicit a continuation of the assistance which you have accorded us, the good which these allocations will aid us to accomplish is the good which will have permanent effect. We are living in the midst of an intelligent, civilized people in a vast and fertile territory; it is therefore permissible for us to hope, following the ordinary course of Providence, that our pious institutions shall be a source of sanctification for the present generation and for those to come in the midst of a people which appears destined to play a grand role in the history of nations. It is impossible for us in a letter to expose to you the extent of our needs. If we rejoice to have been able to establish some schools and orphan asylums, our heart is wrung with sorrow in thinking that the larger part of our children remain exposed to the dangers of error, to the contagion of bad example, without a sufficient number of teachers to instruct them, of priest to sanctify them by the sacraments. Often we rejoice to learn that a new church is to be consecrated to Catholic worship, but more often still we grieve to see entire parishes without pastors to guide them, without resources to construct a modest chapel. However, our Catholic population becomes every year more numerous by immigration so that the Bishops of even the most flourishing cities often have reason to bewail not being able to finance the construction of churches in proportion to their ever increasing number. Moreover, there are in the province of New York some recently erected dioceses for which must be procured a more numerous clergy, churches, seminaries, where all, in one work, is to be created. It is therefore with a just title and I dare say, with confidence, that we pray you to continue your allocations. It remains with us to bless you with all our heart and to assure you of our gratitude and our respect.⁵⁰

The Fathers of the Eighth Council of Baltimore, to the Councils of the Propagations of the Faith, Baltimore, May 14, 1855, wrote as follows:

. . . There remained only six Suffragan Bishops of the province of Baltimore, but the dioceses of Charleston and Savannah are represented in this Council by their worthy administrators. Several among us have made known to you in particular the needs and the progress of their respective dioceses, and have made it a pleasure and a duty to recognize the generous liberality of the Association of which you, sirs, are the administrators. Now that we are assembled, we are eager to do in common what we have already done separately: we thank you with all our hearts for the zeal which you have shown for the missions of America; we pray and we have the faithful of our dioceses pray for

50. *Annales*, t. XXVII, pp. 81-84.

you. Through your agency we express the sentiments of our hearts towards these generous souls who, in all the countries, are associated with the Society for the Propagation of the Faith. We declare anew our sincere desire to here cooperate as soon and as much as circumstances permit us. But sirs, permit me also to recall to you the pressing and ceaselessly recurring needs of the dioceses which are confided to us and to represent to you by a united voice that in several dioceses of this province these needs are very great. Without citing any one in particular, we are content to say that there is almost no one of them which has not a right to your charitable solicitude. But we are not ignorant of your good will towards ourselves and our missions and we do not believe it our duty to add anything to this general testimony by a report of the condition of our province. You have learned by the published papers and the private letters of Bishops the progress which Catholicism makes, the increase of the number of churches and of priests and the multiplication of the faithful still more rapid than that of the temples of religion. We rejoice in it and you, sirs, have good reason to participate in our joy, having comforted our labors and facilitated our success. May God recompense you in bestowing upon you while on earth the riches from on high and after this life the crown promised to the faithful and zealous servant.⁵¹

On May 20, 1855, the First Provincial Council of Cincinnati wrote the following letter to the Councils of the Society:

We are happy, in terminating our first Provincial Council to offer you the homage of our lively gratitude for the generous assistance which we have received from such an eminently Catholic Society.

We must loudly proclaim it, our young Church of America is languishing; it even suffered deplorable losses before your Association came to its assistance. Since then, a great amelioration has taken place: the lights of faith have been carried more regularly and more efficaciously to our poor natives; the number of conversions among our erring brethren has increased; our Catholics, hastening here from all parts of Europe, and scattered here and there in the midst of our forests and our cities, are no longer as heretofore, exposed unprotected to the artifices of error, or to the fatal consequences of ignorance; a more numerous clergy visits them; consoles and protects them against the snares and the persecutions of these later times. In place of the savage hut or of the rustic fireside in which we distributed the bread of the word, we have seen chapels, churches, cathedrals erected in which the Catholic is encouraged, fortified, and in which the Protestant of

51. *Annales*, t. XXVII, p. 401.

good faith is stripped of his prejudices and his hatred against the Spouse of Jesus Christ. Our seminaries, the source of ecclesiastical learning and virtue, are organized and begin to furnish us subjects, to relieve the veterans of the priesthood who have so nobly fought on the field of the Gospel. We will not attempt to tell you how great has been the number of orphans whom the Church has lost, and whom it now counts in the midst of its most violent enemies; moreover, I will not speak of that multitude of sick who have appealed in vain for the consolations of the faith at their last hour; nor of those thousands of children who from their infancy have drunk from the cup of error and of indifference in our public schools. Fifty years ago, the Church of the New World sighed and bemoaned the loss of its unfortunate children; fifty years ago, it labored to close its mortal wounds. Oh, may Heaven be blessed! Here as everywhere, the old Faith has the remedies for all ailments, the consolations for all sorrows; it has commenced to found its schools, its religious communities, its hospitals, its asylums. To the youth it gives an instructor to teach him at one time, his duties as a citizen and the route to Heaven; to the orphan and the sick, it gives a mother or a sister of charity: that is how, little by little, our Infant Church responds to its noble mission.

But who gives it strength and life, and who sustains it today in the midst of its perils and the furious strife in which it is engaged? We must publish it, Providence has raised up your Society, Gentlemen, as one of the most efficacious means to prepare and complete its triumph in this hemisphere. But it is not enough for us to recognize it, it is our duty to imitate you. That is why, at the solicitation of the Sovereign Pontiff and to cede to the voice of conscience we are eager to establish the Society for the Propagation of the Faith; only we regret that by reason of the financial crisis and of the high cost of living which so cruelly make themselves felt here this year, the result of our effort will not respond to our expectation. We hope, however that better times will soon aid us to put a more abundant alms in the common treasury of your Society, and to offer to your wise administration, by it a feeble compensation for your long and generous benefits.⁵²

The letter sent by the Fathers of the First Provincial Council of New Orleans to the Members of the Central Councils of the Propagation of the Faith, dated New Orleans, January 27, 1856, was:

52. *Annales*, t. XXVII, pp. 334-337.

The Fathers of the First Provincial Council of New Orleans in devoting themselves to the interests of their respective dioceses and blessing God for the graces which He has accorded to all their flocks, naturally think of the benefits which your noble and holy Society has spread over the young church of America and of which the fruits are today so visible and so remarkable. The last act of their sessions, a spontaneous act from their Catholic hearts, and one which resumes all the deliberations, has been to thank Providence for having inspired at the determined time in the faithful of Europe of which your Councils are the soul, to console, fortify and vivify by their charity the faithful of the United States. Admirable successes have crowned your first efforts and lead us to hope that you will enjoy the benedictions of a small flock which you have seen born, grow and multiply. Five bishops are grouped around their elder brother, the Bishop of New Orleans, and labor to lay the foundation of the Holy Catholic Church upon the rock. These dioceses are still young and only received a little assistance from European immigration, they still have need of the superabundant charity of your Society. You will no doubt learn with pleasure that we have established branches of the same Association in all our province, and that pastors and flock rejoice to be members of this body which so well represents the strength and the extent of the charity of our Lord Jesus Christ. Our alms shall be that of the widow of the temple. May the eye of Him which nothing escapes see it and His hand bless it."

On May 8, 1858, the Fathers of the Provincial Council of Cincinnati wrote to the Associates of the Propagation of the Faith:

Gentlemen, Sensible to the pecuniary assistance accorded by the Association for the Propagation of the Faith to the different dioceses of the province of Cincinnati; and in view of the precious advantages which have resulted from this assistance, for the advancement of religion and the sanctification of a multitude of souls, who would be exposed to perish without such aid, the bishops of this province, assembled in council, cannot separate without testifying and expressing through you to all the Members of the Councils of your excellent Society, the sentiments of our gratitude.

When, looking around us, we consider the good already accomplished and for which we are in large part, indebted to the ardent zeal of the faithful who make up the important and pious Association for the Propagation of the Faith, our hearts naturally rise towards God, to ask Him to bless and propagate more every day, a Society so con-

53. *Annales*, t. XXVIII, pp. 257-258.

formable to the designs of His mercy, and we pray especially that His benedictions be extended to all those who direct it, who sustain it by their offerings or their alms.

This sentiment is rendered more lively by the consideration of the needs which are multiplied with the increase of the Catholic population, which is spreading into all parts of our dioceses, and also by the difficulties which the opulence of the sects which surround us and unjust legislation give rise to.

The education of our children, which they seek to snatch away from us in the schools sustained by the public funds, which expand from the enormous taxes we are forced to pay, without procuring any advantage from it, does more to expand our resources; and it is only by sacrifices, too often in excess of our strength, that we can sustain the faith and protect the morals of our children. This difficult situation will not, however, prevent us from spreading, in as much as this is in our power, in our respective dioceses, an Association of which we ought by a very just title, to appreciate the benefits, since each of us owes to it, more or less, the prosperity of that part of the vineyard of the Lord confided to his care.⁵⁴

The Fathers of the Provincial Council of St. Louis wrote the following letter to the Directors of the Society for the Propagation of the Faith, dated St. Louis, September 12, 1858:

Assembled in Council in the Metropolis of St. Louis the different dioceses which compose this province were unwilling to disperse without testifying their gratitude to the admirable Society for the Propagation of the Faith. We experience a great consolation in having this occasion to render to you such a well merited tribute. The assistance which we have received and still receive from your charity has aided us in the most efficacious manner to build our churches, to found our establishments and to maintain them. It would be useless to enumerate that which each of our dioceses owes to the Society; still more so to repeat how many Bishops and missionaries in all parts of the world are indebted to it, the large number of churches, schools and houses of charity erected through its assistance.

"We see with joy that Providence is pleased to bless this Association, so eminently religious, and that it has made it prosper throughout so many difficulties; we keenly share the solicitude of the Holy Father in favor of the Society and what we regret is that our poverty does not permit us to increase still more the number of your subscribers. Most of our dioceses are newly erected in the least inhabited part of this

54. *Annales*, t. XXX, pp. 399-401.

vast continent: we have therefore to face the greatest embarrassments and obstacles; but the visible benedictions which God deigns to shower upon our feeble labors and the rapid progress of our holy religion sweeten the burden of our formidable responsibility.⁵⁵

The Archbishop and Bishops of the Province of New Orleans wrote the following letter to the President and Members of the Central Councils which was received on February 24, 1860:

The labors of the Second Provincial Council of New Orleans are at an end.

Before separating, the Fathers of the Council desired to offer the collective expression of their respect and of their profound gratitude to you, Gentlemen, to whom the dispositions of Providence have confided the high direction of one of the most astonishing Catholic societies which since the Apostolic times, Our Lord and Saviour Jesus Christ has raised up for the extension of his reign upon earth.

Accustomed, as they are, to hear the cries of distress which ceaselessly come to them from all parts of the world, your eminently Christian souls have always generously had compassion on the numerous necessities of the peoples confided to our solicitude by the Prince of pastors; your charity has always heard and welcomed our humble requests.

It is with happiness that we express our gratitude for it, Gentlemen; it is with consolation also that we recall that the first inspiration, and as the germ of the grand Society for the Propagation of the Faith, came forth, over forty years ago, from the noble heart of one of the first bishops of New Orleans. Since the day on which Monsignor Du Bourg deposited it in some pure and humble souls of our France, the little seed has once again realized the prodigious growth promised by Jesus Christ to His Church, to the Kingdom of God on earth. The tender plant has become an immense tree, in which, from one end of the earth to the other, the powerful branches protect with their shade, and nourish with their fruit the numerous and devoted laborers of the Father of the family.

The reports which you have successively received from the different dioceses of our province have sufficiently well informed you, Gentlemen, of the ever increasing prosperity of the Holy Church of Jesus Christ in this old land of Louisiana and the Floridas, for the miseries of which the voice of Monsignor Du Bourg had accents of such just and profound sorrow.

55. *Annales*, t. XXXI, pp. 5-6; *Annales*, t. XXXII, pp. 201-203.

In the solemn circumstances which assemble us, what we maintain and proclaim is that after God, it is to the grand Society for the Propagation of the Faith that are for the most part, due the very fruitful benedictions which have not ceased to descend upon our people.

God is faithful, Gentlemen, and so many benedictions showered from your hands upon the indigence of our missions will return a hundredfold to the members of the Society and to you, especially, Gentlemen, who bear with such generous devotion the incessant fatigues of an administration which has no other end than the end of our ministry itself. That in all things and in all places, Jesus Christ be glorified and that His truth and His charity reign over all the earth.⁵⁶

The Fathers of the Provincial Council of Cincinnati, on May 6, 1861, wrote the following letter to the Directors of the Society for the Propagation of the Faith:

Mr. President, The prelates of the Province of Cincinnati, assembled in Council, have been unwilling to separate without giving testimony to the Members of the Council of the Propagation of the Faith of their lively gratitude. The benevolence manifested towards all during long years and which several (dioceses) are still today the object, could not be forgotten and they are pleased to renew to you their thanks. The institutions and the religious edifices for which we are in large part indebted to the Association which your Councils rule over with so much zeal and wisdom, are so many monuments of generosity which will always recall to the faithful of the United States that which they owe to their brothers of Europe and which will assure to our benefactors a very dear remembrance in our prayers.

Mr. President, May God grant the sincere good wishes which we nourish for the success of a Society so useful to religion; may He bless all the Members of this pious and holy Association; may He bless especially those who so generously devote themselves to maintain and extend it.⁵⁷

The following letter of the Bishops united in the Second Plenary Council at Baltimore to the Central Councils of the Society for the Propagation of the Faith was dated Baltimore, 1866:

The Bishops assembled in Plenary Council have a lively sense of the debt of gratitude imposed on them by the liberalities of Catholic charity concentrated in your hands. . . . We openly acknowledge that your offerings have had a considerable share in the development of our church. . . . Henceforth, the Church of the United States

56. *Annales*, t. XXXII, pp. 201-203.

57. *Annales*, t. XXXIII, pp. 337-338.

will endeavor to occupy in your reports a place more worthy of the rank assigned to it by the extent of its territory, the abundance of its resources and the wonderful increase given it by the Almighty.⁵⁸

The Central Councils of the Society for the Propagation of the Faith received the following letter from the Bishops united at Baltimore in Provincial Council, dated Baltimore, May 2, 1869:

The Bishops assembled for the celebration of the Tenth Provincial Council of Baltimore believe they would fail in a very sweet duty which is imposed upon them by gratitude joined with the desire of seeing the realm of God extended more and more among them if they did not profit by the favorable occasion which presents itself of testifying to the Directors of the Society for the Propagation of the Faith and in them to all the so numerous and so zealous members of the Association, the sentiments which fill their hearts. The ways of God are truly admirable: *Quis cognovit sensum Domini? aut quis Consiliarius ejus fuit* (Rom. XI., 34). At an epoch when the furious Revolution had overturned the churches, annihilated the ancient liberties of sanctuary, despoiled the clergy, usurped the riches with which the faith of our fathers have enriched the altars, He inspired by His all-powerful grace, a thought of zeal and generosity in some poor, but devout souls. And from their poverty has risen a fund almost equal to that which impiety had seized but on which it could no longer lay its sacrilegious hands. The mite of the widow, of the artisan, of the peasant, of the laborer and of the servant girl has been changed into a colossal sum which will go on as it has for nearly a half century increasing more and more and thus more and more proving the large number as well as the generous charity of the children of the Catholic Church. The offering of the poor enables the missionary to penetrate into China and into Japan, to visit the burning sands of Africa and the frozen regions of the two poles. This offering gives us the means of building our churches in the inaccessible forests of the New World and if Catholicism has dug deep its roots in our country, if it has received rapid and marvelous development we owe it in large part to the cooperation of your admirable Society. We have quite recently enlarged the sphere of our ecclesiastical hierarchy and we hope that your ingenious zeal will see new posts where your assistance will become the necessary instrument of a thousand good works.⁵⁹

58. *Annales*, t. XXXIX, pp. 79-81.

59. *Missions Catholiques*, t. II, pp. 169-170; *Annales*, t. XLI, pp. 251-253.

The Fathers of the Third Provincial Council of New Orleans addressed the following letter to the Members of the Central Councils of the Society of the Propagation of the Faith, dated New Orleans, January 21, 1873:

. . . Yes, in truth, it is from God that this work, unique in the history of the centuries and which in commanding the admiration of the faith offers itself in these latter times to the Holy Church as a consolation in the midst of her immense sorrows. . . . It was at this epoch . . . that under the hand of God was born in humility a Society destined to grow to the height of a power which we have not known since the Apostolic days, the Society for the Propagation of the Faith, the simplicity and the charity of which have hurled a victorious defiance down to the very depths of Satan. Who will not admire with us the so prodigious and so rapid extension given by this Society of Faith to the realm of God in the entire world? Who would not admire this net work of Apostolic ways opened by it during a half century to these thousands of evangelical workers who have illumined with the great lights of the City of God the lands which were covered by darkness, the peoples who were enveloped in the sombre night? Who would not admire this ever increasing multitude of Episcopal Sees which seat in a stable manner the Kingdom of Jesus Christ there where Satan reigned, indefinitely pushing back the boundaries of the Divine Realm? Who would not admire this number of altars which has become innumerable, erected by the great Society in all climates and concerning which is finally verified to the letter the sacred oracle which promised that from the rising of the sun to the going down thereof there shall be offered the immaculate oblation of the Lamb immolated from the foundation of the world? Who would not admire and who will count the colleges, the communities, the holy asylums of all kinds, sown by it with profusion as far as the most unknown lands and whence rise towards Heaven more praises, prayers and love than impiety was able to hurl of hatred and of malediction? Who would not admire, finally, how in our days, otherwise so evil, the map of our globe has become that of the pacific and benevolent conquest of the holy Church, conquest of blood and of sweat of Apostolic men, nourished, clad, encouraged by this truly Christian Society of the Propagation of the Faith? If, resting our gaze upon the American Union to which we belong we consider the present condition of the Church of Jesus Christ, with its seven ecclesiastical provinces, its 62 Bishops, its 5,000 priests, its 150 convents of men, its 400 communities of women, its 4,000 churches, its 90 colleges, its hospitals, its asylums for children and for the old and its numberless Christian schools and then we consider that scarcely a half a century ago this vast republic had only a few Bishops directing

some hundred priests and a dozen or more religious establishments, we adore the hand of God who has done all these things and a just gratitude carries us back towards the Society of which it pleased God to make the principal instrument of His mercies. The millions of francs which it has so generously showered upon us have not done all, no doubt, and should not do all. And without this Society, however, where would we be? How many dioceses whose creation would have been impossible! How many vocations to the Apostolate would have rested useless! How many establishments, without it, either would never have existed or would have perished through lack of resources! Therefore, blessed be this Society which will remain one of the grand glories of our century as it is one of the highest manifestations of the indestructible life of the church and of the power of God for its conservation. Blessed be the faithful who have understood that the first of the alms is that which saves souls. Blessed be the generous men who for fifty years have succeeded one another in the prudent direction of the Society for the Propagation of the Faith and in the wise distribution of the treasure of Catholic charity. For us, Sirs, who owe you so much and who dare to rely upon a concurrence of your charity as much for our dioceses as for the new dioceses which we solicit the Holy See to create in our province, we exert ourselves to communicate to the people who are confided to us the sentiments which animate us and to increase, according to our strength, the prosperity of the Society.*

Finally, the Third Council of Baltimore held in 1884, the most important ecclesiastical assembly up to our time in the United States, recommended the Society in still stronger terms to the charity of the faithful, obeying in this the orders given to the bishops by His Holiness Leo XIII. Following the example of their predecessors, the Fathers of the Council again decreed the establishment of the Society in all dioceses in which it did not already exist. His Eminence Cardinal Gibbons, in the name of the Council, dated Baltimore, December 6, 1884, wrote to the Directors of the Society:

With admirable wisdom which he had received from Jesus Christ, the Doctor of the Gentiles, traced for us with His Apostolic hand the symbolic image of the Church. He represented it to us as the living body of which we are the members and of which the Saviour is the head. As the influence, the direction, and the empire of the head is extended over the entire body so the members united in a compact body

transmit the influences which they receive from their Chief. That is why the Divine Saviour considered as done to Himself the good or evil which one does to His Church; that is also why, in the language of St. Paul, if one member of this mystically organized body is in suffering, all the members sympathize with him and if one member is in joy all participate in his rejoicing. This doctrine, so beautiful, so just and so edifying, you have constantly presented to the memory, Sirs, when from a prosperous and generous country you extend your inexhaustible charity to all the countries, to all the people of the Catholic world. You fly to the help of those who are in need, you furnish to those who are in distress the means of doing good, you aid to edify, you contribute to repair ruins with the intimate persuasion that Jesus Christ Himself will render account of the good which you do to the distant members of His mystic body. It is a very sweet duty which gratitude imposes upon us of publicly recognizing the signal services which the blessed Society of the Propagation of the Faith has rendered to the young Church of the United States. If the grain of mustard seed planted in the virgin soil of America has struck deep roots and has grown into a gigantic tree which extends its branches from the shores of the Atlantic Ocean as far as the coast of the Pacific Ocean, it is mainly to the assistance rendered by your admirable Society, Gentlemen, that we are indebted for this blessing. Assembled for the third time in Plenary Council, the Archbishops and Bishops of the Republic of the United States feel a justifiable joy in thinking of the cooperation which you have never ceased to extend to the Apostles of the Catholic Faith in the New World, from the year 1822 to the present day; and the sums which during that time you have allotted to the different dioceses and missions of this vast country, are a striking proof of the zeal and charity with which you never cease to aid us. In our turn, we ardently desire to contribute to the immense good which you are doing in all parts of the globe; and if up to now our most prosperous provinces have only succeeded in furnishing you a relatively modest sum it is because there are great vacant spaces among us to be filled in and pressing needs to satisfy, however the time is approaching when we will be in a position to prove to you that the Catholic people of this country do not permit themselves to be surpassed in generosity and in benevolence in the great work of the Propagation of the Faith. And while we still recommend most earnestly to your charity of which we have received so many evidences, the poorest churches and the most desolate churches of this Republic, we dare give you the sweet hope that if Divine Providence blesses our efforts the gifts of our faithful will become at the same time a powerful means of aiding you to continue your charity and as a restitution of the benefits which your solicitude has showered upon us.⁶¹

61. *Annales*, t. LVII, pp. 120-122.

One of the most important ways in which the Church has coöperated with the Society during the last hundred years is the steadfast support given it by Propaganda.

All matters concerning the Missions in general fall under the jurisdiction of the Sacred Congregation de Propaganda Fide, and although the Society for the Propagation of the Faith submits the schedule of its allocations to the Congregation for approval before the money is paid out, and also considers the wishes of the Sovereign Pontiff in formulating this schedule, nevertheless Propaganda does not exercise an active rôle in the functions of the Society. The Sacred Congregation encourages, blesses and applauds the efforts of private initiative, but it refrains from distributing the free aid which Providence raises up for its envoys. The chief function which the Sacred Congregation has performed for the benefit of the Society for the Propagation of the Faith has consisted in exerting its constant and repeated efforts to maintain the unity and universality of this Society." In treating this matter in chronological order it will only be necessary to mention a few of the important communications between the Society and the Sacred Congregation.

On August 28, 1827, the Sacred Congregation expressed its gratitude to the President of the Council of Lyons for having appropriated a sum of money to aid the Church of China."

On February 23, 1828, a reply of the Sacred Congregation to a request from the President of the Central Council of Lyons, asking the Sacred Congregation which Missions were most in need of assistance, dwelt upon the need of Bishop John Dubois, of New York, in which it quotes this phrase from a letter of that prelate: "Quid vero dicam de gravi

62. LE ROY, *La Propaganda in the Missions Catholiques*, t. XXXVII, p. 46, 1905; FRERË, *Propagation of the Faith in the Catholic Encyclopedia*, vol. XII, p. 461.

63. *Propaganda Transcripts, Documento VI: La Sacra Congregazione ringrazia il presidente del consiglio di Lione per aver, secondo il voto da lei espresso, destinata una somma a beneficio della diocesi di Scio*. Lugdunum, 28 Augusti, 1827.

aere alieno, quo Cathedralis ecclesia ipsa opprimitur, videlicet 28,000 nummis argenteis Americanis, circiter 147,000 gallicana pecunia?" This quotation emphasizes the debt of the New York Cathedral of \$28,000 as the most urgent need of all the Missions at this time."

The next communication between the Sacred Congregation and the Society is that the Cardinal Prefect Cappellari (later Gregory XVI) rejoiced in the fact that the Society had not suffered losses from the Revolution in France. This is dated November 27, 1830."

On June 2, 1832, the Sacred Congregation sent the list of the new Bishops in missionary lands to the President of the Council of Lyons asking that the sums appropriated for each diocese be sent directly to them." The Society on July 26, 1834, inquired from the Sacred Congregation the method to be followed in sending subsidies; in this letter it expressed some doubt concerning its relations with the bishops and religious superiors." The Sacred Congregation in January, 1835, inquired from Father Michael Tecchinelli, S. J., concerning the most needy Missions which should be assisted by the money collected by the Society." On February

64. Ut supra, *Documento V: Il Presidente del Consiglio Centrale della Francia meridionale della pia Opera domanda alla S. Congregazione quali siano le Missioni piu bisognose di aiuto*. Lugdunum 23 Februarii, 1828.

65. Ut supra: *Documento VIII: Il Card. Cappellari, Prefetto della S. Congregazione di Propaganda si rallegra che pia Societa non abbia sofferto danni dalle rinnovate rivoluzioni*. R. P. Pelagaud, Lugdunum in Galii—Vol. 311, Fol. 1006—27 Novembris, 1830.

66. Ut supra, *Documento X: La S. Congregazione di Propaganda manda al presidente di Lione la nota dei nuovi Vescovi dei luoghi di Missione, ai quali dovranno direttamente essere inviate le allocazioni stabilite per le singole missioni. 2 Iunii 1832*. (Archivio della S. C. de Prop. Fide, *Lettere*, Vol. 313, Fol. 513-v.)

67. Ut supra, *Documento XI: L'Opera pia interroga la S. C. Congregazione di Propaganda circa modo da tenersi nell'inviare i sussidi*. 26 Luglio, 1834. (Vol. 315, Fol. 406-v.)

68. Ut supra, *Documento XII: La S. Congregazione di Propaganda chiede il parere del P. Michele Tecchinelli della C. di G. circa le missioni piu bisognose da sussidiarsi colle somme raccolte dall'Opera pia*. Gennaio, 1835 (Archivio della S. C. de Prop. Fide.—*Lettere della S. C.*, Vol. 316, Fol. 88-v.)

11, 1835, the President of the Society asked the views of Propaganda concerning the use to be made of the interest on the money of the Society and concerning the method of sending subsidies.⁶⁹ On August the 6th, 1835, the Society expressed its desire to work in concert with the Sacred Congregation in respect to the subsidies that were to be sent to the various Missions. It sent the list of the Missions that were to be helped in order that it might be approved or modified.⁷⁰ On November 28, 1835, the Sacred Congregation defended the unity of the Society against the supposed tentatives for autonomy of Switzerland in regard to paying out the sums collected. Its decision was that the intentions of the donors to apply the alms to the Foreign Missions across the sea was binding in conscience.⁷¹

On February 27, 1836, Gregory XVI granted the request for a part of the sums collected in Switzerland to be directly used by the respective Ordinaries for the benefit of the Missions within that region.⁷² On November 22, 1836, the Sacred Congregation assured the Central Council of Lyons that the Councils of the Society to be established in Rome and in Naples would be entirely subject to the Central Council.⁷³

69. Ut supra, *Documento XIII: Il Presidente dell'Opera pia chiede alla S. S. Congregazione di Propaganda il parere circa l'impiego fruttifero dei denari dell'Opera, e circa il modo d'inviare i sussidi*. Lione, 11 Febbraro, 1835 (Vol. 316, Fol. 105).

70. Ut supra, *Documento XIV: L'Opera Pia dichiara di voler agir di concerto con questa S. Congregazione in rapporto ai sussidi da spedirsi alle varie missioni. Manda la nota delle missioni da sussidiarsi perche la si approvi o la si modifichi*. 6 Agosto, 1835.

71. Ut supra, *Documento XV: La Sacra Congregazione difende l'unita dell'opera contro supposti tentativi di autonomia della Svizzera, per quel che riguarda la erogazione delle somme raccolte*, 28 Novembre, 1835 (Ibid., Fol. 806-v).

72. Ut supra, *Documento XVII: Gregorio XVI concede che una parte delle somme raccolte in Svizzera siano direttamente erogate dai rispettivi Ordinari a beneficio delle missioni interne di quella regione*. 27 Febbraio, 1836 (Lettre della S. C., Vol. 317, Fol. 123).

73. Ut supra, *Documento XVIII: La Sacra Congregazione assicura il Consiglio centrale di Lione che i consigli dell'Opera pia da stabilirsi a Roma e a Napoli saranno pienamente soggetti al medesimo Consiglio centrale*. Li 22 Novembre, 1836 (Ibid., Fol. 867).

On January 24, 1837, Cardinal Brignole was nominated President of the Council of the Society that was to be established in Rome.⁷⁴

On March 18, 1837, the Sacred Congregation of Propaganda recommended that the Archbishop favor the foundation in Naples of a Council of the Society for the Kingdom of the two Sicilies which was to be subject to the Central Council of Lyons.⁷⁵ On April 10, 1837, the Government of Naples expressed its desire that the Council of the Society established in the Kingdom of Naples, correspond, not with the Central Council of Lyons, but with the Council to be established in Rome.⁷⁶ On May 2, 1837, the permission was accorded to the Central Council of Naples to correspond directly with Propaganda as well as with the Central Council of the Society at Lyons.⁷⁷ On July 8, 1837, the Sacred Congregation indicated to the Central Council of Lyons the African Missions that were to be assisted.⁷⁸ On July 15, 1837, the Sacred Congregation warmly recommended to the Bishop of Ghent the spread of the Society in his diocese.⁷⁹ On January 30, 1838, the Sacred Congregation manifested to Cardinal Brignole the desire of the Central Council of Lyons that the Council of the Society established in Rome be made dependent

74. Ut supra, *Documento XIX: Il Card. Brignole viene nominato presidente del Consiglio Dell'Opera pia da stabilirsi in Roma*. Li 24 Gennato, 1837 (Lettere della S. C., Vol. 318, Fol. 46).

75. Ut supra, *Documento XX: La S. Congregazione di Propaganda raccomanda all'Archivescovo di favorire in Napoli di un Consiglio dell'Opera per il regno delle Due Sicile, il quale resti soggetto al Consiglio di Lione*. 18 Marzo, 1837 (Ibid., Fol. 238-v).

76. Ut supra, *Documento XXI: Il Governo di Napoli desidera che il Consiglio della pia Opera da stabilirsi nel Regno corrisponda non col Consiglio Centrale di Lione, ma con quello da stabilirsi in Roma*. Li 10 Aprile, 1837 (Ibid., Fol. 374-v).

77. Ut supra, *Documento XXII: Si accorda al Consiglio di Napoli di poter corrispondere direttamente con la Propaganda anziché col centro dell'Opera a Lione*. Li ii Maggio, 1837 (Ibid., Fol. 460-v).

78. Ut supra, *Documento XXIII: La S. Congregazione di Propaganda indica al Consiglio centrale di Lione le missioni di Affrica da sussidiarsi*. 8 Luglio, 1837 (Ibid., Fol. 580-v).

79. Ut supra, *Documento XXIV: La S. Congregazione raccomanda caldamente al Vescovo di Gand la diffusione della pia Opera nella sua diocesi*. 15 Iulii, 1837 (Ibid., Fol. 601).

upon Lyons.⁸⁰ On July 26, 1838, the Sacred Congregation defended the unity of the Society which was menaced by the attempted separation of Bavaria, which would prefer to be united to the Leopoldine Society of Vienna.⁸¹ The ruling was that Bishop Rese's claim to an authorization of the Sacred Congregation to transfer funds of the Bavarian Society to Vienna, and hence that they would no longer be sent to France, was not valid; Rese had no authority to treat these or other questions, hence the money would have to go to Lyons.

On November 8, 1838, the Sacred Congregation expressed its desire that the dioceses of Northern Italy continue to correspond directly with the Council of Lyons.⁸² On December 13, 1838, the Sacred Congregation asked the Council of Lyons what regulations it believed to be opportune for the preservation of unity between the newly established Roman Association and the Central Council; and asked if it did not think it opportune to send the money collected in Rome directly to the missions in order to avoid unnecessary losses occasioned by the useless transfer and exchange of money.⁸³ On January 22, 1839, the Sacred Congregation endeavored to prevent the organization of pious Societies different from that of the Propagation of the Faith of Lyons in Belgium,

80. Ut supra, *Documento XXV: La S. Congregazione manifesta al Card. Brignole il desiderio del Consiglio Centrale di Lione che il Consiglio dell'Opera della Propagazione della Fede eretta in Roma sia posto sotto la dipendenza del medesimo*. Li 30 Gennaio, 1838 (Lettere della S. C., Vol. 319, Fol. 129).

81. Ut supra, *Documento XXVII: La Sacra Congregazione difende l'unità della Pia Opera della Propagazione della Fede minacciata da tentativi separatisti della Baviera che desidererebbe piuttosto di unirsi alla Società Leopoldina di Vienna*. Li 26 Luglio, 1838 (Lettere della S. C., Vol. 320, Fol. 724).

82. Ut supra, *Documento XXVIII: La S. Congregazione desidera che le diocesi dell'Alta Italia continuino a corrispondere direttamente col Consiglio di Lione*. Li 8 Novembre, 1838 (Ibid., Fol. 1301).

83. Ut supra, *Documento XXVI: La S. Congregazione domanda al Consiglio di Lione quali disposizione si credano più opportune per conservare l'unità fra la neonata associazione romana ed il Consiglio Centrale e se non creda opportuno l'invio diretto alle missioni dei fondi raccolti in Roma, per evitare perdite d'inutili passaggi di denaro e relativi cambi*. Li 13 Dicembre, 1838 (Lettere della S. C., Vol. 320, Fol. 1379).

England and Bavaria in order that the unity and universality of the Society for the Propagation of the Faith might not be injured." On February 5, 1839, after the Council of the Society established in Ghent had refused to correspond with the Council of Lyons, the Sacred Congregation wrote an urgent appeal to the Bishop of Ghent, Louis Joseph Delebecque, insisting upon the unity of the Society which His Holiness Gregory XVI had very much at heart." On November 16, 1839, the King of Bavaria, after much hesitation, agreed to the union of the Bavarian Council of the Society to the Central Council of Lyons."

On July 14, 1840, the Holland branch of the Society expressed its purpose to correspond directly with the Sacred Congregation." On February 25, 1841, the Sacred Congregation endeavored to reestablish the Superior Council of the whole Society, by confiding its direction to Cardinal De Bonald." In the letter to Mgr. Garibaldi, Apostolic Nuncio to Paris, the reasons given for reëstablishing this Superior Council were that the two Councils of Lyons and Paris might not be in conflict; that greater unity might be attained, and somewhat more deference paid to Propaganda on whom all Missions depended. The selection of Cardinal De Bonald was made in virtue of his high office, as a Cardinal, and it was recalled that the Grand Chaplain of France, Cardinal de

84. Ut supra, *Documento XXIX: La Sacra Congregazione cerca d'impedire che in Belgio, Inghilterra, Baviera s'istituiscano pie opere diverse dalla Pia Opera della Propagazione della Fede di Lione che ne compromettano l'unità e l'universalità*. Li 22 Gennaro, 1839. (Lettere della S. C., Vol. 321).

85. Ut supra, *Documento XXX: Il Consiglio della Opera stabilito in Gand si rifiuta di corrispondere col Consiglio di Lione*. Die 5 Februarii, 1839 (Ibid., Fol. 121).

86. Ut supra, *Documento XXXII: Il Re di Baviera, dopo molte esitazioni annuisce alla unione del Consiglio bavarese per l'Opera Pia della Propagazione della Fede al Consiglio Centrale di Lione*. Die 16 Novembris, 1839 (Ibid., Fol. 1136).

87. Ut supra, *Documento XXXIIbis: Il ramo olandese dell'Opera Pia preferisce di corrispondere direttamente con la S. Congregazione di Propaganda*. 14 Luglio, 1840 (Lettere della S. C., Vol. 324, Fol. 638-v).

88. Ut supra, *Documento XXXIIIbis: La S. Congregazione si adopera per ristabilire il Consiglio Superiore di tutta l'Opera, affidandone la direzione al Card. De Bonald, 25 Ferraro, 1841* (Lettere della S. C., Vol. 325, Fol. 146-v).

Croy, was its former President. On November 27, 1841, the Sacred Congregation insisted that the Society as established in Holland depend upon the Central Council of Lyons.*

On December 11, 1841, the Sacred Congregation took up again the project of reconstructing the Superior Council of the whole Society and asked the Internuncio to remind the Directors of the deference due to His Holiness." On January 22, 1842, the Sacred Congregation urged the Archbishop of Salerno to preserve the unity of the Society." On January 31, 1842, the Sacred Congregation recommended to the Archbishop of Lima that the Society, instituted in his diocese to aid the Missions, be joined to the Central Council of Lyons." On July 2, 1842, the Council of the Society established in South America demanded complete independence from the Council of Lyons." On August 3, 1844, a decree of the King of Bavaria ordered that the Council of the work existing in his States deal directly with Rome and have no further relation with the Central Council of Lyons. Another document of the same date relates to the same question." A decree of the Sacred Congregation of August 3, 1844, made the Council

89. Ut supra, *Documento XXXIV: La S. Congregazione insiste perche il Consiglio dell'Opera Pia costituitosi in Olanda cntro in corrispondenza col Consiglio Centrale di Lione.* L'Aja, 27 Novembre, 1841 (Vol. 326, Fol. 1231).

90. Ut supra, *Documento XXXV: Sul progetto della ricostruzione del Consiglio Internuncio Apostolico in Parigi.* 11 Dicembre, 1841 (Ibid., Fol. 1324).

91. Ut supra, *Documento XXXVIII: La Sacra Congregazione raccomanda all'Archivescovo di Salerno l'unita della Pia Opera.* 22 Gennaio, 1842 (Lettere della S. C., Vol. 327, Fol. 54-v).

92. Ut supra, *Documento XXXIX: La Sacra Congregazione raccomanda all'Archivescovo di Lima che, istituita l'Opera Pia a favore delle missioni, sia aggregata al Consiglio Centrale di Lione.* 31 Gennaio, 1842 (Ibid., Fol. 86-v).

93. Ut supra, *Documento XXXFbis: I Consigli dell'Opera Pia della Propagazione della Fede stabiliti nell'America del Sud reclamano una completa indipendenza dal centro di Lione.* 2 Luglio, 1842 (Lettere, Vol. 327, Fol. 533-v).

94. Ut supra, *Documento XL: Un decreto del re di Baviera stabilisce che il Consiglio dell'Opera Pia esistente nei suoi Stati se la intenda direttamente con Roma e non abbia piu alcuna relazione col centro di Lione.* 3 Agosto 1844 (Lettere della S. C., Vol. 331); *Documento XLI: Sul medesimo argomento.* 3 Agosto, 1844 (Ibid., Fol. 589-v).

established in Bavaria directly depend upon the Sacred Congregation." On November 13, 1844, the Sacred Congregation lamented the character of complete independence from Rome of the Central Council of the Society, a character which, it felt, on account of national susceptibilities, imperilled the unity of the same." On May 13, 1848, Spain sent directly to Rome the money collected in that kingdom for the Propagation of the Faith." On June 7, 1848, the Sacred Congregation begged the Internuncio to Bavaria to send to Rome the remainder of the amount of the allocations made." On September 20, 1848, the Sacred Congregation paid the appropriations determined upon by the Council of Lyons with the money collected by the Council of Rome." On June 10, 1904, the Council of the Society in London decided to send to Lyons, in the future, only one-tenth of the collections made in England.⁹⁹

The projected general union of the Austrian Mission Societies (the Societies of St. Peter Claver, of Mary, both of which are for Africa; the Leopoldine Society for North America; the Society of the Immaculate Conception and those of the Holy Childhood and the Propagation of the Faith)

95. Ut supra, *Documento XLII: Il Consiglio della Pia Opera stabilito in Baviera, passa alle dipendenze dirette della S. Congregazione.* 3 Agosto, 1844 (Ibid., Fol. 500-v).

96. Ut supra, *Documento XLIII: La Sacra Congregazione lamenta il carattere di completa indipendenza da Roma assunto dal Consiglio Centrale dell'Opera, carattere che unito alle suscettibilità nazionali mette in pericolo l'unità della medesima.* 13 Novembre, 1844 (Ibid., Fol. 819-v).

97. Ut supra, *Documento XLIV: La Spagna invia direttamente a Roma la somma raccolta per la Propagazione della Fede in quel regno.* 13 Maggio, 1848 (Vol. 337, Fol. 343).

98. Ut supra, *Documento XLV: La Sacra Congregazione prega l'Internuncio di Baviera di voler rimettere a Roma il sopravanzo delle allocazioni fatte.* 7 Giugno, 1848 (Ibid., Fol. 420-v).

99. Ut supra, *Documento XLVI: La Sacra Congregazione di Propaganda paga col denaro raccolto dal Consiglio di Roma le allocazioni stabilite dal Consiglio di Lionc.* 20 Settembre, 1848 (Ibid., Fol. 694-v).

100. Ut supra, *Documento LXIII: Il Consiglio dell'Opera della Propagazione della Fede in Londra decide dinon più rimettere a Lionc se non un decimo del prodotto delle collette fatte in Inghilterra.* 10 Giugno, 1904.

were all involved in this tentative.¹⁰¹ Finally, owing to the growing demands in various parts of the world for a more modern method of organization, a definitive basis for the constitution of the Society of the Propagation of the Faith in Spain is being planned,¹⁰² and as Guasco has written: "According to all the previsions, at the beginning of the second century of its existence, the Society for the Propagation of the Faith is sure to suffer transformations in its administration. Some national councils are in process of formation. We have a First Pontifical Act constituting one of these Councils; in a decree of March 1, 1921, His Holiness Pope Benedict XV, created at Rome a Central Council placed directly under the dependence of the Sacred Congregation de Propaganda Fide, for all the dioceses of Italy and charged it with the duty of procuring a fuller development of the Society in the Peninsula (Italy). What will be the relations of this Council with those of Lyons and at Paris? Will they assist in an International Council at Rome or somewhere else or will the ancient French Councils become simple intermediaries between the faithful and this International Council or will they preserve their present character? Will the Sacred Congregation take over the effective direction of the Society? Will the American project for independence from the Councils of Lyons and Paris succeed? These and many other questions regarding the Society are yet to be solved."¹⁰³

The following indulgences have been granted to all members of the Society for the Propagation of the Faith by the Sovereign Pontiffs Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, Pius X and Benedict XV.

The Plenary and Partial Indulgences may be gained by all those who are Ordinary or Special Members of the Asso-

101. Ut supra, *Documento LXVI: La progettata Unione Generale delle Missioni Austriache.*

102. Ut supra, *Documento LXVII: Basi definitive per la costituzione della Propagazione della Fede nella Spagna.*

103. GUASCO, *L'Oeuvre de la Propagation de la Foi, Un Siècle d'Histoire* in the *Correspondant*, t. 284, p. 1030, Sept. 25, 1921.

ciation. By a decree dated May 25, 1885, His Holiness, Pope Leo XIII, extended these privileges for life to those who fulfil the conditions of life membership.

To gain the Plenary Indulgences, the usual conditions of Confession, Communion, a visit to the parish church and prayers for the intentions of the Sovereign Pontiff are required. We may remark that a virtual intention suffices, and that those who go to confession once a week (*saltem semel in hebdomada*) can gain all Plenary Indulgences occurring in the interval between one Confession and another. Pope Pius X removed the condition of weekly confession in favour of those receiving Holy Communion daily or at least five or six times a week. Consequently, priests who celebrate every day may gain all these Indulgences, though they do not make weekly Confession. These Plenary Indulgences can be gained on the days mentioned once only at any hour from the First Vespers, 2 p. m., of the eve of the Feast, to sunset on the following day, or on any day of the octave, if there is an octave; should these feasts be transferred by proper authority, the Indulgences likewise accompany them and therefore, may be gained on the same conditions. Members of religious houses, convents, seminaries, colleges, etc., may visit the private chapel of the establishment instead of the parish church.

Children who have not made their first communion can gain them by performing some pious work appointed by their confessor.

I. PLENARY INDULGENCES

May 3d—Feast of the Finding of the Cross. The day on which the Association was established.

December 3d—Feast of St. Francis Xavier, the Patron of the Association.

The Epiphany, the Annunciation, the Assumption, St. Michael (September 29th).

On all Feasts of the Apostles.

Every Month—On any two days chosen by the Associates.

Once a Year—On the day of the general commemoration of the deceased Members of the Committee or the Circle to which one belongs.

On the Day of Admittance into the Association.

At the Hour of Death, by invoking, at least in the heart, the Name of Jesus.

Members gain the favour of the privileged Altar for every Mass said in the name of an Associate for a deceased Member.

II. PARTIAL INDULGENCES

Seven Years and Seven Quarantines every time an Associate performs in aid of the Association any work of devotion or charity.

Three hundred days every time an Associate assists at the "Triduum" on May 3rd and December 3rd.

One hundred days every time an Associate recites the "Our Father" and "Hail Mary," together with the invocation to St. Francis Xavier.

All these Indulgences, both Plenary and Partial, are applicable to the souls in purgatory.¹⁰⁴

III. SPECIAL FAVORS GRANTED TO ECCLESIASTICAL

BENEFACTORS

A—To every Priest who shall be charged in any parish or establishment to collect alms for the Society for the Propagation of the Faith, or who, either from his own resources, or otherwise, shall contribute to the funds of the Society a sum equal to the subscription of an entire band of ten:

1st. The favor of the privileged Altar three times a week.

2d. The power to apply the following Indulgences:—
To the faithful at the hour of death, a Plenary Indulgence;

104. *Spiritual Privileges Granted to the Association for the Propagation of the Faith*, pp. 25-27, London, 1916.

to Beads or Rosaries, Crosses, Crucifixes, Pictures, Statues and Medals, the Apostolic Indulgences; to Beads, the Brigittine Indulgences.

3d. The faculty of attaching to Crucifixes the Indulgences of the Way of the Cross.

B—(a) To every Priest who is a Diocesan Director, or a Member of a Committee, appointed to watch over the interests of the Work:

(b) To every other Priest who in the course of the year shall pay to the account of the Society a sum equal at least to the amount of one thousand subscriptions (\$600.00), from whatever source derived:

1st. The same favors enjoyed by Priests in the preceding category.

2d. The favor of the privileged Altar five times a week personally. (Brief of Pius IX, December 31, 1853.)

3d. The power to bless Crosses with the Indulgences of the Way of the Cross, and, moreover, the power to invest with the Seraphic Cord and Scapular, and to impart all the Indulgences and privileges granted to such investiture by the Sovereign Pontiffs.

4th. The power to bless, and invest the faithful with, the Scapular of Mt. Carmel, the Immaculate Conception, and the Passion of Our Lord.

In case the collection of the special subscriptions should be for the moment incomplete, His Holiness prolongs the privileges of the Priest who shall have brought in the entire amount the preceding year, up to the current account. (Rescript of Leo XIII, June 16, 1878.)

C—Every Priest who shall contribute once for all out of his private resources, a sum representing the amount of one thousand subscriptions (\$600.00) shall enjoy, during his life, the favors granted to the Priests who are Members of a Committee.

D—On February 1, 1908, Pope Pius X has granted to all Priests who are Diocesan or Parochial Directors, Perpetual or Special Members of the Society, the faculty of applying (unico crucis signo) the Crosier Indulgences to Rosaries (an Indulgence of 500 days for each *Our Father* and *Hail Mary*).

IV. FEAST DAYS OF THE SOCIETY

In order to bring down the blessing of God on the Work and on the Missions, the Society has selected, as times of special prayer and Thanksgiving:

I. The third of May, feast of the Finding of the Holy Cross, the anniversary of the foundation of the Society in 1822.

II. The third of December, feast of St. Francis Xavier, patron of the Society.¹⁰⁵

The Feast of the Second Patron of the Society, St. Exupere, was established in 1838.¹⁰⁶

A Society, such as the Propagation of the Faith, founded and organized chiefly by laymen and laywomen, would naturally attract the interest and the zeal of the laity throughout the world. Hence, the historian has the pleasure of recording, side-by-side with the cooperation of the Holy See and of the Catholic Episcopate, the lay cooperation of the past hundred years.

During the period of union and protectorate when the civil power was united with the Church in its missionary endeavors and supported them with its budget, there was a strong tradition among the crowned heads of Europe which caused them to foster the Missions. But with the French Revolution all this was changed. At the time of the foundation of this Society in France, King Louis XVIII was apprised of its existence and appealed to by his Chaplain, Cardinal Prince de Croy for his permission to arouse the interest of all the Bishops

105. FRERI, *op. cit.*, pp. 18-19, 1912; *ibid.*, pp. 59-60 in the *Annals*, vol. LXXXV, 1922.

106. *Annales*, t. XI, pp. 168-182; 459-462.

of his realm in favor of the spread of this Society.¹⁰⁷ In the Cardinal's remarks to his sovereign he dwelt upon the traditions of the illustrious Kings of France such as King St. Louis and of Louis XIV, who had distinguished themselves by their efforts to promote the Missions. The good will and financial support of Louis XVIII was easily won for the Society; not only did the king contribute to the Society but he and the royal family seemed ever willing to turn an attentive ear to the requests of missionary bishops. For the United States one striking instance of this liberality is found in providing one of the ships of his royal navy, *La Caravane*, in which Bishop Du Bourg brought to America many missionaries and seminarians as well as many pious objects which he had collected abroad. The successor of Louis XVIII, Charles X, also manifested his good will towards the Society and wished his name to be placed at the head of the subscription list.¹⁰⁸ In the New Orleans Cathedral were hung six religious paintings which were gifts from the Kings of France. At the time that Mt. St. Mary's Seminary and College was destroyed by fire, a special gift of 3,000 francs from the King of France is another evidence of his interest in the Missions.¹⁰⁹

The King of Sardinia also showed particular benevolence and encouragement towards this Society as did also the King of the two Sicilies.¹¹⁰ But the characteristic of missionary activity during the modern period is that it is carried on not by the sovereigns or the great and powerful of the world. The new plan of supporting the Missions by frequent small donations was both devised and carried into execution chiefly through the efforts of the common people. Under these conditions all that the Society asks and expects of any government is a full measure of liberty in carrying on its work.

Perhaps the most conspicuous services rendered to the Society by prominent laymen has been in the field of the

107. *Annales*, t. I, fasc. iii, p. 11; t. I, fasc. v, pp. 5-6.

108. GUASCO, *op. cit.*, in the *Correspondant*, pp. 1010-1011: "Charles X declared himself its protector and made an offering to it."

109. *Annales*, t. I, fasc. v, p. 32.

110. *Annales*, t. I, fasc. v, pp. 30-40.

administration of the Society and the editing of its various publications. Frédéric Ozanam, the illustrious founder of the St. Vincent de Paul Society, was for some time the editor of the *Annales de la Propagation de la Foi*. A list of the names of the Directors of the two Councils of Lyons and Paris and of the editors of the *Annales* and the *Missions Catholiques* would contain a large number of names of persons prominent not only by virtue of their birth and station but also distinguished for the services they have rendered to God, to their Church, to their country and to their fellowman. One example alone will suffice to illustrate this truth. The present General Secretary of the Central Council of Paris, M. Alexandre Guaseo, in the year 1883, gave up a promising career as an avocat to consecrate his life to the supervision of this Council. Through his intense application and keen discernment he has discovered the proportionate needs of each of the hundreds of Missions aided by the Society each year, and thus he has wisely directed the distribution of vast sums of money to all the Missions of the world wherever and whenever he believed it was needed most and could do the most good.

CHAPTER VI

THE GROWTH OF THE SOCIETY

In his *Histoire Générale de la Société des Missions Étrangères*, Launay, with characteristic piety, has said that societies such as the Society for the Propagation of the Faith are generally founded by the successive efforts of many minds and many hearts, their birth is difficult and slow up to the day when a ray of providential light passes over them and makes them flower and bear fruit.¹

The Propagation of the Faith spread at first especially in France with extreme rapidity. The ecclesiastical authorities of Rome and of France published mandates in its favor, and designated priests to receive the collections. The pastors, the assistants, and the clergy made themselves its ardent supporters. The grandeur of the work was pleasing to all minds; the universality touched the hearts. The modesty of the alms permitted the poor to join their contributions to those of the rich. And so, the news of the Society's foundation came to the Missions with that of its progress and was received with gratitude.

What motives, we read in one of the early *Annales*, to redouble one's ardor and zeal in such a holy enterprise! What could be more consoling than the perspective of the immense good to be produced for the salvation of souls by prayers so short and by a contribution so modest! And what one of the faithful, in thinking of this small alms given each week, which often goes more than a thousand leagues to aid in the conversion of the soul for whom Jesus Christ died, would not feel his heart thrill and his charity be inflamed! It has pleased Providence to bless this generous Association and to multiply

1. LAUNAY, *op. cit.*, t. II, p. 500.

its members for the sanctification of the Christians who compose it as well as for the conversion of those in whom it places its interests.²

The object of the Society could not long be confined within the boundaries of a province, as Louvet has written.³ A few days after the first assembly, one of the members of the Central Council of Lyons set out to arouse the ever-ardent charity of the cities of the South of France. Diocesan committees were formed at Avignon, Aix, Marseilles, Nîmes, Montpellier, Grenoble. The most eminent members of the clergy joined with the most religious laymen, and the confident activity of so many good men seemed already to give promise of great success. Not long afterwards, one of the founders went to Paris; through his efforts, a Superior Council as well as a Diocesan Council were formed there, and, henceforth, the Society embraced the whole nation. In the year 1823, a delegate of the Council of Lyons, obtained papal approbation together with the indulgences which enrich the Society in perpetuity.⁴ Then encouraging words came from almost all the bishops of France. Thus the new institution, strengthened by the approbation of the Holy See, sure of its support, sustained by its encouragements, crossed the frontiers of France, and began the conquest of the world. The realm of Piedmont was the first to welcome it. The King of Sardinia inscribed his own name at the head of the list of subscribers, and a committee was promptly established at Turin, which soon made its activity felt in the Dioceses of Turin, Chambéry, Annecy, Nice, Pignerol, etc.⁵ Then the different countries in turn became interested in the Society. Belgium did not long delay her entrance into the work and began her magnificent annual liberalities by a donation of 497 francs in 1825. Italy began in 1827 with a contribution of 288 francs. Next came Germany with her donation of 358 francs. In the same year, Switzerland gave 896 francs. The British

2. *Annales*, t. I, fasc. pp. 3-6.

3. LOUVET, *op. cit.*, p. 2a; *Annales*, t. II, pp. 79-82.

4. *Annales*, t. I, fasc. p. 4.

5. *Annales*, t. V, p. 31.

Isles began their regular contributions in 1836. Portugal and Holland came next in 1837. In 1839, the United States, Spain and Austria sent in their first donations. In 1840, South America began its contributions.* By this time 300 bishops had raised their voices in its favor. Finally, as we have said, Pope Gregory XVI, by the Encyclical Letter of 1840, placed the Society in the rank of Institutions common to Christendom.'

It was during these latter years that the Bishop Flaget went to Europe and undertook the memorable voyage which permitted half of France to see and hear the envoy of the Sovereign Pontiff, preaching his holy crusade of prayers and alms. Flaget had passed more than forty years in the Missions; he knew the innumerable needs of the churches; he was able to appreciate the services which the Society for the Propagation of the Faith had already rendered, and the letters which the associates of the Society had received from him were all filled with testimonies of his lively gratitude. He had been in Europe for one year and his reputation had already attained great prominence. Each of his acts, each of his words, was clothed with authority. It would have been difficult to have found a preacher better fitted to recommend the society which embraced, in its solicitude, all the Missions of the two worlds. The men who, with the assent of the Sovereign Pontiff, directed his excellent Society, hastened to claim the cooperation of this venerable bishop. They profited by his stay in Rome to address a humble appeal to the Pope, and this appeal met with complete success. Gregory XVI had more than once given to the Society the most flattering marks of his paternal esteem. He understood the intentions of the Bishop of Bardstown, and Flaget himself penetrated the heart of the Pontiff, and found there the will to second his own views. Returning to France, Bishop Flaget, with the sim-

6. GUASCO, *op. cit.*, in the *Correspondant*, t. 284, p. 1022, Sept. 25, 1921.

7. *Annales*, t. XLIV, p. 162.

plicity of a child and his customary devotion, placed himself at the disposal of those who had claimed his services.*

In a first journey through France the American prelate visited twelve dioceses: Le Puy, Clermont, Moulins, Nevers, Bourges, Limoges, Tulle, Cahors, Montauban, Rodez, Albi and Saint-Flour. Then his failing health obliged him to seek repose in his own family circle. Having returned to Clermont on the 20th of March, 1838, he departed on June 6, and visited Valence, Viviers, Montpellier, Toulouse, Auch, Aire, Bayonne, Tarbes, Pamiers, Perpignan, Carcassonne, Nîmes, Avignon, Aix, Marseilles, Fréjus, Digne and Gap—eighteen dioceses in all. He returned to Lyons on October 6, and after a repose of some few days, again set out on the 29th of the same month. This time he was to visit Grenoble, Belley, Autun, Saint-Claude, Besançon, Annecey, Saint Jean de Maurienne, Turin, Asti, Alexandrie, Genoa, Savona, Albenga, Vintemille, Nice and Chambéry.

It was proposed to Bishop Flaget to visit the North of France, but, for reasons which we shall shortly explain, he was obliged to limit his journeys. After all, to travel through forty-six dioceses, notwithstanding the burden of seventy-five years, was rather a test for the strength of a venerable man. In the beginning, he visited in each of the dioceses, six, eight, ten or fifteen parishes, preaching everywhere, and complying with the desires of seminaries and religious communities to hear him, such was his zeal that his time and strength were matters of secondary importance. In most of the dioceses, especially in France, he continued to visit the principal cities and their institutions. Continually preaching and traveling, great fatigue finally overtook the good bishop; but it became sweet in his eyes when he recalled the origin of his mission, for he was working under the obedience to the Pope.

However, it is impossible to sketch in detail the great results of his journeys. Crowds gathered, wherever he went. All wished to see and to hear him. His speech, however, was

8. DESGEORGE, *Mgr. Flaget, Evêque de Bardstown et Louisville*, pp. 115, et seq., Paris, 1855.

simple and familiar ; but the saintly old man could not appear in a pulpit without preaching a sermon by his simple presence alone. His visits were like a continual mission. No one could estimate the services he rendered to the Society. Today his name is held in veneration by its members, as he said so often from the pulpit: "Everyone admires this mite of the poor, this cent each week, which after having received from God the power of miracles, goes across the seas to pay the ransom of captives, to furnish traveling expenses to the missionaries, to build churches, to found seminaries, and to produce other marvels which permit the infant and the aged, the infirm and the unfortunate, to believe themselves to be apostles, for all this good is the work of their faith and of their charity." At the moment when Bishop Flaget began his visitation, the Society for the Propagation of the Faith was far less known than it is today. Some, indeed, were asking if the alms which came into its treasury always went to the destination publicly announced. Others still entertained doubts whether the extent of the distress which hampered the Missions overseas, was as great as was pictured. But all these uncertainties were soon removed, and it is to Bishop Flaget's eternal credit that he helped to dispel these doubts. Everywhere the faithful became interested in a Society which had already been so fruitful and which was called to still greater things.'

Soon its work was established upon a larger and more solid basis, and every one considered it an honor to offer his humble tribute of prayers and alms to the work. In some cities its progress surpassed all hopes, to such an extent that the Bishop of Bardstown, passing through Montpelier two months after his first meeting, had the happiness of finding there a thousand more Associates.

9. PIOLET, *La France au Dehors, Les Missions Catholiques Françaises au XIX Siècle*, Paris, 1900. At Turin the King Charles Albert wished to receive him at his table. A letter from Ct. Vt. Gaitter, dated Paris 22 Juillet 1835, describes Flaget's audience with the King and Queen of France. This letter was found in the Archives of Saint Sulpice, Paris.

The immense good which Bishop Flaget was thus able to accomplish for the Society, as well as the religious devotion which he stimulated in Europe, was but one aspect of his saintly life."

Benedict Joseph Flaget was born at St. Julien, France, November 7, 1763. He was the youngest of three sons. At the age of two, he was left an orphan, and a pious aunt took care of him and his brothers, devoting herself assiduously to bringing them up piously, bestowing on them the blessing of a Christian education. He attended the college and later the seminary at Clermont, the latter being then in charge of the Sulpicians. He joined the Congregation of St. Sulpice and after his ordination to the priesthood, he was sent to the Seminary at Nantes, and later to that at Angers, in the capacity of professor of theology. When the French Revolution broke out, it threatened to bring about the utter destruction of religion, and the clergy, both regular and secular, were openly persecuted. Those who had the courage, as almost all of them had, to refuse the odious Constitutional Oath were ruthlessly massacred or forced to fly for their lives. Father Flaget, acting under the advice of his superiors resolved to devote his life to the American Missions and embarked for America towards the close of the year 1791. In the fall of 1792 Father Flaget was sent by Bishop Carroll to Vincennes. There he labored with indefatigable zeal for more than two years. His zeal soon operated a thorough change in the religious aspect of the town. Toward the close of the year 1794, Father Flaget was recalled to the East by Bishop Carroll and placed on the staff of Georgetown College. His superiors, however, appointed him to the Island of Cuba with a view to establishing there a college and a seminary. About the year 1801, Father Flaget was recalled to Baltimore, to take a professorship in St. Mary's College. He continued in this situation for nine or ten years until he was elevated to the See of Bardstown. He arrived at Bardstown in June, 1811,

10. HERBERMANN, *The Sulpicians in the United States*, p. 157, New York 1916; Cf. BERTRAND, *Bibliothèque Sulpicienne*, p. 182, Paris.

remaining there until 1841, when the Holy See transferred his See to Louisville. There he remained, until his death in 1850. For more than half a century the story of his life forms an integral and a very important part of that of the Catholic Church in the United States, of which he was so conspicuous an ornament. "His episcopacy stretches through a much larger period than that of any other American prelate; and he has justly merited the title awarded to him by general consent—of 'Patriarch of the American Hierarchy.' A prominent trait in the character of Bishop Flaget was his zeal for the salvation of souls. To secure this object, he spared no labor and was ready 'to spend and to be spent.' This was the subject upon which he most delighted to address his clergy, in his soul-stirring appeals replete with unction, which all well remember. This was the engrossing thought which supported him amongst the multiplied and protracted hardships of his episcopal career; which urged him on from one extremity to the other of his vast diocese; embracing for many years, the entire West and Northwest from the 34th degree of north latitude to the Lakes; a territory now comprising ten flourishing dioceses. To save a soul redeemed by Jesus Christ, or to prevent the commission of a single mortal sin, he deemed an object worthy of every privation and suffering, even unto the endangering sacrifice of life itself. The spiritual welfare and salvation of his flock engaged his anxious attention by day and often flitted across his mind in the visions of the night. This was a favorite subject of his conversation with his friends and it was that for which he prayed most frequently and most fervently, especially at the holy altar."¹¹

To Bishop Flaget, therefore, goes the credit of having accomplished more than any single prelate for the growth and development of the Society for the Propagation of the Faith. His activity in its behalf in France, during that early epoch of its existence, when French prelates themselves failed

11. *The Metropolitan Catholic Almanac and Laity's Directory* 1851, pp. 50-61.

to realize the immense possibilities of such an organization with its universal appeal and its universal power for good, has placed him almost in the ranks of its founders.

After a century of existence the Society can boast of a development second to none among the Catholic institutions which make an appeal to the faithful of the world for the sake of the Gospel. France has always held the place of honor in the total contributions. Germany, Italy, Belgium, Great Britain, Switzerland and all the nations of Europe, even unfortunate Poland, are found on its lists. North and South America, Africa, the infant Churches of Asia and of Oceania also sent in their modest tribute of their neophytes. In a word, all the children of the Church are thus united in the Apostolate and cooperate by their offering in the propagation of the Gospel.¹²

We have now to see in a graphic way the scale of these contributions during the past century (1822-1918):

RECEIPTS OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH

From Its Foundation until 1918, Inclusive

Total Receipts: 450,846,600 fr.	
Of This Sum the Following Countries Have Contributed:	
France	278,022,485 fr.
United States	32,305,473 "
Italy	30,783,713 "
Germany	25,487,346 "
Belgium	23,582,361 "
Great Britain	15,013,707 "
Holland	5,946,306 "
Spain	5,678,348 "
Switzerland	5,670,413 "
Argentine Republic	4,629,811 "
Mexico	3,653,795 "
Canada	3,074,654 "
Portugal	2,644,862 "
Austria	2,358,600 "
Africa	2,120,990 "
Chile	1,751,459 "
Malta and Gozzo	1,532,266 "
Luxemburg	1,336,510 "

12. LOUVET, *op. cit.*, p. 3a, 1894.

Central America	1,045,793 fr.
Oceania	855,379 "
Asia	759,412 "
Uruguay	526,566 "
Brazil	498,489 "
Peru	271,126 "
Turkey in Europe	261,060 "
Russia and Poland	204,905 "
Hungary	176,157 "
Scandinavian States	154,174 "
Greece	129,825 "
Colombia	80,181 "
Venezuela	68,371 "
Monaco	61,066 "
Guiana	52,034 "
Ecuador	48,660 "
Bolivia	32,181 "
Paraguay	12,461 "
Roumania	8,079 "
Bulgaria	3,540 "

Arranged by periods of ten years the figures of the receipts of the Society for the Propagation of the Faith, are indicative of the Society's growth. In the following table it will be seen that the Society has not ceased to progress although this rate of increase had diminished in a notable manner from 1872 to 1891:

From 1822 to	1831	S.P.F. Recd.	1,807,091 fr.		
" 1832 "	1841	" "	11,732,983	Increase	9,925,791 fr.
" 1842 "	1851	" "	33,446,335	" "	21,713,351 "
" 1852 "	1861	" "	45,516,139	" "	12,069,803 "
" 1862 "	1871	" "	49,780,830	" "	4,264,701 "
" 1872 "	1881	" "	60,033,164	" "	10,252,333 "
" 1882 "	1891	" "	66,030,291	" "	5,997,127 "
" 1892 "	1901	" "	66,832,650	" "	802,359 "

The two periods from 1862 to 1871 and from 1882 to 1891 during which the growth of the Society slackened considerably, correspond to the creation of Peter's Pence and to the religious crises of the Church of France, during which time the charity of the faithful was solicited for the works of local interest. The practical disappearance of this increase during the period between 1892 and 1901 was due chiefly to the marked financial depression which affected Europe as well as America. In 1906 came the separation of the Church and State in France, and hence local charities made incessant demands upon the charity of the faithful. During the last

period from 1912 to 1921 the World War could not fail to have a detrimental influence upon the offerings made to the Society.

It will not be without interest to see exactly what part each of the Catholic nations has taken in the contributions made to the total budget of the Apostolate. There are, in this detailed resumé of the Society, encouragements for some nations, regrets for others and lessons for all.

I.—FRANCE

(1822-1892)

From 1822 to 1831	France	Gave	1,764,696 fr.		
" 1832 " 1841	"	"	8,025,928 "	Increase	6,261,221 fr.
" 1842 " 1851	"	"	19,064,863 "	"	11,038,834 "
" 1852 " 1861	"	"	27,833,660 "	"	8,768,797 "
" 1862 " 1871	"	"	34,501,034 "	"	6,667,374 "
" 1872 " 1881	"	"	40,549,771 "	"	6,048,736 "
" 1882 " 1891	"	"	42,331,209 "	"	1,781,438 "

It is evident that Catholic France, the birthplace of the Society for the Propagation of the Faith, has made it a point of honor to guard her rank of eldest daughter of the Church since she alone has always furnished two-thirds of the budget of the Apostolate. Since 1822, the date of its foundation, the Society has not ceased to make progress in France, even after the loss of the two dioceses of Alsace and Lorraine, or even during the ten years between 1882 and 1891 when the Church in France was crippled.

II.—ITALY

(1827-1892)

From 1827 to 1831	Italy	Gave	1,123 fr.		
" 1832 " 1841	"	"	1,268,233 "	Increase	1,267,105 fr.
" 1842 " 1851	"	"	5,460,396 "	"	4,192,162 "
" 1852 " 1861	"	"	5,687,035 "	"	226,639 "
" 1862 " 1871	"	"	3,918,759 "	Decrease	1,768,276 "
" 1872 " 1881	"	"	3,227,920 "	"	690,388 "
" 1882 " 1891	"	"	3,912,589 "	Increase	684,669 "

Italy ranks second, after France; at the beginning, Italy made a splendid showing and seemed to promise much for the

future. But since 1860, the political revolutions of which it has been the theatre have produced a decrease. After having attained in 1858 the figure of 844,447 francs, Italy fell in 1891 to about 350,000 francs. In 1891, there were about 150,000 Associates in Italy.

III.—GERMANY AND AUSTRIA-HUNGARY

(1827-1892)

From 1827 to 1831	Germany	Gave	5,125 fr.		
" 1832 " 1841	"	"	779,014	Increase	773,888 fr.
" 1842 " 1851	"	"	2,554,560	"	1,775,546 "
" 1852 " 1861	"	"	2,713,889	"	159,328 "
" 1862 " 1871	"	"	2,458,734	Decrease	255,155 "
" 1872 " 1881	"	"	6,153,431	Increase	3,694,697 "
" 1882 " 1891	"	"	7,472,606	"	1,319,174 "

The different states of Germany were backward in joining the work, but after 1870, the increase is apparent. In the beginning Austria wished to form a group apart, and on April 15, 1829, it instituted, as we have seen, the Leopoldine Society, organized, like the Society for the Propagation of the Faith, into groups of ten, the average of its annual receipt before 1890 amounted to about 40,000 florins (100,000 fr.), which were applied exclusively to the German Missions of the United States. A few years later Bavaria followed this example. It had, however, commenced well and from 1843 the receipts of the Propagation of the Faith reached 232,748 fr. That year, according to the order of its Prince, it retired from the Society so that it too might found its local Society.

For a long time Prussia and the Protestant States of Germany were the only ones to support the great French Society. There was even a slight decrease from 1862 to 1871; but after this period the receipts grew in rapid proportion and neither the violences of Kulturkampf nor the numerous societies in Germany which made demands upon the charity of Catholics, have been able to affect the movement in favor of the Society. It is but just to mention that the annexation of the two dioceses of Metz and of Strasbourg have been the means of including in the receipt of Germany up

to 1891 an annual average of 300,000 fr. In 1891 the subscriptions from Germany and Austria-Hungary represented about 270,000 subscribers or Associates.

IV.—BELGIUM

(1825-1892)

From 1825 to 1831	Belgium	Gave	32,042 fr.		
" 1832 " 1841	"	"	715,678 "	Increase	638,636 fr.
" 1842 " 1851	"	"	1,751,426 "	"	1,035,747 "
" 1852 " 1861	"	"	2,511,104 "	"	759,678 "
" 1862 " 1871	"	"	3,007,008 "	"	495,903 "
" 1872 " 1881	"	"	3,621,890 "	"	614,881 "
" 1882 " 1891	"	"	3,640,949 "	"	19,059 "

In proportion to the number of its inhabitants, Belgium ranked immediately after France. In 1891, out of 35,000,000 Catholics, France gave 4,200,000 fr. or 0.12 centimes per person. Belgium out of 5,500,000 Catholics, gave 330,000 fr. or 0.06 centimes per inhabitant. No other Catholic State has so high a proportion. Since 1825, the Society for the Propagation of the Faith has increased its progress in Belgium, although the rate has been slow. From 1880 to 1890 this progress was almost stationary.

V.—GREAT BRITAIN

(1833-1892)

From 1833 to 1841	G. B.	Gave	562,885 fr.		
" 1842 " 1851	"	"	1,768,144 "	Increase	1,205,259 fr.
" 1852 " 1861	"	"	2,420,456 "	"	652,311 "
" 1862 " 1871	"	"	1,596,066 "	Decrease	824,389 "
" 1872 " 1881	"	"	1,698,479 "	Increase	102,413 "
" 1882 " 1891	"	"	1,722,905 "	"	24,425 "

In 1833, Great Britain entered for the first time into the receipts of the Propagation of the Faith with the modest offering of 51 fr., but the movement rapidly took possession and in 1858 Great Britain reached the figure of 545,923 fr. This figure, however, it never again reached until 1891. After the year 1860, a decrease continued to make itself felt and the annual average was lowered 150,000 fr.

VI.—NORTH AMERICA

(1833-1892)

From 1833 to 1841	N. A. Gave	9,291 fr.		
“ 1842 “ 1851	“ “	573,115 “	Increase	563,823 fr.
“ 1852 “ 1861	“ “	1,851,615 “	“	1,278,500 “
“ 1862 “ 1871	“ “	1,451,713 “	Decrease	399,901 “
“ 1872 “ 1881	“ “	1,253,791 “	“	197,922 “
“ 1882 “ 1891	“ “	2,635,960 “	Increase	1,382,168 “

North America includes the Dominion of Canada, the United States, Mexico and the Antilles. It was only after 1840 that Canada and the United States entered into the Propagation of the Faith. During a long time the largest offerings came from Canada. Mexico seemed to be ignorant of the existence of the Society and the United States was only acquainted with it through the abundant assistance which it received from the Society to organize its young churches. Nevertheless, the receipts showed a continuous and progressive increase until about 1860. Little by little Canada withdrew from the Society to devote itself exclusively to its own Missions. The United States remained stationary, reserving all of its resources for the development of local works. Mexico began to be seriously interested in the Society when delegates went there in 1889, to make it known and understood. It has been the same in Cuba and in the West Indies, and in all the Latin countries.

The contributions of North America in 1891 was as follows:

Dominion of Canada	21,457 fr.
United States	201,519 fr.
Mexico	334,880 fr.
Antilles	23,592 fr.
Total.....	581,499 fr. ¹³

In the first seventy years, the United States received from the Society 28,364,725 fr., and in 1918, the contributions from the United States for the first time equalled the total it received from the Society.

13. Ut supra, pp. 3a-8a, Louvet has compiled these statistics from the *Compte Rendu* in the *Annales*.

Of the total collections, \$100,341,625.33, the United States contributed \$10,983,452.06. In 1920, the total receipts were \$3,414,647, of which \$1,622,569 were offerings from American Catholics."

For a long time the Central Councils of the Society sought to develop their work in the United States and many Archbishops and Bishops of America encouraged them to do so. On March 12, 1891, they asked the Very Rev. Father Chevalier, to take up the work. The real beginning of the growth of the Society in the United States came as a result of the action taken by the Fathers of the Third Plenary Council of Baltimore, in 1884. When the Council of Baltimore convened, the Society had given more than 22,000,000 fr. and had only received 3,000,000 fr., in return. At this Council the cause of the Society was upheld, and it was decided that a collection should be made each year in all the Churches in the United States, part of which would be reserved to the Negro and Indian Missions and part to the Propagation of the Faith. But progress was slow at first, and in 1891, Father Chevalier had to resign from the work of making the Society known in the United States."

On October 20, 1891, the President of the Council of Paris, M. Hamel, wrote to Cardinal Gibbons, petitioning him to make an appeal to the Archbishops of the United States in favor of the Society. A few weeks later at an assembly of the Archbishops of the United States, Archbishop Chapelle received a letter from Cardinal Gibbons asking him to support the request of the Council before the Archbishops who met at St. Louis at the end of November. On April 13, 1892, Cardinal Gibbons informed the Council that he had spoken to the Archbishops of the United States assembled at St. Louis in the interest of the Society. His letter was full of sentiments of benevolence and sympathy for the Society.

14. Cf. Statistics of the total contributions in the *Appendix* of this work.

15. GUASCO, *Note sur les Origines de la Délégation de l'Oeuvre de la Propagation de la Foi*, specially compiled at my request; ANDRE, *Amérique (Etats Unis d') Catholicisme*, in VACANT, *Dictionnaire de Théologie Catholique*, p. 1073.

During the summer of 1892, Mgr. Ireland, while visiting Paris, was consulted by M. Guasco. The Archbishop of St. Paul immediately took an interest in the project and suggested that the Council address the Sulpicians of Baltimore to find a representative for the work. Meanwhile the World's Fair was about to open in Chicago, and the Council decided to participate in the exposition with its publications in different languages and its maps. Father Durin, of West de Pere, Wisconsin, was appointed to represent the Society at Chicago as a delegate of the Council during the time of the exposition. The President of the Council of Paris made a proposal to the Superior General of St. Sulpice on a subject of the action which the Society proposed to begin in the United States and received a favorable answer. In the meeting of May 8, 1896, the President announced to the Central Council of Paris that the Superior-General of the priests of St. Sulpice had left for the United States, provided with a letter signed by the President in the name of the Council, appointing him to come to an understanding with Cardinal Gibbons in order that the priests of St. Sulpice be empowered to promote the Society of the Propagation of the Faith in the United States, as delegates of the Council. On November 1, 1896, His Eminence Cardinal Gibbons addressed to the President of the Council a letter in which he evinced the favorable disposition which the American Archbishops had manifested in their annual meeting; they approved without reservation that a priest of St. Sulpice be the delegate of the Central Council. The Archbishops were all of the opinion that the Seminary of St. Sulpice, called St. Mary's, at Baltimore, should be the center of the Society in the United States. Father Magnien accepted, but being unable to devote himself to the details of the administration of the Society, took as an Associate, Father Granjon. When Father Granjon became Bishop of Tucson, Father Magnien appointed Mgr. Freri as a successor. At the end of 1903, on the proposal of Mgr. Freri and after the approval of His Eminence Cardinal Gibbons, the transfer of the center of the Society from Baltimore to New York was decided.

Cardinal Gibbons' letter of November 1, 1896, reads as follows:

I am quite late in replying to the letter which you have kindly sent me by the Superior General of St. Sulpice. I pray you to believe that it is due neither to forgetfulness nor negligence on my part. The Society for the Propagation of the Faith has shown itself in the past and still shows itself so generous with regard to the missions of the United States that it is for us not less a duty than a pleasure to endorse your noble designs to give to this admirable Society all the extension it can require. In the annual meeting of the American Archbishops which recently took place at Washington I submitted to my venerable colleagues your wishes and your proposals. I am happy to announce to you that they all accepted them with eagerness: they have approved without any restriction that a priest of St. Sulpice should here be the delegate of your Central Council. The members of this Society direct three very important seminaries and could have much influence over the clergy. We were all of the opinion that the Seminary of St. Sulpice, otherwise called St. Mary's, at Baltimore, should be the center of the Society in this country and we leave to the intelligence and to the zeal of him who shall be chosen by your delegate, the details of the organization and the determination of the means to be taken to develop the Society. The Superior General of St. Sulpice, during his visit at Baltimore, spoke to me of the Society in very sympathetic terms and said that he would do all in his power to give to that one of his confreres who shall be chosen the means to accomplish his work for the greater glory of God, and in relation to the needs of the missions. I am sure that the Bishops animated with the same dispositions as their Metropolitan will favor the extension of the Society in their dioceses.¹⁶

The Society was incorporated under the laws of the State of Maryland with the following directors:

His Eminence Cardinal Gibbons, *Archbishop of Baltimore*.

Most Reverend M. A. Corrigan, *Archbishop of New York*.

Most Reverend W. H. Elder, *Archbishop of Cincinnati*.

Most Reverend P. J. Ryan, *Archbishop of Philadelphia*.

Most Reverend J. Ireland, *Archbishop of St. Paul*.

Very Reverend A. Magnien, SS, D. D., President, St. Mary's Seminary.

Reverend G. W. Devine.

Reverend C. B. Corrigan.

Reverend T. J. Broderick.

Reverend C. F. Thomas.¹⁷

16. A copy of this letter was sent to me by M. Guasco.

17. FRERI, *op. cit.*, p. 13, 1900.

On July 13, 1900, the President of the Central Council of Paris, wrote to Father Magnien as follows:

I have the honor to acknowledge the reception of your letter of June 21 informing us that Mgr. Granjon, Bishop of Tucson, until this time charged with the Society of the Propagation of the Faith in the United States, has departed for his diocese. We have expressed to Mgr. Granjon all our gratitude for the zeal with which he was willing to work for the development of so important a Society and one now more useful than ever. The Council with all its heart reaffirms the praises which you have spoken of the truly admirable activity which he has directed with remarkable intelligence of the needs of the Society for the Propagation of the Faith, a perfect prudence, and a complete submission to our directions, conditions essential for the good functioning of a very complicated administration. We received with joy the successor of Mgr. Granjon, Dr. Freri, well persuaded that, chosen by you, and being presented to the Council under your patronage, he will fulfill all the desired conditions to continue to manage well the Apostolic campaign so happily commenced by the Respectable Superior of the Seminary of St. Mary of Baltimore and of the Bishop of Tucson.*

As detailed by Monsignor Freri, the funds contributed by the Catholics in the United States for the Society were as follows:

<i>Year</i>	<i>Contributed</i>	<i>Year</i>	<i>Contributed</i>	<i>Year</i>	<i>Contributed</i>
1822	\$.....	1846	886.40	1870	8,053.69
1823	.....	1847	810.67	1871	13,265.43
1824	.....	1848	807.00	1872	16,684.97
1825	.....	1849	709.12	1873	9,713.53
1826	.....	1850	765.00	1874	10,274.14
1827	.....	1851	600.00	1875	9,477.22
1828	.....	1852	16,026.41	1876	13,173.60
1829	.....	1853	7,842.13	1877	11,459.14
1830	.....	1854	11,337.32	1878	10,852.64
1831	.....	1855	7,235.91	1879	7,128.66
1832	.....	1856	10,328.65	1880	11,686.85
1833	6.00	1857	13,713.12	1881	20,845.67
1834	.....	1858	30,612.18	1882	41,601.36
1835	.....	1859	37,730.81	1883	26,731.69
1836	.....	1860	12,303.68	1884	15,609.33
1837	.....	1861	8,529.02	1885	17,456.84
1838	.....	1862	8,644.31	1886	14,786.54
1839	.....	1863	8,255.13	1887	42,964.18
1840	1,023.10	1864	8,291.22	1888	52,759.22
1841	824.00	1865	7,462.43	1889	41,687.82
1842	875.49	1866	10,361.17	1890	39,092.76
1843	816.99	1867	9,341.73	1891	40,303.85
1844	15.30	1868	10,209.52	1892	35,907.58
1845	1,655.30	1869	13,162.89	1893	44,753.58

18. A copy of this letter was also sent me by M. Guasco.

1894	25,065.68	1905	157,057.98	1916	500,223.27
1895	34,707.39	1906	185,287.71	1917	759,346.70
1896	32,855.54	1907	193,054.44	1918	971,888.48
1897	34,196.31	1908	193,122.36	1919	1,372,896.13
1898	55,511.79	1909	220,082.78	1920	1,315,752.62
1899	69,402.49	1910	268,314.08	1921	1,245,403.53
1900	71,229.35	1911	281,234.38		.....
1901	77,000.00	1912	366,460.59		
1902	85,408.44	1913	440,004.31		\$10,983,452.06
1903	92,503.48	1914	477,427.94		"
1904	156,942.92	1915	503,619.08		

VII.—HOLLAND

(1837-1892)

From 1837 to 1841	Holland	Gave	25,367 fr.		
" 1842 " 1851	"	"	819,377 "	Increase	794,010 fr.
" 1852 " 1861	"	"	916,461 "	"	97,083 "
" 1862 " 1871	"	"	847,677 "	Decrease	68,784 "
" 1872 " 1881	"	"	1,052,259 "	Increase	204,582 "
" 1882 " 1891	"	"	1,122,767 "	"	70,502 "

Save for a slight downward trend from 1862 to 1871, Holland has progressed moderately and continually. Out of 1,647,000 Catholics in 1891, including Luxembourg, there were 38,460 Associates.

VIII.—SWITZERLAND

(1827-1892)

From 1827 to 1831	Switzl'd	Gave	3,336 fr.		
" 1832 " 1841	"	"	163,636 "	Increase	160,000 fr.
" 1842 " 1851	"	"	446,821 "	"	283,185 "
" 1852 " 1861	"	"	476,909 "	"	29,987 "
" 1862 " 1871	"	"	484,056 "	"	7,247 "
" 1872 " 1881	"	"	593,307 "	"	109,250 "
" 1882 " 1891	"	"	810,365 "	"	217,058 "

Progress, in the work of the Society, while swift at the beginning, slowed down considerably in Switzerland from 1852 to 1870. The crisis of Swiss radicalism, and the interest taken in Peter's Pence, easily explain this decline. In the years between 1872 and 1891, the movement again quickened and the country approached the figure of 100,000 fr. a year.

19. FRERI, *op. cit.*, in the *Annals*, vol. LXXXV, p. 68, 1922.

IX.—PORTUGAL

(1837-1892)

From 1837 to 1841	Portugal	Gave	93,573 fr.		
" 1842 " 1851	"	"	336,530 "	Increase	242,956 fr.
" 1852 " 1861	"	"	232,684 "	Decrease	103,845 "
" 1862 " 1871	"	"	336,434 "	Increase	103,749 "
" 1872 " 1881	"	"	493,848 "	"	157,414 "
" 1882 " 1891	"	"	482,908 "	Decrease	10,940 "

From 1872 to 1891, the receipts from Portugal varied between 40,000 and 50,000 fr. Of a total Catholic population of 4,300,000, there were about 18,000 Associates.

X.—SOUTH AMERICA

(1840-1892)

From 1840 to 1841	S. A.	Gave	2,894 fr.		
" 1842 " 1851	"	"	153,138 "	Increase	150,244 fr.
" 1852 " 1861	"	"	261,306 "	"	108,167 "
" 1862 " 1871	"	"	384,692 "	"	123,386 "
" 1872 " 1881	"	"	447,195 "	"	62,502 "
" 1882 " 1891	"	"	334,942 "	Decrease	113,256 "

The republics of South America, a prey to the plague of secret societies and to the intrigues of politicians, scarcely permitted any stability to Catholic societies. Although the Catholic population surpassed 40,000,000 souls, the Society for the Propagation of the Faith has developed very slowly.

XI.—SPAIN

(1839-1892)

From 1839 to 1841	Spain	Gave	33,274 fr.		
" 1842 " 1851	"	"	167,661 "	Increase	134,386 fr.
" 1852 " 1861	"	"	158,020 "	Decrease	9,641 "
" 1862 " 1871	"	"	110,142 "	"	47,787 "
" 1872 " 1881	"	"	178,198 "	Increase	68,056 "
" 1882 " 1891	"	"	706,039 "	"	527,840 "

If the noble and Catholic Spain, ranks in the eleventh place after all the Catholic States, the fault is not with her but with the policies of her Government, which proscribed the Society in its infancy (1840). Until the year 1880, the native land of St. Francis Xavier, the patron of the Society,

was represented by an annual contribution of four or five thousand francs. In 1890, it had surpassed 100,000 fr.

XII—LEVANT

(1827-1892)

From 1827 to 1831	Levant	Gave	498 fr.		
“ 1832 “ 1841	“	“	47,102 “	Increase	46,674 fr.
“ 1842 “ 1851	“	“	188,894 “	“	141,492 “
“ 1852 “ 1861	“	“	266,494 “	“	77,599 “
“ 1862 “ 1871	“	“	210,088 “	Decrease	56,406 “
“ 1872 “ 1881	“	“	218,343 “	Increase	8,255 “
“ 1882 “ 1891	“	“	247,768 “	“	29,424 “

Under the name Levant are grouped in the Society's budget the contributions of the Island of Malta, of European Turkey, of Roumania, of Greece, of the Islands of the Archipelago. All these countries, with the exception of Malta, being still in the condition of Missions, the progress of the Society has been necessarily slight.

XIII.—AFRICA

(1857-1892)

From 1857 to 1861	Africa	Gave	30,399 fr.		
“ 1862 “ 1871	“	“	325,471 “	Increase	295,071 fr.
“ 1872 “ 1881	“	“	308,885 “	Decrease	16,585 “
“ 1882 “ 1891	“	“	326,374 “	Increase	17,489 “

Africa, the land of the Missions, could offer to the Apostolate little but its prayers and its sufferings.

XIV.—OCEANIA

(1843-1892)

From 1843 to 1851	Oceania	Gave	502 fr.		
“ 1852 “ 1861	“	“	31,189 “	Increase	30,687 fr.
“ 1862 “ 1871	“	“	50,311 “	“	19,121 “
“ 1872 “ 1881	“	“	104,170 “	“	53,858 “
“ 1882 “ 1891	“	“	152,639 “	“	48,469 “

The contributions of Oceania are furnished by Australia, by New Caledonia, by the Sandwich Islands and the Marquises Islands. It is to be regretted that the Philippines, with their 4,000,000 excellent Catholics, were not represented in 1891.

XV.—RUSSIA AND POLAND

(1837-1892)

From 1837 to 1841	Territory	Gave	6,102 fr.		
" 1842 " 1851	"	"	129,757 "	Increase	123,654 fr.
" 1852 " 1861	"	"	124,539 "	Decrease	5,217 "
" 1862 " 1871	"	"	13,557 "	"	110,982 "
" 1872 " 1881	"	"	22,760 "	Increase	9,202 "
" 1882 " 1891	"	"	20,697 "	Decrease	2,062 "

Up to 1891 Poland had given 300,000 fr.

XVI.—ASIA

(1848-1892)

From 1848 to 1851	Asia	Gave	1,035 fr.		
" 1852 " 1861	"	"	30,236 "	Increase	29,183 fr.
" 1862 " 1871	"	"	84,902 "	"	54,666 "
" 1872 " 1881	"	"	107,308 "	"	22,406 "
" 1882 " 1891	"	"	89,467 "	Decrease	17,841 "

In Asia are included Asiatic Turkey, India, Cochin-China and China. In 1891 their contributions were still small being the alms of the poor, it is particularly dear to the heart of God."

Even missionary countries gave the Society a good number of Associates. To implant a fruitful missionary spirit in its beneficiaries, it has been the constant practice of the Society to ask help, even from those who are receiving it. Little by little, as the need for assistance diminishes, the country in which the Faith has been established and preserved increases its support to the continued extensions of the Missions of the Church. The readiness to train and send out missionaries so that others may enjoy they spiritual blessings, is perhaps the best guarantee of the genuine establishment of the Faith in any locality. How far the purpose of the Society in this direction is effective may be seen by the report published each year in the June number of the *Annales* of the help contributed even by countries in which the Church is as yet scarcely settled."

20. LOUVET, *op. cit.*, pp. 3a-8a.

21. FRERÉ, *op. cit.*, p. 9, 1912.

CHAPTER VII

THE SUCCESS OF THE SOCIETY

In a chapter devoted to the accomplishments of the Society for the Propagation of the Faith during the past one hundred years, the chief difficulty is to keep within the proportionate limits which this subject should be allotted in our work. Those accomplishments are of so universal a nature, touching as they do, the apostolate of our Holy Faith, Catholic education in its various branches, welfare work in pagan and civilized lands, and certain incidental fields of activity in which the Society takes its place as the promoter of scientific progress. To give the cumulative results of its century of success in Europe, in Asia, in Africa and in the Americas in anything like a worthy manner would take far more space than can be spared in this work, which is of a general historical character. Especially is this true for the history of the Society's activities in behalf of the Missions of the United States. A glance at the statistical tables at the end of this chapter will reveal the vastness of the subject, even for the United States. To some future occasion must be postponed the more detailed story of the Society's success in this country.

Brunetière has well summed up the accomplishments of the Society in the Conclusion which he wrote to the well-known work on the history of the Missions compiled by Piolet: *Les Missions Catholiques Françaises*. In whatever part of the world the missionary has gone to exercise his apostolate, he writes, he has labored for the growth and spread of civilization. Everywhere the light of the West penetrates the darksome shadowlands of the East, family life is bettered, savage customs are obliterated, slavery is driven out, and manners are softened and made more humane. Surely this, he adds, can never be considered a heavy burden to the West, and especially to Western Catholics, who have so admirably aided in the propagation of the Gospel.¹ It is quite natural

1. PIOLET, *La France au Dehors, Les Missions Catholiques Françaises au XIX Siècle*.

that Brunetière would see in these accomplishments a great boon to the French nation; since France, the home of refinement, thus carries to the world, sitting in darkness, the light of our modern progress. The "Vocation of the Gentiles," as Fénelon has described the work of aiding the missionaries, has been one that has always appealed to the Christian heart; and so it is that the great French Society has accomplished things for God and for humanity which far surpass in number and in quality those of any similar organization in the world.

It must be also be remembered that the Society for the Propagation of the Faith does not exercise any jurisdiction in the training and placing of missionaries, still less with the internal administration of the Missions. Its only aim is to invite the prayers of the faithful for the extension of the Church and to create a fund out of which all the Missions may receive an annual subsidy in porportion to the number of workers and their relative needs.' Ever since those eloquent words of M. Benoît Coste at the foundation of the Society: "We are Catholics and we must form a 'catholic' society," that is, one which assists the Missions of the whole world, the Society has always made it a principle to assist all Catholic Missions. The spirit of charity which animates it knows no limit, neither does it exclude any people, any country, any language, from its assistance; so-called Catholic Nations, such as France, Italy, Austria and Spain, are however excluded from these allocations.' After the example of the early faithful, the Society makes collections the product of which it divides according as it seems most useful for the good of the souls. Such is the Society for the Propagation of the Faith; such its spirit and its acts.

Its first collection in 1822 was distributed as follows: one-third went to New Orleans, one-third to Bardstown, and one-third to the *Société des Missions Étrangères* for the

2. FRERI, *Propagation of the Faith*, in the *Catholic Encyclopedia*, vol. XII, p. 461.

3. *Annales*, t. XLIX, pp. 157-160.

Orient. In 1827 we find Africa and Oceania (represented by the Sandwich Islands) included in the apportionment of the missionary funds. Only five years after its beginning the Society had fulfilled the "catholic" character its founders had given it.⁴

To speak of what the Society for the Propagation of the Faith has accomplished is to speak of our Missions and their results. These results are of a moral and religious nature and can neither be counted nor measured. By this very fact, they are very difficult to appreciate. What can be said of these results, however, will give at least a partial satisfaction to those interested in the disbursements of the Society, and will give a sufficient reply to a query which one often meets namely, whether our foreign missionaries lose their time, their efforts and the funds of which they dispose.⁵

The Society for the Propagation of the Faith, whose activities so powerfully aid in the diffusion of the Gospel, produces first of all results of *evangelization*, properly so called, of *education* and of *charity* and renders valuable services to *science* and to *civilization*.⁶ "Since the beginning of the 19th century what is the progress that Catholicism has made? There is the numeric progress; the hierarchical progress; progress in works of benevolence and of civilization; in influences and in hopes, often bold, which at times the facts themselves surpass in the most extraordinary manner. But what strikes us most here is the weakness, and the unlikeliness of the means by which this progress has been obtained. Often the means appeared so opposed to their ends, according to human wisdom, that one ought rather to call them obstacles; their triumph has shown us visibly the finger and the action of God. Let us cite the facts."⁷

4. FRERI, *op. cit.*, p. 10, 1912.

5. PIOLET, *Nos Missions et Nos Missionnaires*, p. 27, Paris.

6. GASPARRI, *Letter to M. Delmas, Supérieur du Séminaire des Missions Étrangères*, in *La Société des Missions Étrangères*, Paris, 1919.

7. MIGNE, *Encyclopædia Théologique, Dictionnaire des Missions*, p. VIII, Paris, 1863.

In the 300 Missions of Asia, Africa and Oceania, supported by the Society there are about 15,000 missionary priests. In seminaries all over the world, laborers eager, ardent and numerous, are being prepared for the apostolate. How to provide for the expense, of their ecclesiastical formation, of their voyages, of their modest support on the Missions—these are the main problems of the Society. In the course of the nineteenth century, a number of Societies, responding to this necessity, have assisted in the budget of the apostolate. The principal Society of this nature is of course, the Society for the Propagation of the Faith. The progress of this Society up to the present has been phenomenal; but few persons, perhaps, even among the Society's most fervent associates have an exact idea of these needs; that is why it will not be inappropriate to present a rapid sketch of them.

A good index of the growth of the Apostolate may be found in the remarkable increase in the personnel during the last century. In 1822, the harvest was great, but the laborers were few, being scarcely 1,000 in all. Today the missionary army is made up of some 60,000 persons, 15,000 of whom are priests and religious, 4,000 teaching brothers and 40,000 sisters, not to speak of the priests, brothers and sisters native to the regions where they work, catechists and others who make up the personnel of the Mission, and the laborers among the Oriental Rites." The missionary establishments essential for the activity of this army of missionaries have also shown a proportionate increase. From 1822 to 1922 the Society for the Propagation of the Faith received from all sources and from all parts of the world a total of \$100,341,625, the total for the first year being but \$4,000. Just as in the time of Christ, "faith cometh by hearing," and "how can they hear without a preacher," so the missionaries are the principal human cause of conversions. The Society has made it possible for missionary orders to accept all those candidates who appear fitted for the life of

8. FRERI, *op. cit.*, in *Annals*, vol. LXXXV, p. 19, 1922.

an evangelist. To the gift from the Society which assures the personal existence of numerous apostles it added annual allocation for the Missions themselves which vary according to the resources and according to the importance of these Missions.

Besides what is indispensable for the life of the missionary in a country occasionally deprived of resources, which they evangelize, the Society must support, in addition, the expense of the voyage of those who go into these distant regions to aid in the work, to replace those who have died, to supply the insufficiency of others whose health these rude labors or an unhealthy climate have badly undermined. For these new auxiliaries it is necessary, as for the first, that the Society furnish subsidies with the aid of which they procure clothing, books, the necessary objects of worship, and utensils of all kinds even including agricultural implements which they do not find in these countries.*

The funds which it provides, employed with wisdom and economy, permit missionaries to create and sustain these religious activities and works of general interest, either educational or charitable. A recent writer, in analyzing the nature of missionary work, emphasized the point that, in addition to the spiritual end, the Society had its educational, philanthropic, social, medical and economic ends or purposes. "The problem," he continues, "of the missionary is to bring civilization to the native. The next problem is to protect the native against the civilization which has been brought. The missionary must also be an educator. He must labor to develop the character, the intelligence and the opportunity of the native."¹⁰

The alms of the Society enable the missionary to open chapels, seminaries, schools, orphanages and hospitals and to sustain all these works which constitute and assure the development of the Mission.

9. *L'Oeuvre de la Propagation de la Foi*, in the *Annales*, t. XLIX, p. 157.

10. MOORE, *The Expansion of Christendom and the Naturalization of Christianity in the Orient in the XIX Century*, London, 1920.

The funds of the Society for the Propagation of the Faith are employed: 1, for the support of the missionaries; 2, to bring up young men for the priesthood; 3, to establish schools; 4, to print books of religion; 5, to build and support churches in the Missions; 6, to baptize infidel infants; 7, to buy back Christian children fallen into the hands of the pagans. The Superior of the *Séminaire de Missions Étrangères*, M. l'Abbé Langlois, at the beginning of the Society, expressed this thought as follows: "The missionaries . . . and native priests, the catechists, the students of seminaries and of the colleges, the neophytes, in one word all those who participate in the fruits of your charity, share in the sentiments of our gratitude and force themselves to attract by their vows and their prayers the benedictions of heaven on all the members of the Association." "

In the century that is passed the Society has brought each year new proofs of the solidity of its organization, of the zeal and ability of its councils and of its marvelous utility. It is assuredly one of the most efficacious means, of which Providence has made use, for the development of the Missions in our time. It has founded hundreds of new churches, has sent to every part of the world thousands of priests, to establish seminaries, colleges, schools, hospitals, orphanages and multiply the number of neophytes. What it began in 1822, it has continued to maintain and develop. The assistance which the Society has accorded to the Catholic missionaries is, however, far below that which the Protestant Church gives to its Bible Societies; but the Catholic missionary lives in poverty and very little is necessary for his personal needs.

In the strictly religious work of the Missions, the personnel generally consists of a bishop or head of the Mission, of a diocesan and religious clergy. The necessary expenses involved in training and supporting this personnel in the whole world are met by the alms provided by the Society. Following the example of his Master, the missionary must learn to live amid privations. Nevertheless, it is necessary to finance his

11. LAUNAY, *op. cit.*, t. II, p. 516.

education, the long voyages which he must make to reach his destination, to assure him his daily sustenance." At certain points it is seminaries which are lacking; however, it is very necessary to provide for the perpetuation of the priesthood wherever a native clergy is possible; and the Society gives its assistance to this sacred need. If persecution should break out in some of the Foreign Missions, the Society must make exceptional allocations to that place.

The establishments which are indispensable for the work of the Apostolate are churches, chapels, stations for public worship and instruction and presbyteries, all of which must be built, furnished and maintained.

Education constitutes a very important activity, and the missionaries have everywhere done much for education. It is by education, indeed, by the formation of new generations, that a country is transformed, elevated and civilized and changed from a pagan land into a truly Christian people."

The schools and educational establishments possess a particular importance since in many lands the task of reclaiming adults of a low cultural level, whose minds are obsessed with superstitions and brutalized by crime, is a well-nigh impossible one." The personnel, which is consecrated to this educational work, consists of priests who devote themselves to education, and of teaching communities of brothers and sisters. Funds must be provided for the expense of this personnel, as well as for that of its education and this is in large part provided for by the Society. There are besides many native Sisterhoods who teach Christian doctrine and inspire an affection for the Faith in the people. These pious women need convents to shelter them and subsidies for their works.

This assistance is also given to the colleges and boarding schools. Colleges and schools of all kinds must be erected and maintained and monasteries and convents must be provided, as well as novitiates. Three-fourths or four-

12. LOUVET, *op. cit.*, p. 1a.

13. PIOLET, *Nos Missions et Nos Missionnaires*, pp. 31-32.

14. KENNEDY, *Missions, Catholic*, in the *Catholic Encyclopedia*, vol. X, p. 376.

fifths of the whole personnel of the Missions labor in the field of education. Thirty thousand teachers are engaged in the work of education, in the following schools:

Universities	2
Colleges	125
Seminaries	87
Orphanages	304
Schools	9,428
Total	9,946

The number of students in 1900 was as follows:

Europe, Missionary Countries.....	10,927	Children
Asia	272,544	"
Africa	165,291	"
America	52,615	"
Oceania	16,900	"
Total	518,277	Children"

From the material point of view, the following facts for 1900 are significant: In Africa there were over 58 agricultural schools, and over 200 in Asia, where children were taught to work in the gardens and the fields. When they were grown up, they possessed sufficient instruction to know how to handle tools. Others were trained in the workshops generally next to the Mission, and became carpenters, joiners, farmers, bricklayers, bakers, shoemakers and tailors.

In similar establishments, girls were trained by the Sisters for the work and the professions suitable for their sex. Being at once, teachers and artisans, catechists and cultivators, the Sisters and Brothers rapidly raised the level and the material situation of the peoples to whom they ministered."

In addition to the ordinary means of instruction, a press destined to provide books and newspapers were necessary here or there, for they were indispensable arms with which to defend religion against the attacks of inimical persons.

There was hardly a Mission in which it was not necessary to raise and instruct the children of idolatrous parents, to

15. PIOLET, *ut supra*, pp. 32-33.

16. PIOLET, *ut supra*, pp. 28-29.

redeem slaves, to found Christian villages in these infidel lands. This welfare work so vitally linked with missionary activity demanded a personnel similar to that engaged in educational activity.

In many places hospitals, leprosaria, homes of refuge, orphanages, asylums in which to instruct catechumens, or agricultural schools or other kinds of establishments were erected. There was scarcely a Mission which was without dispensary to which the natives came in large numbers every day to ask for consultation and to procure remedies. Orphanages were built in which to receive abandoned infants, to give them an education appropriate to their future needs and to protect them until they were definitely established in life. The number of these different works of charity was very large, there were 655 such institutions in Asia, 323 in Africa, 13 in Oceania, 47 in the Missions of America; in all 1,038." A large amount of money was required to finance these institutions and the greater share of this money was provided by the Society for the Propagation of the Faith. At times, unforeseen accidents occurred such as fires, floods, extraordinary famines, wars and their disastrous consequences, periods of unemployment which reduced the local resources of the Missions and for the moment compromised their existence." Far from being able to support the missionary at these periods, the missionary on the contrary, had to look elsewhere for aid, and it was chiefly through the assistance of the Society for the Propagation of the Faith that he was able to obtain it.

Apart from all this ecclesiastical and social activity, the Society aids the missionary in the important work of civilizing the people to whom he is sent. Local superstition and traditional prejudices against Christianity have to be driven out of the hearts of these pagans. The missionaries give to their catechumens a consciousness of their dignity. They put them in a position to know themselves, to discipline themselves and to govern themselves. In rendering them participants in the life

17. PIOLET, *ut supra*, p. 31.

18. *L'Oeuvre, etc.*, in the *Annales*, t. XLIX, p. 159.

of the Gospel they introduce them to a new and superior life; they make of them Christians. They deliver the oppressed; they liberate prisoners and thus the interests of civilization are served. In whatever part of the world they exercise their Apostolate, the progress of civilization is assured. One can find more than one proof of it in the history of the Missions, but in return wherever the missionaries establish their peaceful empire the arts of the West follow them; everyday life improves, family relations are more firmly established or are purified."

For example, the natives of Oceania, once inveterate cannibals, have today become peaceful and inoffensive farmers. The negroes of Africa, among whom there existed neither marriage nor family, nor any reverence for woman, among whom were committed unspeakable cruelties as a consequence of superstition or of passion, are now united in marriage and set themselves to live civilized lives in established villages, with order and tranquillity. Infanticide has rapidly diminished in proportion as the Society of the Holy Childhood developed. Slavery has diminished and rapidly disappeared. The law of property, public morality, Christian decency, the flower and safeguard of virtue, respect for women, for children, for the aged, have developed and multiplied under the influence of the missionaries whose work was made possible by the funds of the Society."

In addition to these three main divisions of missionary activities: Religion, Education and Charity, other incidental results have been attained through the coöperation of the Society. The spiritual reaction upon the donors themselves is one very important incidental result. The charity and zeal which they practice in behalf of their less fortunate brothers has no little influence upon their own spiritual life. An instance of this is found in the revival of zeal in France after the apostolic tour of Bishop Flaget in 1838. The layman who

19. BRUNETIERE, in PIOLET, *Les Missions Catholiques Françaises au XIX Siècle*, t. VI, pp. 496-497; Cf. *La Propagation de la Foi*, in the *Annales*, t. LXXVIII, pp. 429-430.

20. PIOLET, *ut supra*, pp. 28-29.

thus participates in Apostolic work inevitably becomes a better Catholic. Through its publications, the Society, has been productive of much good. One can readily imagine the number of persons whose eyes have been opened and whose souls have been comforted by a description of the trials and sufferings willingly supported for the glory of God, contained in these works. Indirectly too, it wins apostles, who upon reading it become inflamed with zeal for the kingdom of God; both men and women are moved to go forward to carry the good tidings of salvation to distant lands. Undoubtedly, no one becomes an apostle without a divine call; but that call is manifested by exterior signs of which the most usual is example in the first place, seconded by a knowledge of the need of souls. Example awakens generous emulation. How many levites, how many priests and how many virgins have felt their souls moved at the recital of the work of missionaries, and abasing themselves in humility and prayer have arisen, saying: *I, too, wish to be an Apostle!* Nowhere are the needs of souls portrayed in livelier and more pleasing colors than in the letters which fill the *Annales*. As an eloquent orator has said: "An astonishing and glorious fact marks the close of the century. Speculators and economists laud the resources, salubrity and charms of a country; and they do not always succeed. The publications of the Propagation of the Faith speak of nothing but privations, perils and struggles; the more they darken the picture, the more they kindle the zeal for Missions, especially if they open the sombre perspective of martyrdom."²¹

The Blessed Chanel, ordained priest the 15th of July, 1827, named assistant at Amberieux, then pastor of Crozot, was ceaselessly pursued by the thought of the Missions. "I read one day a number of the *Annales* which upset my soul. I seemed to see the poor islanders, these idolators, these cannibals, whom the demon held under his empire. They held out their arms to us,—I seemed to hear their piercing cries: 'Who will dissipate our darkness? Who will break our chains of

21. FRÉRI, *op. cit.*, p. 16, 1912.

slavery? Come to our aid'." There is no doubt but that the reading of the *Annales* was influential in the development of the vocation of Blessed Perboyre. Theophane Venard, put to death for the Faith in Tonkin on February 2, 1861, felt that the desire to be a missionary was born within him while perusing the *Annales de la Propagation de la Foi*; it was also the same with Mgr. Ridel who died in Korea: "It was in a humble Breton college that a child was playing by his mother's side when he beheld in her hand a copy of the *Annales*. 'Mother, are there stories in that book?' 'Yes, my child, stories of missionaries.' 'But what are missionaries?' 'They are the priests who go far away among the savages to teach them to know and love God, to save their souls and to go to Heaven.' 'Well, then, I want to go and tell them myself so that they will come with us to Paradise.' The valiant mother embraced her child: 'Poor little one,' she said, 'may thy life be God's.' Some years later the son of the Breton woman entered Korea. In 1870 he was consecrated Bishop and on June 28, 1884, after a long captivity, the confessor of the Faith died with regret that he had not been able to shed his blood for Jesus Christ. It is quite possible that nearly all those who have been put to death for the Faith since 1822 had in some way or another received aid from the Society, and insofar as it has aided them it has to that extent participated in the supreme sacrifice which they gladly offered.'" 22

The labor of the missionary also has its patriotic, economic, and scientific sides, which must not be overlooked.

The patriotic or national side of missionary activity is a delicate subject to discuss. The motto of the American College of the Immaculate Conception at Louvain: *Missionarii Patria Sancta Mater Ecclesia*, is the ideal of the true missionary. As Bishop Le Roy has written: "Let us not deceive ourselves, God is neither French, Russian nor Spanish, nor Portuguese nor English nor German nor Italian, but He makes use of that nation which He finds to be best equipped to carry out

22. GUASCO, *op. cit.*, pp. 30-31, 1904; TISSOT, *L'Oeuvre de la Propagation de la Foi et ses Publications, Discours prononcé dans l'Eglise Primatiale de Lyon le 25 Mai, 1894*, p. 25, Lyon, 1894.

His work." " Many French writers who discuss the Missions have indulged in a certain amount of boasting regarding the national propaganda carried on by their missionaries. It would be hard to separate the missionary from his nationality and to prevent his fatherland from profiting from his labors."

But other great services are those which the missionaries have rendered to science, to literature, to linguistics, to cartography, to geography, ethnography, natural history. An enumeration of the scientific works of the missionaries, the discoveries which we owe to them, the books which they have published, the services which they have rendered to our voyagers and explorers, the lands which they have made known, the observatories, etc., which they have founded, the maps which they have prepared, leave one literally astonished at the catalogue of progress accomplished by the missionaries.

That incomparable collection, the *Lettres Edifiantes*, contains a description of places and an enumeration of natural curiosities with notices of botany, zoology, ethnography, linguistics, historic information, analyses of local superstition, traits and customs, characteristic anecdotes: in truth, nothing is lacking which could contribute to the more precise knowledge of the earth or of man."

From the \$100,000,000 which this Society has distributed to the Missions throughout the world, an immense good therefore has resulted.

For all these indispensable works the missionaries receive an annual income from 500 to 600 francs together with some assistance, more or less uncertain, which is sent by their families or by their friends in Europe." In

23. LE ROY, *A La Fin D'Un Siècle* in the *Annales*, t. LXXI, p. 427.

24. BAUDRILLART, *Le Pape et les Interêts Françaises dans le Monde*, in *L'Echo de Paris*, Feb. 14, 1921.

25. BRUNETIERE, in PIOLET, *Les Missions Catholiques*, etc., t. VI, p. 491, Paris, 1900.

26. Kennedy in his article on the Catholic Missions in the *Catholic Encyclopedia* discredits all estimates of the total financial contributions for the support of the missionaries and particularly comparisons between the total budget for Catholic missions and that of Protestant missions. Even a hazardous estimate may, however, enable us to form a fair idea of the poverty of our missionaries, and for this reason, is useful.

order to show more in detail the income of each missionary and the establishments which he must support by means of it a few quotations will be given from authorities on this question: Mgr. Le Roy estimated that a budget of 7,000,000 fr. was to be divided among 70,000 missionaries throughout the world, which would average 100 francs per year to each. These revenues, he says, must suffice for the support, the lodging, the voyages, the personnel, church construction, expenses of all kinds, including expenses for pleasure." Louvet in 1891 estimated the budget at 6,779,363 fr. which total was divided among 277 missions, allowing on an average 24,474 fr. to each mission. From this must be taken the living expenses of the Superior of the Mission and the missionaries and the same for native priests if there are any, also the support of the seminary and the schools of the Mission. The expense of the catechumenate, the salary of the catechists, etc., the support of churches, chapels and other establishments of the Mission, the support of hospitals, refuges and other establishments of charity, varying according to the place, the assistance from poor, persecuted Christians, must likewise be provided. These are the indispensable works of each mission. Without these works, more or less developed according to the locality, it is impossible to do good or to found anything permanent. Louvet summarizes the material needs of the Missions in these words: "One must feed the apostolic laborers, build churches in which to celebrate worship, open schools for the instruction of the children, found and support thousands of works of the apostolate and of charity." For example the following is the table of the obligatory expenses of the mission of Saigon in Western Cochin China in 1891:

1) Traveling Expense of the Vicar Apostolic and 49 Missionaries	33,660 fr.
2) Ecclesiastical Retreats, Time in Hospital and Voyages of Missionaries	3,000 "
3) Traveling Expenses of 44 Native Priests	14,520 "
4) Expense of Ordination, Chapels for Native Priests and Supply of Vestments	2,000 "
5) 120 Scholarships at the Seminary	18,000 "

27. LE ROY, *Discours, etc.*, in the *Missions Catholiques*, No. 1544, p. 1a.

6) Maintenance of the Seminary Buildings	4,000 “
7) 120 Parish Schools	24,000 “
8) Construction of New Schools and Support of Others	6,000 “
9) 40 Catechists, Including Voyages	10,000 “
10) Support of Churches, New Construction, Assistance to Catechumens	35,000 “
Total.....	150,180 fr.

The sum of 150,000 fr. is strictly necessary in order to assure the functioning of the present work without founding any new works.²⁸

The author of *La Société des Missions Étrangères* designates the establishments which were supported by the Propagation of the Faith and the Holy Childhood as works of general interest, either charitable or educational; hospitals, homes for foundlings, orphanages, work rooms, schools; the construction of churches, oratories and presbyteries. “Thanks to their labors,” he says, “the favorable events of which we have spoken, the results in conversion, in works of zeal, of education and of charity were considerable.” Some general statistics will throw additional light on the disbursements of the Society:

Personnel and Establishments.	1822	1860	1917
Missions	5	22	35
Bishops	6	21	40 and 2 Archbishops
Missionaries	27	230	1,234
Native Priests	135	300	1,043
Seminaries	9	11	50
Seminarians	250	400	
Christians	300,000	550,000	1,639,853

For 1917 the additional statistics were 3,268 catechists, 6,839 European and foreign sisters, 5,322 colleges, boarding-schools and schools with 2,594 children, 388 orphan asylums with 16,598 children, 476 dispensaries and pharmacies, and 114 hospitals, homes and leprosaries. The number of conversions obtained in 1913 was 31,903; in 1914, 32,839; in 1916, 36,434; in 1917, 29,331.²⁹

28. LOUVET, *op. cit.*, pp. 8a-9a.

29. *La Société des Missions Étrangères*, pp. 32-34, Paris, 1919.

In order to enable one to appreciate the happy influence this Society has exercised, a comparative planisphere of the missions in 1822 and in 1885 has been prepared by the directors. The distribution of Catholics over the earth is also shown by another map for the year 1885, but the meagre statistics, especially for the year 1822, do not permit a satisfactory comparison."

How many churches, schools and hospitals have been built, how many new Missions have been made possible by the generous budget provided?

The success realized in the Missions has gone hand-in-hand with the progress of the Church in these nations, and has been described in the official *Notices sur l'Oeuvre*, etc., as follows:."

30. WERNER-GROFFIER, *Atlas des Missions Catholiques*, Fribourg, 1886.

31. *L'Oeuvre de la Propagation de la Foi, Notice Publiée par Les Conseils Centraux de Lyon et de Paris*, 1898, in the *Appendice, Histoire Succincte des Missions Au Dix-Neuvième Siècle*, pp. 39-54; *L'Oeuvre de la Propagation de la Foi, Dix Années d'Apostolat dans les Missions*, 1898-1907, pp. 39-110. The results of the Catholic missions, produced by means of the funds which the Society has distributed, have been continually chronicled in various forms in the *Annales*: for example, the *Nouvelles des Missions*, *L'Année Apostolique*, *La Situation des Missions en 1822, en 1840, en 1844, en 1849, en 1878*, etc., the histories of the missionary societies: *Les Pères du Saint Esprit*, *La Société des Missions Étrangères de Paris*, *La Congrégation Belge du Coeur Immaculé de Marie*, *La Société des Missions Africaines de Lyon*, *La Congrégation des Lazaristes*, *La Société du Verbe Divin*, *La Société de Marie*, *Les Pères Capucins*, *Les Frères Mineurs*, *Les Oblats de Marie Immaculée*, *La Société Saint Joseph de Mill Hill*, *L'Institut Lombard de Milan*, *Les Missionnaires de Saint François de Sales*, *Les Pères Dominicains*, *La Compagnie de Jésus*, *Les Pères des Sacrés-Coeurs*, *Les Silésiens de Don Bosco*, *Les Missionnaires du Sacré-Coeur*, *Les Prêtres de Saint Sulpice*, *Les Oblats de Saint François de Sales*, *Les Prêtres du Sacré-Coeur de Jésus*, *La Congrégation des Passionistes*. The monumental work of Louvet gives a splendid survey of the progress of the missions in the last century and a good exposition of what money the Society has placed at the disposal of the missions in the different countries and continents. Only a laborious study of many years would reveal what an important role this Society has played in the success of Catholic missionary endeavor. And this study could only be made from the letters from the chiefs of the missions in the archives of the Society in Paris, Lyons and Fribourg.

EUROPE

Due to the Greek schism and Protestantism, which in the course of ages have come to shatter the unity of the Church, and to tear the seamless cloak of Christ, a large part of Europe remained to be reconquered by Catholicism. The hierarchy having been destroyed wherever heresy was dominant, these unfortunate people were reduced to the state of Missions and the Catholics there were directed by Vicars Apostolic who were dependant upon Propaganda."

ENGLAND AND SCOTLAND

Three great facts dominate and explain the marvelous progress of Catholicism in Great Britain during ninety years of the nineteenth century: the emancipation of Catholics, the ritualist and Pusey movement, and the reestablishment of the hierarchy, first in England, then in Scotland. At the beginning of the last century oppressive laws weighed heavily upon the Catholics of Great Britain: political events and the strength of truth which imposed itself on many elevated minds favored their abrogation." The Catholic religion had no need of the protection of governments for its life and prosperity; on the contrary, this protection is often fatal to it; liberty and opportunity alone are necessary. In 1800 there were in England and Scotland together only 120,000 Catholics. In 1890, 1,690,000 Catholics. In 1800 there were 6 Vicars Apostolic and 55 priests, in 1890, 18 Bishops, and 2,795 priests. The Catholics in England and Scotland in 1897 numbered 1,865,000 distributed in 3 archdioceses and 18 dioceses. In 1800 there were only two or three educational establishments on the Continent which the French Revolution suppressed. In 1840 there were 9 Catholic colleges in Great Britain. In 1880 there were in England 23 Catholic colleges and 4 in Scotland in addition to 600 parish schools having 118,000 children. In 1890 England had 11 seminaries and 800 stu-

32. LOUVET, *op. cit.*, p. 3.

33. Ut supra, p. 25; Cf. WERNER-GROFFIER, *Atlas, etc.*, p. 14, 1886; MIGNE, *Encyclopédie, etc., Dictionnaire des Missions*, pp. viii-ix.

dents, 29 colleges with 3,000 students, Scotland had 3 seminaries with 84 students, 4 colleges with 400 students." All the works of Catholic charity also developed in like proportions. The Society for the Propagation of the Faith greatly aided the Missions in England and Scotland up to 1860. After that period it continued to aid them though in more restricted amounts. In 1898 one Vicariate Apostolic in Wales alone received aid. Ireland has also enjoyed a favorable place in the distribution of the Society during long years, but in 1898 only one station in the diocese of Ross received aid."

NORWAY, SWEDEN AND DENMARK

It was only in 1868 that the laws which oppressed the Catholics in Sweden were in part done away with and in 1873 these laws were again modified in favor of tolerance. However, from 1833 there was a Vicariate Apostolic in Norway and Sweden composed of 300 Catholics, all foreigners in the realm. In 1869 the two Missions in Norway and Sweden were separated, they formed in 1898 two Vicarites Apostolic. The Vicariate of Sweden numbered nearly 1,300 Catholics and that of Norway 1400. From the year 1869 to 1897 Sweden received from the Society for the Propagation of the Faith nearly 470,000 fr. and Norway, during the same period, nearly 830,000 fr. Prior to 1869 these countries received substantial assistance for different uses. Up to June 9, 1847, harsh laws were enforced in Denmark against the Catholics. After this date the Church of Denmark could hope to revive. In 1898 Denmark constituted a Vicariate Apostolic with several thousand Catholics. The Society for the Propagation of the Faith from 1869, the time of the erection of the Prefecture Apostolic, to 1897, the Society gave it more than a million francs."

34. LOUVET, *ut supra*, pp. 31-33; Cf. GUASCO, *op. cit.*, p. 62; GUASCO, *Cent Ans d'Apostolat Catholique dans les Missions*.

35. *L'Oeuvre*, etc., p. 40, 1898.

36. *Ut supra*, p. 41, 1898.

GERMANY

Louvet says that in the North of Germany at the beginning of the 19th century there were about 6,000,000 Catholics. In 1890 their number was 12,767,000. If Germany has showed herself generous towards the Society the latter, on its part, has also been generous with its subsidies. In 1898 the Missions of Germany still received important subsidies from the Society. In 1897 it received over 140,000 fr."

SWITZERLAND

Persecutions have not been wanting to the Catholic Church in Switzerland during the 19th century and in spite of this number of the faithful had continually increased. The Catholics formed scarcely a third of the population in 1800, but composed two-fifths of it in 1890. In 1894 there were 1,169,000 Catholics in Switzerland. In the distribution of funds the Central Councils gave the missions of Switzerland 47,000 fr. in 1897."

EASTERN EUROPE AND THE BALKAN PENINSULA

For seventy years the Popes have maintained diplomatic relations with the Sultans, and the Catholics have been submissive subjects of the Porte. There are numerous dioceses and establishments in these countries aided by the Society for the Propagation of the Faith. In 1897, 300,000 fr. were distributed to these dioceses by the Society."

ASIA

In the Extreme Orient in 1822 the Episcopate was composed of 12 Pontiffs assisted by one or two missionaries; two Bishops for India, 6 for China and 4 for Indo-China. The following is a list of the number of Catholics in Asia in 1800:

37. Ut *supra*, p. 41, 1898.

38. Ut *supra*, p. 42, 1898.

39. Ut *supra*, p. 42, 1898.

Asia Minor	381,000	Catholics
Arabia .....	.....	“
India	475,000	“
Indo-China	320,000	“
Japan .....	.....	“
Corea	6,000	“

Total for All Asia..... 1,369,000 Catholics**

There were about this time 54,000 Catholics in Japan, 720,000 in China, 827,000 in Indo-China, 1,628,000 in India, 3,419,000 in all Asia. The Hindu peninsula and the Island of Ceylon possess 26 Archbishops or bishops, 1200 priests, and Indo-China, China and Japan possess 50 Vicars or Prefects Apostolic, 1400 priests. The Latin Patriarchate of Jerusalem was reestablished in 1848. There were only two priests in the Holy Land. Today there are large numbers of secular and religious priests. The Society has sent the Patriarchate more than 2,000,000 fr. from 1848 to 1898 exclusive of what was given directly to the Island of Cyprus and to the Seminary of St. Anne of Jerusalem for the Greek "Melchites." This seminary has received 318,000 fr. from the Society from time of its foundation up to 1898. More than 1,200,000 fr. was given to Archepiscopal See of Smyrna; the Lazarists and the Sisters of Charity received approximately the same amount up to the year 1898. The Apostolic Delegation of Mesopotamia received more than 1,500,000 fr. from the Society; the Dominicans have received 1,300,000 fr., the Capuchins have received 900,000 fr. and the Carmelites 390,000 fr. It was with very great difficulty that Arabia could be evangelized due to Mohammedan fanaticism. The Society has given the mission of Aden, confided to the Capuchins, over 300,000 fr. At the beginning of the last century there were in India 2 Archbishops, 2 Bishops, 2 Vicars Apostolic. The Missions of India received in 1897, 572,446 fr. from the Society. Indo-China received in 1897 about the same amount as India received. In "Birmania," Siam, Malacca there were in 1800, 1 Vicariate Apostolic, 9 priests and 9,800 Catholics. In 1898 there were 5 Vicariates Apostolic, 188 priests and 94,000

40. LOUVET, *op. cit.*, p. 16.

Catholics. In 1800 there were 3 Vicariates Apostolic, in Annam and 300,000 Catholics. In 1897 there were 8 Vicars Apostolic, 261 missionaries, 481 native priests and 726,000 Christians. In 1898 Cambodge had 1 Vicariate Apostolic, 32 missionaries, 19 native priests and 27,000 Catholics. In the middle of the century the Mission of Borneo was reopened and since then has received about 250,000 fr. from the Society. The Dutch East Indies, after having been sustained by the Society for many years, in 1898 received only small subsidies. In 1800 the number of Catholics in China was 202,000 divided in 5 Missions. In 1897 there were 40 Missions with 40 Bishops, 697 missionary priests, 394 native priests and 649,000 Catholics. The Society for the Propagation of the Faith distributed in 1897 to the Missions of China 885,000 fr. In 1846 Gregory XVI reestablished the Vicariate Apostolic of Japan, but the missionaries could only be restored after the treaties of commerce concluded with European nations in 1861. The Church of Japan was divided in 1898 into 4 Vicariates with 4 Bishops, 109 missionaries, 37 natives priests, more than 52,000 Catholics. It received in 1897 143,000 fr. from the Society. Korea, for such a long time persecuted with violence, in 1898 had 1 Bishop, 31 missionaries, 3 native priests and 32,000 Catholics. The Society for the Propagation of the Faith from 1832 to 1898 has distributed to it about 13,000,000 fr.

Leo XIII in the Encyclical *Christi Nomen* which is quoted in Chapter V appealed to this Society and the Schools of the Orient for funds to promote the work of uniting with Rome the Greek and Oriental Churches.

The Society for the Propagation of the Faith has always come to the aid of the Apostolate among the schismatic churches of the Oriental Rite to such an extent as its resources will permit. Leo XIII asked the Central Councils to cooperate in aiding him to realize the union of the schismatic Oriental churches to the Roman Church and for the Latin establishments in the Levant it put at the disposition of the Pope in 1895, 300,000 fr., in 1896, 200,000, in 1897, 200,000 fr. About 1,000,000 fr. is each year given by the Society to aid toward

union with schismatic rites and for the prosperity of the Oriental Churches of the Uniate Rite."

AFRICA

In 1800 there were 1,500 Catholics in Northern Africa and 500,000 in 1898. The total sum sent by the Central Councils to the different Missions of Northern Africa is over 7,000,000 fr. In 1840 on the West Coast of Africa in the diocese of St. Paul de Loanda there were 8 or 10 priests and 700,000 Catholics. The Society for the Propagation of the Faith has given several million francs to this part of Africa. The Vicariate of Senegambia alone received over 1,300,000 fr. The allocations made by the Society to the Missions of South Africa have been very liberal. The Vicariate of Cape Occidental with the Prefecture Centrale has received about 1,000,000 fr. since its foundation and that of Cap Est more than 800,000 fr. The sums accorded by the Society to South Africa have amounted to many millions of francs. Eastern Africa received in 1897 over 130,000 fr. from the Society. Central Africa was receiving on an average 250,000 fr. per year in 1898. Madagascar in 1897 received 139,980 fr. and Port Victoria received a regular allocation from the Society; other Missions received aid irregularly."

OCEANIA

In 1800 Australia, Tasmania and New Zealand did not have a single Catholic priest. In 1898 the Catholics formed a third of the total population. In 1898 the Cardinal Archbishop of Sydney was at the head of 20 dioceses. The Church of Australia with the diocese of Hobart in Tasmania received more than 3,000,000 fr. from the Society. In 1898 only rarely were establishments in Oceania supported by the Society, but subsidies destined for the voyages of missionaries or sisters were provided by the Society. New Zealand received the first

41. *L'Œuvre*, etc., pp. 42-48, 1898.

42. *Ut supra*, pp. 48-50, 1898.

Catholic missionaries in 1838. In 1898 the Ecclesiastical Province of Wellington had three suffragan dioceses and a Catholic population of about 90,000. New Zealand has received about 3,000,000 fr. since its separation from the rest of Oceania, but previously it had been the principal point of Western Oceania to which the Society had given about 800,000 fr. The other islands of Oceania had received more than 21,500,000 fr. from the Society up to 1898."

NORTH AMERICA: CANADA

In 1820 the Dominion of Canada had 1 Archbishop, 5 Vicars Apostolic, 302 priests and 540,000 Catholics. In 1898 there were 2,107,000 Catholics distributed among 7 archdioceses and 23 dioceses, with 2,720 priests. The Society for the Propagation of the Faith has liberally assisted all this region of America; but for a number of years before 1898 it had suppressed its assistance to the eastern part of Canada which was very rich and very prosperous. It continued to come to the aid in a large way of the Vicariates Apostolic of Athabaska-Mackenzie, of Saskatchewan, of the dioceses of St. Boniface, of St. Albert, of New Westminster confided to the Oblate Fathers of Mary Immaculate, of the Indian Missions of the Society of Jesus in Canada, in Alaska and in the Rocky Mountains."

CENTRAL AMERICA AND THE ANTILLES

In Central America and the Islands of the Gulf of Mexico the Society has also distributed its benefits. In 1898 San Domingo, Jamaica, Trinidad, Curacao and British Honduras received allocations from the Society."

SOUTH AMERICA

In South America the Vicariate Apostolic of Surinam, the Prefecture Apostolic of Ayapock and Patagonia confided to the zeal of the sons of Don Bosco received allocations. The

43. *Ut supra*, p. 52, 1898.

44. *Ut supra*, p. 50, 1898.

45. *Ut supra*, p. 51, 1898.

Dominican Mission among the Canelos Indians also received subsidies during some years, and the Central Councils accorded at different times important sums for the voyages of different missionaries."

THE UNITED STATES

It is not practical to give here more than a brief summary of the work done by the Society for the Church in the United States.

The funds received by the dioceses of the United States each year from the Society for the Propagation of the Faith, as given by Mgr. Freri, are as follows:

<i>Year</i>	<i>Received</i>	<i>Year</i>	<i>Received</i>	<i>Year</i>	<i>Received</i>
1822	\$2,757.00	1857	\$99,404.60	1892	\$23,000.00
1823	5,200.00	1858	115,288.20	1893	16,700.00
1824	6,940.00	1859	173,623.80	1894	13,300.00
1825	10,340.00	1860	152,342.20	1895	10,800.00
1826	8,740.00	1861	118,014.00	1896	8,500.00
1827	20,700.00	1862	130,802.00	1897	11,312.50
1828	22,000.00	1863	119,800.00	1898	10,900.00
1829	24,268.00	1864	117,600.00	1899	10,292.86
1830	23,394.00	1865	124,450.00	1900	11,022.00
1831	25,294.00	1866	115,660.00	1901	28,226.00
1832	22,960.00	1867	97,260.00	1902	27,649.00
1833	19,604.00	1868	100,290.00	1903	26,524.00
1834	20,564.00	1869	99,975.00	1904	32,909.00
1835	29,053.60	1870	41,000.00	1905	41,571.82
1836	44,133.60	1871	87,200.00	1906	46,228.96
1837	37,916.20	1872	98,200.00	1907	51,645.42
1838	53,501.60	1873	75,600.00	1908	47,226.51
1839	68,025.00	1874	74,000.00	1909	55,830.18
1840	125,572.80	1875	73,040.00	1910	70,493.84
1841	122,261.00	1876	82,200.00	1911	73,716.27
1842	127,360.40	1877	67,440.00	1912	61,086.27
1843	126,259.60	1878	60,600.00	1913	87,765.47
1844	131,432.80	1879	57,080.00	1914	51,467.19
1845	107,400.00	1880	52,200.00	1915	45,613.16
1846	116,328.20	1881	56,600.00	1916	29,671.74
1847	87,980.00	1882	51,600.00	1917	81,363.54
1848	72,762.00	1883	59,360.00	1918	80,121.32
1849	95,316.00	1884	66,000.00	1919	76,992.94
1850	80,735.00	1885	60,840.00	1920	96,570.39
1851	78,287.00	1886	56,000.00	1921	101,098.85
1852	103,101.00	1887	51,400.00		516,592.04
1853	126,452.00	1888	42,440.00		
1854	127,439.20	1889	40,080.00		\$7,020,974.27
1855	101,084.60	1890	42,740.00		"
1856	105,761.40	1891	33,920.00		

46. Ut supra, pp. 51-52, 1898.

47. FRERI, *op cit.*, in the *Annals*, vol. LXXXV, p. 68, 1922.

CHAPTER VIII

ALLIED AND SUBORDINATE ACTIVITIES

The methods of administration used by the Society and the remarkable growth in its collections, together with its accomplishments, have been treated. There are other activities, which are subordinate to the main work of this Society, and these must be briefly described.

One of the auxiliary functions which has largely contributed to the success of the Society is its official organ, the *Annales de la Propagation de la Foi*. The natural process by which this publication evolved can be traced back to the *Lettres Edifiantes et Curieuses* which had been written in order to place missionaries in direct contact with their benefactors during the preceding century. The first number of this valuable collection appeared in 1702, and the last issues were printed in the reign of Louis XV. Later, in 1780, Father Querbœuf issued an edition of the *Lettres*, but with a stricter attention to classification and method. The edition was in 26 volumes.¹ Since that date, the *Lettres* have often been reprinted, and in 1809-14 there appeared a choice selection of the documents. The last edition is that of Paris (1875).

As the natural center of the Missions of the world it appeared logical that the Society for the Propagation of the Faith, destined to receive alms and to distribute them according to the needs of the Missions, should create an organ which would be a sort of continuation of the *Lettres Edifiantes*. It was at first decided by the Society to publish its organ under the title *Nouvelles des Missions*; then, *Annales de l'Association de la Propagation de la Foi*, with the sub-title *Collection faisant suite à toutes éditions des Lettres Edifiantes*. The first volume is especially valuable to the American historian, since

1. *Lettres Edifiantes et Curieuses*, p. x, 1875; GUASCO, *Les Missionnaires et la Science*, p. 23, 1908.

it contains a letter on the Missions of Louisiana and Badin's valuable sketch of the Kentucky Missions.

This publication has spread throughout the world a knowledge of the work, the fatigues, the perils and the success of the Apostolic laborers, and has made known to the learned as well as to the unlearned the habits and the customs of missionary countries which were at this epoch entirely unknown; it has established a correspondence between the missionaries and the whole Catholic world, and thus it has interested even the least of the faithful and enabled them in some way to cooperate in the accomplishment of the Divine Plan. The Catholic press gave a hearty reception to this new periodical. The *Quotidienne* wrote: "Independently of the great interest of the propagation of the Faith in the world, they offer a wealth of ideas concerning geography, interior administration, habits and customs, the political and commercial resources of the different regions which here pass in review." The utility of publication to the Society and to the Missions results from the zeal and charity of the faithful and the clergy, which it awakens and sustains. Without it, it would have been difficult, if not impossible, to attract the attention, to keep alive the interest, to stimulate the desire to aid and to encourage the perseverance of the contributors. It accomplishes this result by emphasizing, in the words of the missionaries themselves, the sad conditions of the peoples living in the darkness of paganism, the possibilities of their conversion, their absolute poverty which makes it impossible for them to support the Missions and by demonstrating the results already attained.

Another important service which this publication has performed, through the Society's annual financial statement which it contains, is that it has thus forestalled much hostile criticism of the Society's administration which otherwise would have been aroused. By this publicity public powers,

2. LAUNAY, *Histoire Générale de la Société des Missions Étrangères*, t. II, pp. 519, et seq. Cf. *La Propagation de la Foi* in the *Missions Catholiques*, t. XXVI, pp. 518, 519; *ibid.*, t. I, p. 1, 1868; GUASCO, *op. cit.*, p. 29, 1911.

foreign governments, missionaries and the faithful were all able to ascertain the exact amount of money received, the expenses incurred and the Missions and religious orders supported by the Society. Thus suspicions and charges of partiality in favoring the Missions of any particular country or the missionaries of any particular nationality have been avoided and disproved.'

The *Annales* was at first annual; two issues were published in 1824; three in 1826; four in 1830; and after 1835, six issues a year. The *Annales* is sent free to the chief of each group of ten who circulates it among each of the group after which it is returned to him and becomes his property as a recompense for his care in encouraging its reading. It was soon translated into many languages: English, Italian, Spanish, Portuguese, Dutch, Polish, Flemish, Basque, Maltese, German and Breton. The first English edition was published in Paris in the year 1838. In May, 1839, or earlier a Dublin edition was begun. The American edition, published by the national office of the Society in New York, dates from the year 1903. In 1922, 375,000 copies of this publication were printed bi-monthly in various languages.'

It was soon found necessary to supplement the *Annales* by the publication of a weekly periodical in order to discuss many subjects which could not find a place in the *Annales*. *Les Missions Catholiques* made its appearance in the year 1868. This weekly review is sold by yearly subscription, and it soon acquired an important place among contemporary publications, a place merited by the importance of its object and the sublimity of its end. In it is recorded each week the correspondence exchanged between apostolic men in all parts of the globe concerning religion, history, geography, science and industry of the most important missionary countries. A quantity of the documents emanating from the Missions concern voyages, statistics, scientific subjects, obituary notices and bibliography. The text offers an interest, a variety, a

3. *L'Œuvre de la Propagation de la Foi*, p. 9, 1898.

4. FRÉRI, *op. cit.*, in the *Annals*, t. LXXXV, p. 58, 1922.

charm and a picturesqueness which are admirable. It is well printed and richly illustrated with numerous maps and pictures, and including photographs sent in by missionaries.*

Among other publications of this Society must be mentioned the *Almanach des Missions* and the *Petit Almanach de la Propagation de la Foi*, both of which are sold for the profit of the Missions. The same can be said of the *Album des Missions*.*

Three very interesting and important brochures have been published under the auspices of the Society which treat of its origins, of its foundation, of its organization, of its history, of the spiritual favors accorded, of the pontifical and episcopal testimonials and of the history of the Missions. The first of these entitled *L'Œuvre de la Propagation de la Foi*, published in 1898 by the Central Councils of Lyons and Paris; the second with the same title, published in 1908, and the third also with the same title, published by M. Alexandre Guasco, the General Secretary of the Central Council of Paris, which has gone through several editions, the first of which appeared in 1904, the second in 1904, and the third in 1911, published in conjunction with a brochure by Monsignor Freri, *The Society for the Propagation of the Faith and the Catholic Missions*, give the official history of the Society.

The brochures, in which are printed the annual sermons delivered by the foremost pulpit orators of France in the primatial church of Lyons are published by the Society and receive wide circulation and have considerable influence in making the Society known and loved by the people. *L'Année Apostolique* gives a summary of the progress of the Catholic Missions each year. A summary of the progress of the Missions during the 19th century is found in M. Alexandre Guasco, *Cent Ans d'Apostolat Catholique dans les Missions*. The Society renders invaluable service to the missions by publishing such works as that by Louis-Eugène Louvet, *Les*

5. *Missions Catholiques*, t. I, p. 1, 1868.

6. *L'Œuvre*, etc., p. 10, 1898.

Missions Catholiques au XIX^e Siècle. The Society also makes a practice of distributing such special works as the *Petit Manuel de Piété à l'Usage des Membres de l'Œuvre de la Propagation de la Foi*, by Mgr. André Saint-Clair.

The American Branch of the Society for the Propagation of the Faith has published two brochures by Mgr. Joseph Freri, *Native Clergy for Mission Countries*, and *The National Religion of Japan*.

The maps which the Society has published form a collection of considerable importance. In the *Annales* itself have appeared at different periods maps of the *Missions du Levant*, *des Etats-Unis et du Canada*, *Missions de la Chine*, *l'Inde*, *Tong-King*, *la Cochinchine*, *Siam et Birmanie*.⁷

The *Missions Catholiques* has made it a practice of giving premiums to their subscribers of maps of different missionary countries which today are sufficiently numerous to form an important collection. These are also on sale in Lyons. This collection includes the following:

LAUNAY, *Planisphère de la Hiérarchie catholique à travers le monde*.⁸

Carte de l'Eglise catholique dans les Iles Britanniques, 1910.

Carte de l'Eglise catholique dans les Balkans, 1911.

Carte des Missions catholiques des Pays Scandinaves, 1909.

Carte de la Terre Sainte, 1914.

Carte de la Syrie septentrionale, 1915.

Carte des Missions catholiques du Siam, de la Birmanie et du Laos, 1904.

Carte de l'Inde ecclésiastique, 1907.

Carte des Missions catholiques dans l'Indo-Chine française, 1888.

L'Eglise catholique en Chine Orientale, 1912.

7. *Carte des Missions du Levant*, in the *Annales*, t. VIII, p. 409; *Carte des Etats-Unis et du Canada*, in the *Annales*, t. IX, p. 337; *Carte des Missions de la Chine*, in the *Annales*, t. X, p. 80; *Carte de l'Inde*, in the *Annales*, t. XI, p. 576; *Carte du Tong-King, de la Cochinchine, de Siam et de la Birmanie*, in the *Annales*, t. XII, p. 112.

8. This work is on sale at the office of the Society in Lyons but was not given out as a premium.

- L'Eglise catholique en Chine Occidentale*, 1913.
Carte des Missions catholiques au Japon, 1898.
Carte du Sahara et du nord-ouest de l'Afrique, 1895.
Carte des Missions du Soudan français et de la Côte occidentale d'Afrique, 1897.
Carte des Missions de Madagascar, 1903.
Carte du Nord-Est Africain et du Soudan Egyptien, 1899.
Carte des Missions du Centre Africain, 1901.
Carte des Missions du Sud Africain, 1902.
Carte des Missions catholiques en Afrique, 1905.
Carte du Canada catholique, 1893.
Carte des Missions catholiques aux États-Unis, 1900.
Carte de l'Amérique du Sud ecclésiastique, 1908.
Carte des Missions catholiques de la Mélanésie, Micronésie et Polynésie, 1896.
Carte des Missions catholiques en Australie, 1906.

M. Valérien Groffier has rendered a signal service to Christian history by translating and enlarging Werner's *Katholischer Missions-Atlas* which traces the ecclesiastical organization of the missionary countries under the jurisdiction of the Sacred Congregation de Propaganda Fide. By indicating the precise geographical situation of hundreds of Missions the name of which is familiar, but the location of which on the globe more or less vaguely known, this work enables us to follow the progress of the Missions.

The libraries of the Society for the Propagation of the Faith, which are established in connection with the offices of their two Central Councils in Lyons and in Paris, contain a fairly good collection of publications of missionary societies, of a large variety of books devoted to particular missionary countries, of ecclesiastical directories, and of all the works published by the Society. The library in Paris is well arranged and well catalogued, but there is no provision made for those who are not connected with the Society to make use of it.

In Lyons there was a much larger collection of books, but they are neither well-arranged nor well catalogued. It

was quite evident that no provision had been made for permitting outsiders to make use of the books in their possession.

Another valuable record of the progress of the Missions may be found at the headquarters of the Society in Lyons; not in their books, but in the thousands of mementos of missionary activity gathered from every quarter of the globe. Instruments of war and peace, instruments of torture and relics of martyrs make a collection that represents heroic achievements worthy to rank with the first ages of Christianity.* This well arranged museum is laid out in two rooms, one of which contains objects of general interest, whereas the other is devoted exclusively to relics of confessors or martyrs. The whole collection is thoroughly catalogued so that the visitor can easily learn the interesting points about each object. No study is more interesting for those who have at heart the progress of religion and civilization; nothing better shows the benevolent influence exercised by the missionaries of the world than the Museum of the Propagation of the Faith. A few words concerning the origin of this museum and the riches which it contains will not be out of place. From the first years of the Society the missionaries have wished to testify their gratitude toward their benefactors by sending either relics or souvenirs of the apostolic laborers who have died for the Faith, or of interesting and precious objects which are specimens of primitive art in the countries being evangelized. The Religious Congregations have added other objects to this collection, and these have been admirably arranged and catalogued, so that the visitor can now follow step-by-step and, as it were, day by day, the progress of the apostolate through the different countries."

Another means of publicity employed by the Society is afforded by the expositions or World's Fairs to which it sends an exhibit. At Chicago its publications and its maps were displayed. The exposition of Lyons in 1894, that of Paris in 1900, endeavored to translate the action of missionaries, which

9. FREI, *op. cit.*, p. 10, 1912.

10. *Missions Catholiques*, t. XXII, p. viii, 1890; *ibid.*, t. XXV, p. 347, 1893.

for the most part is moral, into a material exhibition by showing the statistics, the maps and other exhibits which strike the eye. The exhibits were of interest for the study of comparative religions as well as for geography, history, ethnography, natural history, teaching, questions of interest to hospitals and the fine arts. The publications of the Society and its maps were given a prominent place." These expositions led Piolet to suggest that they should be transformed into a museum and thus acquire a permanent character."

Two reasons are urged by Piolet in favor of a permanent museum for all Catholic Missions: Many people are ignorant of the very existence of our Missions; even among those who know of them few understood their importance. It was therefore urgent, to awaken public attention, that a museum of the Missions be created; to inform the public curiosity more abundantly, that a large central library of the Missions be organized. What value would attach to such a central museum which would unite all these riches, Chinese vases, the collection of all the woods of the country, of Punic and Roman antiques, inscriptions, monuments, clothes, arms, utensils of a savage people which have disappeared or is about to disappear, ancient books, ancient manuscripts, codices, inscriptions which at times have an inestimable value; all that is related to the local worship or superstition or customs and the objects made under the direction of the missionaries. Such a museum would attract visitors and awaken attention; but the curiosity aroused would demand a more ample and more precise information. A library would respond to this new need: it would constitute the central archives of the Missions. It should be extended, like the museum to all the Catholic Missions of every nationality, to those who desire to study the most abundant and the most certain information. To be such, in a word, that, without having consulted it, it would not be permissible for any one to speak of the Missions.

11. Ut supra, t. XXVI, p. 463, et seq., 1894; *ibid.*, t. XXXII, p. 97, 1900.

12. PIOLET, *Rapport sur les Missions Catholiques Françaises*, p. 123, Paris, 1900.

It should therefore contain : all the books written or published by the missionaries ; all the books translated or printed or illustrated by them in their printing establishments ; all the text books, those used for teaching and for religion, employed by missionaries ; all books written concerning the history or the present condition of the Missions, be they favorable or not ; all the reviews published by the Missions, or speaking of them ; all the archives of all the Missions or at least a copy of these archives. To unite them, it is true, would be long and costly, but though it only succeeded partially and for the ancient Missions, it would already be a great attainment. The simple index of the archives of the *Société des Missions Étrangères* fills 12 folio volumes. Such a collection of documents exists nowhere, but they are disseminated throughout the entire universe, divided among some fifty Societies. He who desires to write the history of our Missions is truly at a loss to find his information. This library would furnish him complete information at first hand.

Leo XIII was complimented on having opened the Vatican Archives, says Piolet, and thus rendered less difficult the task of writing the history of the Church. To give the same facility to the historian of our Missions, this vital part of the Church would be the completion of the work of Leo XIII, but in the reorganization of the Society for the Propagation of the Faith which apparently is under consideration, it would be of untold value to the world of science, of letters, and to the study of history, if the Society were to devote part of its enormous funds to the creation of a Library of Books on the Missions, a central Archives for all missionary societies, where original and duplicate copies of documents might be housed, and a museum on the scale of that at Kensington (London) where under one direction all the objects of interest in the field of primitive civilization might be found."

13. PIOLET, *Nos Missions et Nos Missionnaires*, pp. 55-62, Paris.

CHAPTER IX

CRITICAL ESSAY ON THE SOURCES

The sources for the study of the Society for the Propagation of the Faith consist mainly of unpublished and published materials. The unpublished documents are to be found in the archives of the dioceses, archdioceses, Missions and religious orders throughout the world. Copies of the correspondence which the Society carried on with the Missions are in the registers of the offices of the two Councils, at Lyons and Paris. The more important part of the correspondence is that which has been received from the Missions themselves. This explains their status, their poverty, the good that could be accomplished but for lack of funds, and the plans and hopes for the future. These documents were sent either to the Superior Council, which existed from 1822-1830 when it disappeared in the Revolution, or to the Central Council of Lyons or to that of Paris, or indirectly to one of these Councils through the intermediary of some influential person whose interest was felt to be advantageous to the Missions. I referred the question of the American correspondence (1822-1830) sent to Monseigneur le Prince de Croy, President of the Superior Council of Paris, Grand Aumonier de France, to M. Guasco, the present General Secretary. who replied as follows: "There ^{are} no letters in the Oeuvre (Society) concerning the Conseil Supérieur or Monseigneur de Croy, except those that were published in the *Annales*. As regards the *Archives Nationales*, should there have been any documents concerning the Society for the Propagation of the Faith in the Tuileries at the time of the Revolution, they would have been given up to the *Archévêché* perferably to the *Archives Nationales*, and the *Archévêché* in its turn, would have given them to the Society for the Propagation of the Faith—such

has not been the case, one can presume, therefore, that there are no documents or that they have been destroyed during that troubled period."

The correspondence for 1822-1830 sent to the Superior Council of Paris has not yet been located. If it is extant, it may have been intermingled with the documents received by the Central Council of Lyons; but a search for it in the *Archives Nationales* was not successful. The unpublished documents for the United States are for the most part in the Archives of the Central Council of Paris, where they have been carefully sorted by dioceses in separate *dossiers* and are arranged chronologically. An accurate idea of the contents of this depot can be judged from the appendix which shows the American dioceses which have received money from the Society. It was the custom of the Society to require a report from the diocese or Mission or religious community each year that financial aid was given. These letters are written generally by the Bishop, as the Society preferred to deal with the hierarchal head of each ecclesiastical territory. At times these letters were written by the Chancellor or Secretary of the Bishop or by one of the priests or superiors of some religious community within the diocese and were at times endorsed and recommended by the ordinary. The earliest documents relating to the Church of the United States, i. e., from 1822 to about 1838, were not to be found in Paris, nor were these duplicate copies. It was necessary, therefore, to go to Lyons for the material relating to these years. But another difficulty presented itself at Lyons. The troublesome period of the separation in 1906 caused the Central Council of that city to take the precautionary measure of boxing up their material and shipping it into Switzerland. It was found necessary to take a trip to Fribourg in the hope of finding these papers. M. Groffier, the General Secretary of the Central Council of Lyons, generously offered to do this for me. His plan was to go to Fribourg and to select the material which I might then consult in the Lyons office. The amount of important historical material to be found in these archival

depots may be judged from the time spent in translating and copying the interesting parts of these letters.

Although I began the study in the library of the Society for the Propagation of the Faith in October, 1920, it was soon discovered that the published sources were incomplete and hence unsatisfactory, and great difficulty was experienced in gaining access to these archives. In January, 1921, the Central Council of Paris granted me this permission and I was given the *dossiers* of the American dioceses in alphabetical order. It soon became evident that it would take many years to translate and transcribe all this American material. Some selection was forced upon me. I decided to consult first the archdioceses and then those dioceses particularly associated with the Society for the Propagation of the Faith either on account of the amount of money given to them by the Society, or on account of the prominence of the Ordinary whose letters were contained therein. Much more material of interest to American scholars still remains in Fribourg and there is a large quantity of documents from America, which have not yet been consulted, in the Paris archives. It is quite possible, also, that considerable material relating to the American participation in the foundation of the Society for the Propagation of the Faith may be found in the archives of the Grand Seminary of St. Irenaeus, Lyons, France: Fr. Cholleton, the superior of the institution, knew personally several American Bishops and missionaries. Monseigneur Béchetolle, President of the Central Council of Lyons and Vicar-General of Lyons, has in his possession a note book of authentic copies of documents relating to the Missions Étrangères, and to Mlle. Jaricot's participation in the foundation, the originals of which have been sent to Rome to be used in the cause of her beatification.

In Rome, in the Archives of the Sacred Congregation de Propaganda Fide there are many interesting documents concerning the Society for the Propagation of the Faith. Many of these have special reference to the struggle of the Society to maintain unity and universality so constantly threatened by

tentatives of independent national missionary societies in almost every country in Europe. The documents in Propaganda referring to the relations between the American dioceses and the Society for the Propagation of the Faith could only be located by searching through all the material concerning each diocese or each Bishop. The frequent references to M. l'Abbé Carrière, Superior of Seminary St. Sulpice, in the letters from American Bishops indicated that he had exerted considerable influence with the Central Council of Paris and this led me to believe that in all probability many interesting letters would be found in the archives of Saint-Sulpice. M. l'Abbé Levêque, the librarian and archivist, searched out all the material relating to the Church of the United States, but, unfortunately, there were no documents which threw any light on the foundation of the Society and very few which concerned the assistance rendered by the Society to the Church of the United States. Letters from Bishop Flaget of Bardstown, from Father Richard of Detroit, and an unpublished manuscript of the history of Saint Mary's Seminary, Baltimore, were the most interesting materials located. Although the Sulpicians showed considerable interest in the United States and aided it with their good offices before the Central Council of Paris, they never received any material aid from the Society, unless it was through the Ordinary of the diocese in which they were established.

The delegates of the Society for the Propagation of the Faith in America after 1897 had their office at the St. Mary's Seminary, Baltimore, and it was thought that some unpublished documents of importance to my study would be found there, but these materials were transferred when the delegate moved his office to New York in 1903. In the Mother House of the Congregation of the Mission at Paris it was believed there would be many letters from the American seminaries and missions which this Congregation established, but at the time of the separation in 1906 their archives were also shipped out of Paris so it was not possible to consult them. Concerning the archives of the *Séminaire des Missions Étrangères*, the

Superieur informed me that there was no material relative to the Church of the United States, but that there were letters from missionaries in Canada. In Vienna is the headquarters of the Leopoldine Association, another Foreign Mission association that has given much money to the Church of the United States. When Dr. Guilday and I were at Vienna together we procured the collection of the *Berichte*, but the Vicar-General assured us that the original documents relating to the Church of the United States had not been preserved. A third possible source was the archives of the Ludwig-Missionsverein at Munich. At the request of Dr. Guilday, Rev. Dr. Joseph Schabert went to Munich to obtain a set of the published documents and to investigate the contents of their archives. Since that date the collection of documents of the Ludwig-Missionsverein has been procured for the Catholic University of America, but they contain nothing cognate to my study. Nothing of importance for my subject was found in the American College at Rome, or the American College at Louvain.

In the archives of the Central Council of Lyons and of Paris the greatest collection of the original material for this work was found. Its historical value for the American Church is great because the bishops wished to prove that their dioceses deserved financial assistance from the Society, and hence arose the necessity of presenting facts about the religious situation of their dioceses, its size, its population, its Catholic population, the racial and national divisions of the population, the number of priests, both foreign and native, the number of churches, chapels and Mission stations, the number of baptisms, infant and adult, the number of Easter Communions, the information regarding the Seminary, Colleges, boarding schools, and day schools, and the religious conducting the same, with similar data for the hospitals, orphan asylums and other charitable institutions. These letters also included the plans for the succeeding year and the financial expenditures involved in obtaining more priests and more seminarians and providing for their support,

for new or enlarged buildings such as churches, seminaries, noviciates, presbyteries and monasteries, and for similar requirements for educational and charitable activities. The Society also desired to know the financial situation of the diocese; and the bishop was asked what was the certain income for the next year, what could be expected from pew rents, the sale of lands in possession of the diocese, from the voluntary contributions of the faithful or from the stole fees. In a word, what was the probable amount of the accounts receivable for the ensuing year? On the credit side of the questionnaire was to be entered the bills and accounts payable item, including the debt of the diocese or of the parishes for which the bishop was held responsible, both the total amount and the amount due or payable during the coming year. Then a statement of the expenditures required for establishments already founded and the portion due during the following year together with the same details for establishments to be founded during the coming year. Thus it was possible to construct in advance an income sheet for the ensuing year and the Society then planned to assist the diocese by providing a portion of the anticipated deficit. There was generally an explanation of one or many of the items on this questionnaire, either in the columns provided for remarks or in the letter which accompanied the report. All this data was not given for every diocese each year but the Central Council expressed its desire to have all this information in its hands before allocating the collections to the different Missions. This material was too bulky to be submitted to the Directors themselves, of the Central Councils, so that in each case an analysis of the report was made and entered in a book provided for that purpose, while a duplicate copy of the report was sent to the other Central Council.

Such is the nature of this original unpublished material, and there is scarcely a question concerning the history of the Church in the United States which does not have new light thrown upon it by these documents. Being private reports from American prelates or superiors of a religious

community to a foreign office which, it was understood, would not publish them without the consent of the author and which had no jurisdiction in the administration of the diocese, the author might readily express his sincere conviction about many subjects which he might not be able to state openly in America.

Certainly he was able to speak frankly of the difficulties and dangers, the loss and the gain, his plans and his hopes. There are letters from about eighty American dioceses covering an average period of about thirty years. In addition to the diocesan letters there are letters from some religious orders which received money directly from the Society independent of or in addition to what they may have obtained from the Ordinary in whose diocese they were established, e. g. Jesuits, Vincentians, Oblates, etc.

The published sources for the study of the Society for the Propagation of the Faith consist chiefly of the collection of the *Annales de la Propagation de la Foi*.¹ The first number appeared in 1822 in the form of a modest pamphlet circulated among the members of the newly founded Association. It contained a long letter about the missions of Louisiana (Diocese of New Orleans) and another about those of Kentucky (Diocese of Bardstown). Since then the *Annales* have appeared regularly and have preserved the same character and almost the same modest form without any pretense to literary or scientific achievement. Nevertheless the humble publication contains invaluable information for the religious history of the countries whose evangelization it narrates.² In the beginning it contained the correspondence between missionaries (including bishops and religious superiors), and the Society for the Propagation of the Faith, or their superiors, relatives, friends or benefactors, giving an account of their situation, their labors, their success and whatever they considered worthy of attention. In this regard it would be well to quote a word from the preface of the monumental

1. *Encyclopédie des Sciences Religieuses*, p. 207, Paris.

2. FRÉRI, *op. cit.*

work of L. E. Louvet *Les Missions Catholiques au XIX^e Siècle*: "I do not pretend to be believed on my own word. I advance nothing which I have not found in the official collections, the *Annales* of the Propagation of the Faith and those of the Sainte-Enfance, the *Bulletin des Ecoles d'Orient*, the *Missions Catholiques*, the letters and reports of missionaries, all the venerable documents which inform us day by day of the labors, the sufferings and the victories of the Apostolate. One who disdainfully rejected such evidence would not be free from malice; several have come to us sealed with the blood of martyrs. According to the word of Pascal 'one ought to believe witnesses who have suffered death.' "

Although many of these letters are of the same high standard as the unpublished letters described above, at times the names and dates are missing. The letters may have been "edited." It may have been found necessary to suppress portions of them, and the questionnaire itself with all the precise information it contains is not published. The letters or articles were, moreover, written or selected at times not with the intention of showing precisely and in detail the full extent of the needs of the Mission or the diocese and all the data concerning the employment of the funds distributed and thus enabling one to gain an insight into the exact service rendered by the society to that diocese or Mission. At least this information was not continuously shown for every year, as can be seen in the unpublished letters which were used for determining the allocations. But often the published letters were selected because they were *édifiantes et curieuses*—edifying and interesting, with the aim of increasing donations, advertising the Society, glorifying the missionaries and stimulating vocations. To quote from the *Annales* themselves: "There is no need of mentioning that news is taken from the most authentic sources and that it is only published with the special approbation of the bishops or chiefs of missions." At times the editors of the *Annales* and even the Central Council complained about the scarcity of information

3. *Annales*, t. I, fasc. i, p. 5.

and the infrequency of letters from the United States. Bishop Rosati, in a letter, August 3, 1828, explains: "The reason of the silence of most of our priests is, I believe, the persuasion which they have of the little interest which an account of their labors, could excite in the faithful of Europe, who generally expect to find something very extraordinary in the occupation of a missionary living at the extremity of the civilized world."⁴ The editor of the *Annales* asserted in 1830 that "our modest Catholic missionaries furnish us scarcely sufficient material to publish, four times a year, a little pamphlet of a hundred pages for the edification of the pious persons who cooperate in their support."⁵ In the *Missions Catholiques* the nature of the material published in the *Annales* is described as "the most important, it is that which constitutes, properly speaking, the materials for the history of the church in the countries of the Missions. They will continue to justify their title in editing the acts of martyrs and of confessors and in ascertaining the general progress of the Apostolate."⁶

In order to estimate the services rendered by the *Annales*, one must not lose sight even of the points of view, ethnographic, geographic and historical of distant countries, that were not available at the moment of their publication. The *Annales* remain no less, a most precious collection, containing details which often afford great interest; details which were observed by the very men who were not content to live in the maritime or commercial cities, but who penetrated as far as the smallest settlements. Being a popular publication, circulating among all classes, its appeal was however popular.

Like the first Apostles who wrote to the different churches, the missionaries were always very careful to keep the Christian people informed concerning their works, by narrating, either to their superiors, to princes or to important personages who were their benefactors, the different episodes of their

4. Ut supra, t. III, p. 545.

5. Ut supra, t. IV, p. 185.

6. *Missions Catholiques*, t. I, p. 1, 1868.

diversified life, their fatigues, their labors, their successes. They found in this custom the means of instruction, of sustaining vocations, and of engaging pious souls to aid them, with their prayers and their generousities.' A need was felt for uniting the letters of all the missionaries into one collection which became the *Lettres Edifiantes*. These letters, at first given without order, were later the object of a new edition divided into four parts. The first was consecrated to the Levant, the second to America, the third to the Indies, the fourth to China, to Cochinechina and to Tonkin. The *Lettres Edifiantes* soon formed such an important collection that there were editions composed of a choice of the most interesting Lettres. Thus the first collection of this nature, published in 1809, through the care of a canon of Notre Dame of Paris, was re-edited and enlarged in 1824. A new series of the *Lettres Edifiantes* entitled *Nouvelles Lettres Edifiantes* appeared in volumes by Adrien le Clère in the years 1818, 1820, 1821, 1823.

There is no justification for the harsh criticism of the *Annales* by the *Encyclopédie des Sciences Religieuses* to the effect that the news which this collection (*Lettres Edifiantes* and the *Annales*) is not always accurate: "But the inexactitude of many of their affirmations has been so peremptorily demonstrated that one hesitates very much before according his confidence to the other accounts of such suspected witnesses. The other Catholic documents do not appear in general to merit much more confidence and impartial information to control their affirmations is very often lacking us."

In the first issue of the *Missions Catholiques* the editor, in describing the scope of this weekly journal, spoke of the number of readers who were desirous of following, with their mind as well as with their heart, the advance of the missionaries in distant continents or in unknown islands, who are interested in the least details of these long and perilous voyages. They wish to know day by day, so to speak, the

7. GUASCO, *op. cit.*, p. 27.

8. *Encyclopédie des Sciences Religieuses*, p. 207.

works of these Apostolic laborers. They esteem that even to only consider the human side of these things, of such voyages, of such labors, merits the attention of the educated world. Are not the missionaries the most serious of observers? The knowledge of the language and the customs of the peoples whom they evangelize naturally places them in a position to gain exact notions concerning history, geography and the arts and sciences.* Much of the historical material is found in articles written by missionaries which often are in serial form running through several issues. In it are reproduced the interesting historical occurrences under the heading *Ephémérides* which are at times closely associated with the history of the Church in the United States. The official letters of the bishops or religious superiors do not very often find their way into this publication, but it contains the Pontifical encyclicals and briefs, the *acta* of national and provincial councils and the sermons of celebrated orators. Some of this material is usually found in both the *Annales* and the *Missions Catholiques*.

Other material for the study of the Missions in general as well as for the Missions in the United States in particular is to be found in the contemporary literary sources published by the different religious orders. The *Annales de la Congrégation de la Mission* contains biographical sketches of all the members of that congregation shortly after their death. Besides the general information concerning their activity in the United States there is found much material relating to Baltimore, the Barrens, Mo., Cape Girardeau, Mo., Donaldsonville, La., Emmitsburg, Md., Galveston, Texas, Germantown, Pa., La Salle, Ill., Los Angeles, Calif., Niagara, N. Y., New Orleans, La., Sante Genevieve, Mo., St. Louis, Mo., and San Francisco, Calif. The index to the *Annales de la Congrégation de la Mission* is well arranged and is of great aid to the scholar.

The *Woodstock Letters* is a private publication of the Fathers of the Society of Jesus and, although of an entirely

9. *Missions Catholiques*, t. I, p. 1, 1868.

different nature from the famous *Jesuit Relations*, it is nevertheless of considerable interest as a contemporary literary source. The index to this publication, covering the years from 1872 to 1896, is divided into three parts, first, a general list of the articles, second, an index of the authors, third, sketches and obituary notices. The index was published in 1898. The Society of Jesus received \$263,000 to be used in the United States, directly from the Society for the Propagation of the Faith, in addition to what their various establishments may have received from the Ordinaries of the dioceses in which they were located. Consequently, the *Woodstock Letters* are of considerable interest to one who desires to trace the results of these alms from the Society of the Propagation of the Faith.

The printed sources for the study of the results of the activity of the Society for the Propagation of the Faith in the United States are partly to be found in the publications of the American Catholic historical societies. The work of Martin I. J. Griffin, who was an indefatigable delver into the by-ways of the past and who published a large amount of original data which is of much value and assistance to the historian of the development of the Church in the United States, is found in the two quarterly publications, the *American Catholic Historical Researches* and the *Records* of the American Catholic Historical Society of Philadelphia. The *Historical Records and Studies* of the United States Catholic Historical Society in New York is also a valuable source publication. Among the more recent historical publications the *Catholic Historical Review* is found by scholars to be indispensable for the history of any place or any period of the Church in the United States. The other local publications such as the *Illinois Catholic Historical Review*, the *St. Louis Catholic Historical Review*, and the *Acta and Dicta* of St. Paul, are each of value for the history of their locality. In the *Catholic Encyclopedia* there is an article by Monsignor Joseph Freri on the Society for the Propagation of the Faith. There are also many articles on the different dioceses, bishops

and nationalities. In the *Dictionnaire de Théologie Catholique*, Father G. André has an excellent article upon *Catholicism in America*. The splendid map of the ecclesiastical provinces and another showing the former location of the Indian tribes in this work are of considerable aid to the reader. Among all the works treating of the history of the Missions in general that which is preeminent is the monumental work by M. l'Abbe L. E. Louvet, *Les Missions Catholiques au XIX^e Siècle*. Without it the author of this work would have been at a loss to find data upon many subjects which he has treated. Father J. B. Piolet, both in the great work *Les Missions Catholiques Françaises au XIX^e Siècle*, as well as his brochure *Nos Missions et Nos Missionnaires* and in others which he published with the collaboration of Ch. Vadot upon the missions of China, India and Africa, are very useful. Adrien Launay, in his *L'Histoire Générale de la Société des Missions Étrangères*, provides the student in search of the antecedents of the Society for the Propagation of the Faith much important material which is ordinarily overlooked. For the history of the Church in the United States, John Gilmary Shea, especially in his first two volumes, has treated his subject in a masterly way, and although the two latter volumes are inferior still they are very useful to the student. Shorter works on the history of the Church in America are provided in O'Gorman's *History of the Roman Catholic Church in the United States* and in the work of Father A. André, *Le Catholicisme aux Etats-Unis*. Father Thomas Hughes, in his *History of the Society of Jesus in North America*, provides a wealth of material which is not to be found elsewhere. The biographical sketches in the *Metropolitan Catholic Almanac* and *Laity's Directory* as well as the concise information in this directory concerning the different dioceses and ecclesiastical institutions contain much useful material. For the educational work of the Church, which was made possible in part by the financial assistance obtained from the Society for the Propagation of the Faith, the works by Father Burns are invaluable. For a study of the movements which cul-

minated in the foundation of the Society for the Propagation of the Faith, the biography of Miss Jaricot by M. J. Maurin, although inclining more towards hagiography than to impartial history, is nevertheless of distinct value. The two notices published by the Central Councils on *L'Oeuvre de la Propagation de la Foi* in 1898 and 1908, together with the brochure of the same title by M. Alexandre Guaseo, the General Secretary of the Central Council of Paris, and that by Mgr. Joseph Freri, the delegate of the Society in the United States, are all official, thoroughly reliable, and sincere treatments of the foundation, organization, progress and results of the Society for the Propagation of the Faith. Rev. F. Demartino's work, *Sinossi delle più interessanti notizie*, etc., was found to be rather popular in its treatment of this subject.

A graphic classification of this material, including only the main sources and books used in the composition of this work, may be given as follows:

I—SOURCES

A—STILL IN MANUSCRIPT

These have already been described above. The main archival depots are those of the Propaganda, in Rome, the general archives of the Society at Paris, and the other archival source-material, either at Lyons or in Fribourg. There is no necessity of giving a tabulated text of diocesan or corporative centres.

B—PRINTED

The most interesting general account of the printed publications concerning the Society is that contained in the *Discours* by the celebrated Father Joseph Tissot, at Lyons, May 23, 1894.

1—PUBLICATIONS OF THE SOCIETY

Annales de la Propagation de la Foi, Vol. 1, contains the *Annales* for the first four years; after 1840 there is one volume a year, and the 1922 volume is the ninety-fifth.

2—PUBLICATIONS OF MISSIONARY ORDERS

Annales de la Congrégation de la Mission. (Lazarists or Vincentians.)

Woodstock Letters. (American Jesuits.)

Missions de la Congrégation des Missionnaires Oblats de Marie Immaculée.

Annales des Sacrés-Cœurs. (Piepus Fathers.)

Bulletin des Ecoles Chrétiennes. (Christian Brothers.)

Année Dominicaine.

Bulletin Trimestriel des Anciens Elèves de Saint Sulpice.

3—AMERICAN CATHOLIC HISTORICAL PUBLICATIONS

American Catholic Historical Researches.

Records of American Catholic Historical Society (Philadelphia).

Historical Records and Studies of the United States Catholic Historical Society (New York).

Catholic Historical Review (Washington, D. C.).

Illinois Catholic Historical Review (Chicago).

St. Louis Catholic Historical Review (St. Louis, Mo.).

Acta and Dicta (St. Paul).

II—BOOKS

I—REPERTORIES

The Catholic Encyclopedia (New York).

Encyclopedia Britannica.

Encyclopedia of Religion and Ethics (Hastings).

La Grande Encyclopédie (Paris).

Encyclopédie des Sciences Religieuses (Paris).

Encyclopédie Théologique (Paris) 1863.

Realencyklopedie für protestantische Theologie und Kirche.

Dictionnaire de Théologie Catholique (Vacant) Paris, 1900.

Dictionnaire d'Histoire et de Géographie Ecclesiastiques (Paris, 1913).

Kirchenlexicon.

I—DIDACTIC WORKS

I. GENERAL WORKS

A. MISSIONS

1. IN GENERAL

The Catholic Foreign Mission Field and the Society of the Propagation of the Faith. Two papers read at the Missionary Conference held at Washington, D. C. (April 6-12, 1904), by the REV. J. FRERI, D. C. L., National Director and the REV. JAS. A. WALSH, Boston Diocesan Director of the Propagation of the Faith.

HENRION, *Histoire Générale des Missions* (1219-1844) Paris, 1850.

LOUVET, *Les Missions Catholiques au XIX^e Siècle* (Paris, 1894).

PIOLET, *Les Missions Catholiques Françaises au XIX^e Siècle*, (Paris, 1903).

PIOLET, *Les Missions Catholiques Françaises* (Paris, 1900).

PIOLET, *La France Hors de France* (Paris, 1900).

PIOLET, *Nos Missions et Nos Missionnaires* (Paris, 1904).

GROFFIER, *Héros Trop Oubliés de Notre Épopée Coloniale* (Paris, 1906).

LEROY-BEAULIEU, *Les Congrégations Religieuses et L'Expansion de la France* (Paris, 1904).

GUASCO, *Cent ans d'Apostolat Catholique dans les Missions* (1800-1900) Paris, 1900.

WERNER, *Atlas des Missions Catholiques* (Fribourg, 1886).

MARSHALL, *Christian Missions, Their Agents and Their Results* (London, 1863).

MOORE, *The Expansion of Christendom and the Naturalization of Christianity in the Orient in the XIX Century* (London, 1920).

2. IN PARTICULAR COUNTRIES

PIOLET-VADOT, *La Religion Catholique en Chine.*

PIOLET-VADOT, *L'Eglise Catholique en Indo-Chine.*

PIOLET-VADOT, *L'Eglise Catholique dans le Continent Noir*.
PIOLET-VADOT, *L'Eglise Catholique aux Indes*.

3. MISSIONS OF PARTICULAR ORDERS

HEIMBUCHER, *Die Orden und Kongregationen der Katholischen Kirche*, 3 volumes—Paderborn, 1907.

Mémoire Historique sur les Constitutions de la Congrégation des Missions Etrangères.

LAUNAY, *L'Histoire Générale de la Société des Missions Etrangères*.

La Société des Missions Etrangères (Paris, 1919).

4. PROTESTANT MISSIONS

The most important organization, whose history parallels that of the Society the first hundred years is the Society for Promoting Christian Knowledge, which was founded in 1698 at London. The Society for the Propagation of the Gospel was founded in 1701, at London, for special missionary work in the United States, Cf. SEWALL, *The Society for Promoting Christian Knowledge* (London, 1885) and *An Important Chapter in English Church History, the S. P. C. K.* (London, 1900).

PISANI, *Les Missions Protestantes à la Fin du XIX^e Siècle* (Paris, 1903).

BALDWIN, *Foreign Missions of the Protestant Churches* (Chicago, 1900).

MONDAIN, *Un Siècle de Mission Protestante à Madagascar* (Paris, 1920).

DIETERLEN, *Pourquoi les Missions?* (Paris, 1920).

Almanach des Missions (Montpelier, 1921).

B—CHURCH HISTORIES

Apart from the general Church histories of Hergenröther, Kraus, Funk and others, the work which gave special direction to this volume is:

MOURRET, *Histoire Générale de l'Eglise* (Paris, 1920).

Other works of value are:

- PECHENARD, *Un Siècle de Mouvement du Monde 1800-1900* (Paris, 1899).
 FORBES, *L'Eglise Catholique au Dix-Neuvième Siècle* (1800-1900) (Paris, 1903).
 LORETTO, *Petite Histoire de L'Eglise Catholique au XIX^e Siècle* (Paris, 1909).
 BAUNARD, *Un Siècle de L'Eglise de France, 1800-1900* (Paris, 1919).

C—CHURCH HISTORY OF THE UNITED STATES

- BAIRD, *La Religion aux Etats-Unis D'Amérique* (Paris, 1844).
 VICOMTE DE MEAUX, *L'Eglise Catholique et la Liberté aux Etats-Unis* (Paris, 1893).
 JANNET, *Les Etats-Unis Contemporains* (Paris, 1876).
 CHEVALIER, *Lettres sur L'Amérique du Nord* (Paris, 1837).
 DETOCQUEVILLE, *The Republic of the United States of America*.
 SHEA, JOHN GILMARY, *The Catholic Church in the United States*.
 The Catholic Church in Colonial Days, Volume 1, 1521-1763.
 The Life and Times of Archbishop Carroll, Volume 2, 1763-1815.
 History of the Catholic Church in the United States, Volume 3, 1808-15 to 1843, Volume 4, 1843-1866.
 O'GORMAN, *A History of the Roman Catholic Church in the United States* (New York, 1895).
 ANDRE, *Le Catholicisme aux Etats-Unis de L'Amérique du Nord* (Paris, 1910).
 ANDRE, *Une Page D'Histoire sur les Associations Cultuelles* (Paris, 1907).
 ANDRE, *Luttes pour la Liberté de L'Eglise Catholique aux Etats-Unis* (Paris, 1907).
 HUGHES, THOMAS, S. J., *History of the Society of Jesus in North America*, 4 vols. (London, 1910-17).
 SHEA, JOHN GILMARY, *History of the Catholic Missions Among*

the Indian Tribes of the United States, 1529-1854, New York, 1855.

The Laity's Directory to the Church Service, for the Year of Our Lord, 1822.

The Metropolitan Catholic Almanack and Laity's Directory, 1833.

The Catholic Directory.

SPALDING, M. J., *Sketches of the Early Catholic Missions of Kentucky* (Louisville, 1844).

TIMON, *Missions in Western New York and Church History of the Diocese of Buffalo* (Buffalo, 1862).

II. SPECIAL WORKS

BURNS, *Catholic Education* (New York, 1917).

BURNS, *The Principles, Origin and Establishment of the Catholic School System in the United States* (New York, 1912).

BURNS, *The Growth and Development of the Catholic School System in the United States* (New York, 1912).

L'Œuvre de la Propagation de la Foi (Paris, 1898).

L'Œuvre de la Propagation de la Foi, Dix Années D'Apostolat Catholique dans les Missions, 1898-1907 (Lyons, 1908).

GUASCO, *L'Œuvre de la Propagation de la Foi* (Paris, 1911).

FRERI, *The Society for the Propagation of the Faith and the Catholic Missions* (New York, 1922).

DEMARTINO, *Sinossi delle più interessanti notizie sull'Opera della Propagazione della Fede* (Sorrento, 1893).

STEINER, *History of Education* (Washington, 1894).

III

BIOGRAPHIES

MAURIN, *Vie Nouvelle de Pauline-Marie Jaricot* (Paris, 1892).

MASSON, *Pauline-Marie Jaricot* (Lyons, 1899).

HUEN-DU BOURG, *Vie du Cardinal de Cheverus* (Paris, 1841).

O'DANIEL, *The Right Rev. Edward Dominic Fenwick, O. P.* (Washington, 1921).

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LAVEILLE, *Le Père De Smet* (Liège, 1907).

DESGEORGE, *Mgr. Flaget, Evêque de Bardstown et Louisville*
(Paris, 1855).

IV

PERIODICALS

Le Correspondent, Tome 284 (Nouv. Serie: 248^e) (September 25, 1921).

Etudes, Tome 167^e May 5, 1921 (Paris).

L'Echo de Paris, February 14, 1921.

L'Action Catholique, October 19, 1921 (Montreal).

L'Osservatore Romano, 27 Gennalo, 1921 (Rome).

The Western Tablet, March 27, 1852 (Chicago).

CONCLUSION

At the conclusion of this general survey of the foundation, organization, administration and success of the Society for the Propagation of the Faith during the first hundred years of its existence, it is fitting that the reader's attention should be drawn expressly to the fact that the great Church of the United States which has benefited so much from the generous funds of the Society has a history special to itself and deserves a separate volume of its own. The phenomenal growth of the Catholic Faith in this country since the consecration of John Carroll as its first bishop in 1790, has no parallel in history. From every part of Europe immigrants came, and with the many unforeseen difficulties they met here in their new homes, they looked to their native lands for help and for encouragement. The Societies of Vienna and of Munich did splendid work in supporting the people of Germany and Austria in the development of their religious life in this country; but over and above their assistance, the Society of Lyons and Paris came to the aid of the bishops, priests and people, without distinction, in the colossal task which faced them. Consequently the Society for the Propagation of the Faith has interwoven its own story into the story of Catholicism's advance in the New World, and every advance it made in science, in literature, in the apostolate, of the Gospel, of education and of social welfare, has its corresponding effect upon the inner life of the Church in this country.

During the past few years, especially since the time that the Church in the United States was removed from the jurisdiction of the Sacred Congregation de Propaganda Fide (1908), a movement has been supported by members of the American Hierarchy for the purpose of bringing within the control of the American Episcopate the disbursement of all funds gathered in this country for the upkeep of the Missions.

This sentiment was expressed in the Pastoral Letter of the American Hierarchy in 1919, and has since been under consideration by the authorities at Rome.

Recently (Dec. 16, 1921), Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda wrote to Archbishop Moeller, former Chairman of the Department of Missions, Home and Foreign, of the National Catholic Welfare Council, and now one of the Board of Governors of the American Board of Catholic Missions, to the effect that his Holiness, Benedict XV, in an audience granted December 12, had ratified and confirmed the American plan for promoting missionary activity. The letter is as follows:

Roma, 16 Dicembre, 1921.

Illmc. ac Revme. Domine.

Cum amplitudo tua Episcoporum Comitatus pro Missionibus catholicis adjuvandis vota ac desideria in congressu hierarchiae Americae Septentrionalis superiore septembri habito manifestatâ SSmo. Dno. Nostro retulerit Consociationis illius ad probationem neenon spirituales favores enixe expostulans, benigne voluit Summus idem Pontifex ut res, duabus iam vicibus ab hac S. C. Christiano Nomini Propagando perpensa, tertio tandem ab eadem examinaretur.

Porro Emi Patres in consessu diei 5 Decembris, disaptato denuo integro negotio, in hoc demum convenerunt ut S. C. paratam se ac propensam declararet ad annuendum desideriis saepius ab Episcopis Americae Septentrionalis expressis.

Simul tamen voluerunt ut antequam gratia concedatur et super hac re rescriptum detur S. Congregationi manifestaretur quota pars totius collectae pro Missionibus exteris reservetur arbitrio S. Sedis distribuenda.

Quam Emorum, Patrum sententiam SSmus., Dnus., Noster Benedictus Div. Prov. P. P. XV, in audientia diei 12 Decembris Sacrae huius Congregationis Secretario concessa ratam habuit et confirmavit.

Quae omnia libenter Tecum eiusdem Summi Pontificis iussu, communico ut Episcopis omnibus Comitatu adherentibus referas, eam spem nutriens fore ut brevi, clarum responsam ab A. T. excipiam quo aequivocatione omni sublata, negotium hoc, magni momenti rite citoque expediatur.

Interim vero precor Deum ut Amplitudini Tuae donis cumulatis-simus faveat.

Addmus Servus

G. M. Van Rossum

Praef.

More recent decisions of the Congregation of Rites provide for the insertion of an invocation in the Litany of the Saints and for a Votive Mass of the Propagation of the Faith. These decisions are as follows:

*Rescripta Ad Augendam Celebritatem Sollemnium Tertio Exeunte
Saeculo Ab Instituta Sacra Congregatione De Propaganda
Fidei Indictorum.*

I

De Additione Opportunae Invocationis Litanis Sanctorum
Beatissimo Padre,

La Commissione per i festeggiamenti del centenario della S. Congregazione di Propaganda, presieduta dall'Emo Cardinale Prefetto della medesima, supplica istantemente la Santità Vostra perchè voglia benignamente degnarsi di approvare la seguente invocazione e di dare ordine che venga inserita nelle Litanie dei Santi:

Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris: Te rogamus, audi nos.

ROMANA

Sanctissimus Dominus Noster Pius Papa XI, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascriptam invocationem pro privata et publica recitatione, necnon pro additione Litanis Sanctorum post invocationem *Ut cuncto populo christiano*, etc., approbare et ad universam Ecclesiam extendere dignatus est. Contrariis non obstantibus quibuscumque. Die 22 martii, 1922.

A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. S.

Alexander Verde, Secretarius.

II.

De Celebratione Missae Votivae Pro Fidei Propagatione Semel in Anno in Qualibet Dioecesi.

Beatissimo Padre,

La Commissione per i festeggiamenti del terzo centenario della S. Congregazione di Propaganda, presieduta dall'Emo Cardinale Prefetto della medesima, supplica umilmente la Santità Vostra perchè voglia benignamente disporre che in ogni diocesi sia celebrata una volta l'anno, in giorno da stabilirsi dai rispettivi Ordinari, la Messa votiva *de Fidei Propagatione*, nell'intento di eccitare così maggiormente il clero a favore delle sacre missioni ed ottenere dal Signore gli aiuti necessari per il maggior sviluppo delle medesime.

ROMANA

Sanctissimus Dominus Noster Pius Papa XI, his precibus ab infra-scripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, benigne annuit pro gratia iuxta petita, ita tamen, ut praedicta Missa votiva *de Propagatione Fidei* cum *Gloria* et *Credo* celebrari possit semel in anno diebus ab Ordinario cuiusque loci designandis, exceptis tamen Festis duplicibus I et II classis, Dominicis maioribus, necnon Octavis I et II ordinis, Feriis et Vigiliis quae sint ex privilegiatis: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 22 martii, 1922.

A. Card. Vico, Ep. Pottuen. et S. Rufinae,
S. B. C. Praefectus.

Alexander Verde, *Secretarius*

L. S.

(*Acta Apostolicae Sedis* Vol. XIV. No. 7,
3 April, 1922, pp. 200-201).

No tribute need be paid to those who have done noble service in Paris and in Lyons, in directing the work of cooperating with the Catholic hierarchy of the United States in their devotion to the Church of Christ. From the very origin of the Society, its leaders have desired to remain unknown, and, in fact, unseen. Theirs has been the greater plan of working in the quiet for the spread of the Faith, and the rounding-out of the first hundred years of the activities of the Society they have strengthened and solidified with their unstinted effort is the best tribute that might be offered in this centenary year.

APPENDIX

TOTAL RECEIPTS OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH

	frs.		frs.		frs.
1822	22,915	1866	5,145,558	1910	7,088,690
1823	49,487	1867	5,149,918	1911	7,382,319
1824	82,259	1868	5,308,867	1912	8,178,902
1825	122,598	1869	5,217,092	1913	8,114,983
1826	104,888	1870	4,198,867	1914	5,592,642
1827	254,993	1871	5,020,897	1915	6,275,987
1828	267,269	1872	5,602,645	1916	6,334,565
1829	300,659	1873	5,524,175	1917	6,778,816
1830	293,082	1874	5,485,515	1918	8,005,704
1831	308,936	1875	5,797,463	1919	17,929,292
1832	309,947	1876	5,930,950	1920	
1833	354,345	1877	6,142,926	1921	
1834	404,727	1878	6,591,741		
1835	541,675	1879	6,031,648		
1836	729,867	1880	6,020,039		
1837	927,304	1881	6,906,058		
1838	1,343,640	1882	6,414,438		
1839	1,895,682	1883	6,370,516		
1840	2,473,578	1884	6,832,518		
1841	2,752,214	1885	6,629,258		
1842	3,233,486	1886	6,649,952		
1843	3,562,088	1887	6,462,276		
1844	3,540,903	1888	6,362,142		
1845	3,707,561	1889	6,541,918		
1846	3,575,775	1890	7,072,811		
1847	3,513,687	1891	6,694,457		
1848	2,845,691	1892	6,621,674		
1849	3,060,516	1893	6,599,622		
1850	3,082,729	1894	6,820,164		
1851	3,323,893	1895	6,587,049		
1852	4,790,468	1896	6,332,686		
1853	3,935,149	1897	6,772,879		
1854	3,722,766	1898	6,700,921		
1855	3,778,180	1899	6,820,273		
1856	3,905,067	1900	6,848,700		
1857	4,191,716	1901	6,728,666		
1858	6,684,567	1902	6,598,044		
1859	5,260,595	1903*	6,375,241		
1860	4,547,399	1904	6,907,694		
1861	4,700,227	1905	6,626,734		
1862	4,721,194	1906	6,522,922		
1863	4,788,496	1907	6,695,553		
1864	5,090,041	1908	6,472,437		
1865	5,139,895	1909	6,786,088		

(*Totals from 1903 to 1913 are for disbursements and differ from receipts of the year because of reserve fund from previous year.)

MONEY RECEIVED BY THE AMERICAN DIOCESES
FROM
THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Alaska	\$88,726	From 1893 to 1912
Albany	43,844	" 1847 " 1866
Alexandria	175,069	" 1854 " 1918
Alton	41,600	" 1857 " 1869
Baker City	24,722	" 1905 " 1922
Baltimore	56,757	" 1823 " 1865
Boise	38,454	" 1870 " 1922
Boston	52,839	" 1829 " 1864
Brooklyn	4,800	" 1856 " 1867
Buffalo	110,214	" 1847 " 1866
Burlington	40,200	" 1853 " 1884
Charleston	220,360	" 1828 " 1922
Cheyenne	9,514	" 1897 " 1918
Chicago	99,655	" 1844 " 1866
Cincinnati	118,569	" 1823 " 1869
Cleveland	62,644	" 1847 " 1876
Columbus	3,200	" 1868 " 1869
Concordia	37,160	" 1887 " 1901
Corpus Christi	75,866	" 1874 " 1922
Covington	37,000	" 1854 " 1887
Crookston	16,604	" 1911 " 1922
Dallas	4,050	" 1891 " 1902
Denver	47,477	" 1868 " 1918
Detroit	113,453	" 1828 " 1887
Dubuque	119,398	" 1838 " 1866
Duluth	16,814	" 1890 " 1918
El Paso	200	" 1912 " 1920
Erie	30,600	" 1854 " 1869
Fargo	15,949	" 1890 " 1920
Fort Wayne	34,400	" 1858 " 1869
Galveston	249,370	" 1846 " 1901
Great Falls	15,793	" 1909 " 1922
Green Bay	25,650	" 1868 " 1888
Hartford	51,028	" 1845 " 1866
Helena	19,678	" 1882 " 1918
Indianapolis	237,978	" 1834 " 1869
Kansas City	2,000	" 1880 " 1881
La Crosse	15,720	" 1868 " 1887
Lead	26,396	" 1904 " 1922
Leavenworth	118,490	" 1856 " 1883
Lincoln	1,005	" 1889 " 1918
Little Rock	105,120	" 1844 " 1892
Los Angeles	99,800	" 1849 " 1877
Louisville	159,816	" 1822 " 1867
Marquette	61,380	" 1854 " 1885
Milwaukee	56,432	" 1844 " 1866
Mobile	109,918	" 1828 " 1918
Nashville	100,767	" 1839 " 1887
Natchez	197,701	" 1839 " 1922

Newark	23,600	From 1854 to 1866
New Orleans	124,160	" 1822 " 1872
New York	112,160	" 1827 " 1866
North Carolina	70,559	" 1868 " 1918
Oklahoma	100,073	" 1876 " 1918
Omaha	60,360	" 1859 " 1883
Oregon City	171,294	" 1844 " 1891
Peoria	1,000	" 1877
Philadelphia	51,161	" 1829 " 1859
Pittsburgh	85,600	" 1843 " 1868
Portland	18,190	" 1856 " 1867
Richmond	128,125	" 1841 " 1922
Rochester	4,000	" 1868 " 1869
Sacramento	36,200	" 1860 " 1876
St. Augustine	118,347	" 1836 " 1908
St. Cloud	13,140	" 1889 " 1890
St. Joseph	6,600	" 1868 " 1872
St. Louis	196,155	" 1827 " 1872
St. Paul	95,785	" 1850 " 1872
Salt Lake	16,400	" 1872 " 1887
San Antonio	34,209	" 1874 " 1918
San Francisco	45,600	" 1853 " 1884
Santa Fe	206,114	" 1851 " 1918
Savannah	146,465	" 1850 " 1922
Seattle	120,842	" 1847 " 1892
Sioux Falls	13,900	" 1889 " 1894
Tucson	136,148	" 1869 " 1922
Wheeling	58,205	" 1850 " 1879
Wichita	7,640	" 1887 " 1895
Wilmington	16,920	" 1868 " 1892
Porto Rico	61,702	" 1906 " 1921
Philippine Islands	331,024	" 1905 " 1921
Hawaii	162,058	" 1899 " 1921
Guam	2,400	 1921
*Miscellaneous	849,702	
Total	\$7,020,974	" 1822 " 1922

*Of this amount \$516,592 was given to some Religious Orders in addition to what they may have received from the Ordinary in whose diocese they were established.

The following sums were given to Religious Societies for use in the United States:

Jesuits	\$263,089
Lazarists	158,800
Oblates	45,657
Congregation of the Holy Cross	18,657
Redemptorists	11,088
Fathers of Mercy	7,980
Benedictines	6,000
Dominicans	5,320
Total	\$516,592

II. PERSONNEL OF THE MISSIONS ASSISTED BY THE PROPAGATION OF THE FAITH IN 1921

Augustinians (O. S. A.)	1256	Rome.	Vic.: Cookstown, Hunan, N. Pref.: Amazon.
Augustinians of the Assumption (A. A.)	1851	Rome.	Dio.: Athens.
Augustinian Recollets (A. R.)	1438	Spain.	Vic.: Constantinople. Vic.: Casanare.
Benedictines (O. S. B.)	529	Mt. Cassin.	Pref.: Palawan. Vic.: Katanga, Kimberley (Australia), Wonsan.
			Pref.: Lindi, Transvaal, No. Zululand.
Canons of the Holy Cross (Croisiers) (O. S. C.)	1211	Holland.	Mis.: Uelle, N.
Carmelites (Discalced) (O. C. D.)	1528	Rome.	Dio.: Quilon, Verapoly. Pref.: Bagdad.
Children of the Im- maculate Heart of Mary (C. I. H. M.)	1849	Spain.	Vic.: Fernando Poo. Pref.: Choco.
Chinese Mission Society	1916	Omaha, Nebr.	Mis.: Hupeh, E.
Cistercians (Trappists) (O. C. R.)	1098	Rome.	Dio.: Hakodate. Mis.: Chili, N.
Congregation of the Holy Cross (C. S. C.)	1821	Rome.	Dio.: Dacca.
Congregation of the Holy Ghost (C. S. Sp.)	1848	Paris.	Dio.: Port Louis. Vic.: Bagamoyo; Diego Sua- rez; Gaboon; Guinea (Fr.); Kilima Ndjaro; Loango; Senegambia; Sierra Leone; Ubanghi; Ubanghi-chari; Zanzibar No.
			Pref.: Cameroon; Congo, Lower; Cubango; Katanga, No.; Mayotta (Nossi Be); Niger, Lower; St. Peter and Mi- quelon; Teffé.
Congregation of Jesus and Mary (Eudists) (C. J. M.)	1643	Rome.	Vic.: Gulf of St. Lawrence.
Congregation of the Missions (Lazarists) (C. M.)	1632	Paris.	Dio.: Ispahan. Vic.: Abyssinia; Chekiang, East; Chekiang, West; Chili, Central; Chili, East; Chili, Maritime; Chili, North; Chili, Southwest; Ft. Dauphin; Kanchow; Ki-han-fou; Kiou- kiang; San Pedro de Sulam; You-kiang.
Congregation of the Passion (Passionists) (C. P.)	1737	Rome.	Pref.: Arauca. Dio.: Nicopolis. Mis.: Hunan, N.

Congregation of the Sacred Hearts of Jesus and Mary (Picpusians) (S. H. Pic.)	1817	Braine, Belgium.	Vic.: Hawaii; Marquesas; Tahiti. Pref.: New Guinea, West.
Company of Mary (M. C.)	1705	St. Laurent sur Sevres, France.	Vic.: Llanos de San Martin; Shiré.
Dominicans (O. P.)	1215	Rome.	Vic.: Amoy; Canelos e Macas; Curacao; Fokien; Tonkin, Central; Tonkin, East; Tonkin, North; Uellé, East; Urubamba. Pref.: Formosa; Langson; Shikoku. Mis.: Canton.
Foreign Missions (American) (A.F.M.)	1910	Maryknoll, New York.	
Foreign Missions (Belgian) (B. F. M.)	1865	Scheut-lez-Bruxelles, Belgium.	Vic.: Free State (Leopoldville); Kansu, North; Kassai; Mongolia, Central; Mongolia, East; Mongolia, South; New Antwerp. Pref.: Ili; Kansu, South. Dio.: Madras. Vic.: Upper Nile. Pref.: Borneo, North; Kafriistan.
Foreign Missions (England) (E. F. M.)	1866	Mill Hill, England.	Dio.: Hyderabad; Krishnagar. Vic.: Burma, East; Honan, East; Honan, North; Honan, South; Hongkong.
Foreign Missions (Milan) (M. F. M.)	1850	Milan, Italy.	Dio.: Coimbatore; Hakodate; Kumbakonam; Malacca; Mysore; Nagasaki; Osaka; Pondicherry; Tokyo.
Foreign Missions of Paris (P. F. M.)	1663	Paris.	Vic.: Burma, North; Burma, South; Cambodia; Canton; Cochin China, East; Cochin China, North; Cochin China, West; Hainan; Kien-tchang; Kui-chow; Kwangsi; Laos; Manchuria, North; Manchuria, South; Seoul; Siam; Si-chuan, East; Si-chuan, South; Si-chuan, West; Swatow; Taikou; Thibet; Tonkin, Maritime; Tonkin, South; Tonkin, Upper; Tonkin, West; Yun-nan. Vic.: Honan, West.
Foreign Missions of Parma (F. M. P.)		Parma, Italy.	
Foreign Missions of (Rome) (R. F. M.)	1874	Rome.	Vic.: Shensi, South. Mis.: Lower California.
Foreign Missions of Turin (Consolata) (T. F. M.)	1900	Turin, Italy.	Vic.: Kenya. Pref.: Kaffa.

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Franciscan Minors (O. F. M.)	1209	Rome.	Vic.: Alep; Beni; Chaco; Egypt; Hunan, South; Hupeh, East; Hupeh, Northwest; Hupeh, South; Lybia; Morocco; Shansi, North; Shansi, South; Shantung, East; Shantung, North; Shensi, Central; Shensi, North; Zamora. Pref.: Rhodes; Sapporo; Ucayali. Mis.: Assiout; Constantinople; Putumayo.
Franciscan Capuchins (O. M. Cap.)	1858	Rome.	Dio.: Agra, Ajmere; Allahabad; Candia; Lahore; Port Victoria; Simla. Vic.: Arabia; Bluefields; Borneo, South; Caroline and Marianne Islands; Dar-es-Salaam; Eritrea; Gallas; Goajira; Guam; Sofia. Pref.: Araucania; Belgian Oubanghi; Caqueta; Djibouti; Misox and Calanca; Rhetia; Sumatra; Upper Solimoes. Mis.: Mardin; Syria; Trebizonde.
Missionaries of Africa (White Fathers)	1868	Algiers, Africa.	Vic.: Bamoko; Bangueolo; Congo, Upper; Kivu; Nyassa; Ougadougou; Tanganyika; Uganda; Unyan-yembe; Victoria Nyanza. Pref.: Ghardaia.
Missionaries of La Salette (M. S.)	1852	Susa, Italy.	Vic.: Antsirabe.
Missionaries of St. Francis de Sales (Anney) (M. S. F. S.)	1833	Annecy, France.	Dio.: Nagpur; Vizagapatam.
Missionaries of the Sacred Heart (Is-soudun) (M. S. II.)	1854	Rome.	Dio.: Port Victoria. Vic.: Gilbert and Ellis Is; Marshall Is; New Britain; New Guinea (British); New Guinea (Dutch).
Oblates of Mary Immaculate (O. M. I.)	1826	Rome.	Dio.: Colombo; Jaffna. Vic.: Athabaska; Basutoland; Keewatin; Kimberley (Africa); Mackenzie; Natal; Transvaal; Yukon. Pref., Cimbebasia Lower.
Oblates of St. Francis de Sales (Troyes) (O. S. F. S.)	1871	Rome.	Vic.: Orange River. Pref.: Grand Namaqualand.
Premonstratensians (Norbertins) (O. Praem)	1119	Rome.	Pref.: Uellé West.

Priests of the Sacred Heart (St. Quentin) (S. H. Q.)	1877	Rome.	Vic.: Stanley Falls. Pref.: Adamaua; Celebes Is.
Redemptorists (C. SS. R.)	1732	Rome.	Dio.: Perth; Roseau. Vic.: Dutch Guiana. Pref.: Matadi.
Religious Missionaries of Marianhill (R. M. M.)	1913	S. Africa.	Mis: Mariannhill (Natal).
Secular Priests			Vic.: Antofagasta; Cape, East; Cape, West; Denmark; Norway; Sweden; Tarapaca. Pref.: Cape, Central; French Guiana.
Society of the African Missions of Lyons (L. Af. M.)	1856	Lyons.	Vic.: Benin; Dahomey; Delta of Nile; Gold Coast; Ivory Coast; Niger, West; Togo. Pref.: Koroko; Liberia; Niger, East.
Society of the Divine Saviour (S. D. S.)	1881	Rome.	Pref.: Assam.
Society of the Divine Word (S. V. D.)	1875	Steyl, Holland.	Vic.: Shantung, South. Pref.: New Guinea, East; Nygata; Sunda Islands.
Society of Jesus (Jesuits) (S. J.)	1540	Rome.	Dio.: Bombay; Calcutta; Galle; Mangalore; Patna; Poona; Trichinopoly; Trincomali. Vic.: Alaska; Batavia; British Guiana; British Honduras; Chili, Southeast; Fianarantsoa; Jamaica; Nankin (Kiangnan); Napo; Tananarive. Pref.: Kwango; Zambezi.
Society of Mary (Marists) (S. M.)	1836	Rome.	Dio: Wellington Vic.: Central Oceanica; Fiji; Navigators Islands (Samoa); New Caledonia; New Hebrides; Solomon Islands, South. Pref.: Solomon Islands, North.
Society of St. Francis de Sales (Salesians) (S. S. F. S.)	1855	Turin, Italy.	Vic.: Magellan; Mendez et Gualaquiza; Patagonia, North; Shiu-chow. Pref.: Rio Negro.
Sons of the Sacred Heart of Jesus of Verona (V. A. M.)	1867	Verona, Italy.	Vic.: Bhar-el-Gazal; Khartoum.
Sylvestrin Benedictines (S. O. S. B.)	1231	Rome.	Dio.: Kandy.
Syro Malabar Rite....			Vic.: Changanacherry; Ernakulam; Kottayam; Trichur.
Trinitarians (O. SS. T.)	1198	Rome.	Pref.: Benadir.

Exercise 1918

REPARTITION

Somme disponible de.....

Somme disponible de.....

Difference ed......

M.....

MISSIONS	1 ^{re}		2 ^e		3 ^e		OBSERVATIONS
	Décision	Décision	Décision	Décision	Décision	Décision	
	LYON	PARIS	LYON	PARIS	LYON	PARIS	
EUROPE							
1 Essex	"	"	"	"	"	"	"
2 Lausanne & Genève	10,000	"	"	"	10,000	"	"
3 Coire	"	"	"	"	"	"	"
4 Bâle	5,000	"	"	"	5,000	"	"
5 Cologne	"	"	"	"	"	"	"
6 Trèves	"	"	"	"	"	"	"
7 Munster	"	"	"	"	"	"	"
8 Faderborn	"	"	"	"	"	"	"
9 Allemagne du Nord	"	"	"	"	"	"	"
10 Limbourg	"	"	"	"	"	"	"
A REPOETER	15,000				15,000		

Année	CHAPITRES	RÉCAPITULATION					
		1 ^{re}	2 ^e	3 ^e	2 ^e	3 ^e	
		Décision	Décision	Décision	Décision	Décision	
		LYON	PARIS	LYON	PARIS	LYON	PARIS
Précédente		222,300					
194,500	Europe	785,500					
750,500	Asie	856,000					
813,274.26	Afrique	174,000					
184,000	Amérique	190,000					
185,500	Océanie	3,350,000					
2,555,000	Gdes Congrégations						
4,682,774.26	Total	5,577,800					

VITA

Edward J. Hickey was born at Detroit, Mich., December 13, 1893. He attended the Cathedral School of that city, and then entered the University of Detroit, where he graduated in 1914 with the degree of Bachelor of Arts. He then entered the Graduate School of Business Administration of Harvard University, and completed this course with the degree Master in Business Administration, in 1916. Later, he submitted a thesis to the University of Detroit, for which he received the degree A. M. His theological course was made at St. Paul Seminary, St. Paul, Minn., and he was ordained to the priesthood in Detroit by Right Rev. Michael James Gallagher, D. D., on June 15, 1919. He then entered the School of Philosophy of the Catholic University of America, as a graduate student. In 1920, he received the degrees S. T. B. and J. C. B. from the University. In company with his major professor Dr. Guilday, he went to Europe, and during the academic year 1920-1921, he attended the Institut Catholique de Paris, where he followed a course in the French Revolution under Professor Gautherot; the Sorbonne, where he studied the History of Modern Europe, and the History of Contemporary Europe, under Prof. Seignobos; and the École des Chartes, where he studied Latin Palaeography under Prof. Berger. During the Scholastic year 1921-1922 he was a member of the American Church History Seminar, under Rev. Dr. Peter Guilday. He followed the course in American Political History under Professor Charles H. McCarthy, Ph. D. To all his professors, the writer expresses his sincere gratitude and appreciation.

JUL 7 1922

THE CATHOLIC UNIVERSITY OF AMERICA
STUDIES IN AMERICAN CHURCH HISTORY

VOL. IV

THE CATHOLIC HIERARCHY OF THE UNITED STATES

1790-1922

BY

REV. JOHN HUGH O'DONNELL, C.S.C.

A DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

WASHINGTON, D. C.
1922

**THE CATHOLIC HIERARCHY
OF THE
UNITED STATES
1790-1922**

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PREFACE

Several attempts have been made to write the history of the Hierarchy in the Church of the United States. John Gilmary Shea, historian of the American Church, was one of the first to undertake this task. In 1886, he published a volume *The Hierarchy of the Catholic Church in the United States*, and while this work deserves the highest praise, it is of little historical value, since the author withheld all references to his sources. In 1888, Richard H. Clarke published a similar work in three volumes entitled *The Lives of the Deceased Bishops of the Catholic Church in the United States*. Unlike Shea, Clarke has given abundant references in his footnotes with the result that he has approached somewhat more closely to the historical ideal. But, despite this, the work is not reliable.

To Francis X. Reuss must be accorded the honor of being the first to undertake a thoroughly historical treatment of this subject. His *Biographical Cyclopedia of the Catholic Hierarchy of the United States from 1789 to 1898*, published at Milwaukee in 1898, was "nothing more—nor less—than an American supplement to the *Art of Verifying Dates*. It is not a history in the ordinary meaning of the word: it is a manual of fundamental data for the guidance of future historians of the Church in the United States." The work has many source references and in some instances previous historical inaccuracies are corrected.

In the first issues of the *Catholic Historical Review*, the Rt. Rev. Owen B. Corrigan, D.D., Auxiliary-Bishop of Baltimore, published a *Chronology of the Catholic Hierarchy of the United States*, supplementing to a great extent the plan of Reuss. He added the Provinces and the Suffragan Sees in the order of their establishment, following a geographico-chronological division. These articles elicited high commendation and have been exceedingly beneficial to writers in the field of American Church History. But something more is needed, and at the suggestion of Doctor

Peter Guilday, this *Manual of the American Hierarchy* was written to fill the lacunae. It combines the work of Reuss and Corrigan with an added guide to the known sources of the lives of the Bishops who have ruled the Church in the United States. Under each diocese is given also a brief bibliographical guide.

To bring the work up to date, questionnaires were sent out to the Bishops relative to their biography, as well as to that of their predecessors, and excellent returns were received. For their hearty cooperation, as well as that of the many Diocesan Chancellors, I am duly grateful. To Doctor Peter Guilday, under whose inspiration and guidance this work was undertaken and completed, my gratitude is due. I also take pleasure in acknowledging my indebtedness to the Rev. P. W. Browne, S.T.D., to Mr. Daniel Ryan of the National Catholic Welfare Council, and to Miss Alice McShane of the Library of the Catholic University of America, as well as to my confrères in the American Church History Seminar at the Catholic University of America for helpful suggestions and much-needed assistance.

INTRODUCTION

I. SPANISH ECCLESIASTICAL JURISDICTION

The Spanish colonists came from lands where the Catholic Church had been organized for centuries. As a part of their work of colonization they brought with them the Church system of Spain. As a result bishoprics had been erected from the outset and a hierarchical organization had been effected long before Bishop John Carroll was consecrated.

In a work on the Catholic Hierarchy of the United States from 1790 to 1922 it is necessary to sketch briefly the story of this hierarchy, viewed in the light of early Spanish jurisdiction.

The beginnings of episcopal jurisdiction in the Spanish colonies of America are historically traced to Seville. While in practice the patriarchal honor given to Seville may be of small import, yet this ancient See of the last of the Western Fathers must ever be regarded as the source of Spanish-American canonical discipline.¹

The priests who accompanied Columbus on his second expedition received their faculties from Father Buil, who was appointed Vicar-Apostolic of the New World by Alexander VI. It was not, however, until 1511, that a practical acknowledgment of the rights of Seville as the Metropolitan of the dioceses about to be erected was manifested. In that year on the eighth of August, the first actual sees in the New World were created: at San Domingo, Concepcion de la Vega, and San Juan. The first Bishop to arrive was Alonso Manso and with him the American hierarchy may be said to have begun.²

In 1518, the Diocese of Baracoa in Cuba was erected, but four years later it was superseded by the creation of

¹ RYAN, *Diocesan Organization in the Spanish Colonies*, in the *Catholic Historical Review*. Vol. II. p. 146 seq.

² Pope Julius II erected the Province of Hyaguata, with Magua and Bayuana as suffragan sees in 1504, but they never existed except on paper. Their creation on account of the proximity to the mainland, is the foreshadowing of the hierarchy under which we now live.

the See of Santiago de Cuba and it was to this Diocese that our first parish, St. Augustine, organized in 1565, belonged.

The Church in Spanish-America was made independent of the Metropolitan See of Seville in 1545, when the archiepiscopal Sees of Lima, Mexico City, and San Domingo were erected. We are only concerned with the last two, for it is from these Provinces that ecclesiastical jurisdiction and organization in the southeastern and southwestern parts of the United States can be traced.

In the southeastern part of our country, the parish of St. Augustine, was subject ecclesiastically to the Diocese of Santiago de Cuba, which See was at first a Suffragan of the Province of San Domingo. During the next century and a half, subsequent to 1565, Florida received canonical visitations from the Bishops of Santiago and their representatives. As a result, the Holy See instructed the Bishop of Santiago to select an Auxiliary, who was to serve as his representative in Florida. Accordingly, Dionisio Rezino was consecrated in Yucatan in 1709 as titular Bishop of Adramyttium. From 1710 to 1763, Florida received episcopal supervision from the Auxiliary-Bishops of Santiago and in 1762 from the Ordinary of Santiago himself. By the Treaty of Paris in 1763, Spain ceded Florida to England in return for Manila and Havana and the subsequent years until 1783 were disastrous to the Church in that region. In 1783, Florida—then under the jurisdiction of the Diocese of Havana, erected in 1787—was restored to Spain and remained under her control until 1819, when the territory was purchased by the United States. Thenceforward, Bishop DuBourg of New Orleans, assumed control, notwithstanding the protests of the Bishop of Havana, who maintained that he had not been notified of the change by the Patriarch of the Indies. The question of jurisdiction was finally settled on November 5, 1826, when Bishop Portier became resident Vicar-Apostolic of the Vicariate of Alabama and the Floridas.

In the southwestern part of our country the Church was subject to Mexican Sees and in particular to the Archdiocese of Mexico City, which had been erected in

1545. As a Suffragan of this Province, the See of Guadalajara (erected in 1560) is of prime import, for our southwest enters on the stage of Church history as part of this diocese.¹

The jurisdiction of the Bishop of Guadalajara over the future southwest of the United States was transferred to the Bishop of Durango upon the erection of the latter Diocese in 1620. The next ecclesiastical division came in 1777, when the Diocese of Linares was erected, and two years later the See of Sonora was established. These changes, therefore, bring us closer to the origin and development of the present Dioceses in the States of New Mexico, Arizona, Texas, and California. In brief, the Vicariate-Apostolic of New Mexico (which included Arizona), erected in 1850 by Pius IX, with the Rt. Rev. John Lamy as first Vicar, belonged ecclesiastically to the Diocese of Durango. To the Bishop of the See of Linares was given the jurisdiction over the present State of Texas from 1777 until it was created a Prefecture-Apostolic in 1838 under the administration of the Rev. John Timon, C.M.² The Diocese of Monterey (erected in 1850) was formerly part of the Diocese of Both Californias (1840) which in turn was subject to the Bishop of Sonora (1779). In 1851, when Lower California was severed from the jurisdiction of Bishop Alemany of Monterey, the last link with the Spanish-American hierarchy was broken.

II. FRENCH ECCLESIASTICAL JURISDICTION

The Archbishop of Rouen was the first to exercise jurisdiction over the country that was called New France, which at that time included the great central valley of the United States. Consequently in 1647, he appointed Father Jerome Lalemant, as Superior of the Missions in Canada. Notwithstanding the protests of the Archbishop, the Holy See thought it necessary to erect a Vicariate-Apostolic in Canada in order that more personal supervision could be exercised over the growing Church in this continent.

¹ RYAN, *Ecclesiastical Jurisdiction in the Spanish Colonies*, in the *Catholic Historical Review*, Vol. v. p. 5.

² Erected as a Vicariate-Apostolic in 1841, with the Rt. Rev. John M. Odin, D. D., as first Vicar-Apostolic.

Accordingly, on June 3, 1658, the Vicariate of Canada was established and the Rt. Rev. Francis Montmorency de Laval, was appointed as first Vicar-Apostolic; as a result the immediate jurisdiction of the Archbishop of Rouen ceased.

The territory of the new Vicar-Apostolic was quite extensive. With the exception of the Thirteen Original Colonies and the territory in the southeastern and the southwestern parts of our country, which were under Spanish jurisdiction, Bishop Laval was spiritual administrator over the remaining part of the United States and all of Canada. For our purpose, it suffices to state that he administered this territory by appointing vicars-general with ample powers as his representatives in the Illinois country and in the Mississippi Valley region of Louisiana. In the east and northeast, he exercised personal jurisdiction with the various Jesuit Fathers acting as Superiors.

By way of anticipation, it may be stated that the Far West, the Oregon Territory, remained under the jurisdiction of the Bishops of Quebec until 1822, when the Vicariate-Apostolic of Red River was erected with Bishop Provencher as Vicar Apostolic.* It was he who received the first appeal from the settlers in the Oregon Country in 1834 to send priests to that territory to care for their spiritual wants.

In 1722, Louisiana was divided into three great ecclesiastical districts. The first section extending from the mouth of the Mississippi River to that of the Illinois, was assigned to the Capuchins; the second, which was north of the Wabash River (Illinois Country), was given to the Jesuits; while the third, the country east of the Mississippi from the sea (Gulf of Mexico) to the Wabash, was allotted to the Carmelites. The Superior of these respective Religious Orders was to be the Vicar-General of the Bishop of Quebec. During the subsequent years, considerable trouble arose among the Superiors as to the question of

* The Diocese of Quebec was erected in 1674.

* Bishop Provencher had no priests to spare, so the appeal was transmitted to the Bishop of Quebec. In response to this, Fathers Francis Norbert Blanchet and Modeste Demers were sent to this region in 1838, the former being appointed Vicar-General.

jurisdiction. Shortly after the Carmelites retired, and their territory was turned over to the Capuchins.'

By the Treaty of Paris in 1763, Louisiana became a province of Spain and ecclesiastical jurisdiction over this territory was withdrawn from the Bishop of Quebec and given to the Ordinary of the Diocese of Santiago de Cuba. In 1789 this diocese was divided; the new bishopric of St. Christopher of Havana was erected, and the Rt. Rev. Cyril de Barcelona, Auxiliary-Bishop of Havana, became resident Ordinary over the Louisiana part of the diocese. The next ecclesiastical change occurred in April, 1793, when Pius VI made Louisiana an independent see with the Rt. Rev. Louis Peñalver y Cardenas as first Bishop. In 1800 Spain retroceded Louisiana to France, and it was later (1803) purchased by the United States. On September 1, 1805, the Congregation of Propaganda issued a decree to the effect that Bishop Carroll was appointed Apostolic-Administrator of Louisiana with power to appoint a resident Vicar-General. The upper part of the Mississippi Valley remained under the control of the Bishop of Quebec, with resident Vicars-General as their representatives until the Very Rev. John Carroll was appointed Prefect-Apostolic of the Church in the New Republic.'

III. ENGLISH JURISDICTION OVER THE THIRTEEN COLONIES

The Church in the English Colonies was almost exclusively an English Jesuit Mission and the Superior acted as the representative of the Vicar-Apostolic of London. Whether or not these Vicars had the power to grant the Superiors faculties prior to 1757 is a debated question. But in that year the Sacred Congregation of Propaganda granted to Bishop Petre, Vicar-Apostolic of the London District, full jurisdiction over the islands and colonies. When Bishop Challoner became Vicar-Apostolic he received the same power on March 31, 1759, and he exercised this up to the time of his death in 1781. The Jesuit Superior acted as his Vicar-General in the American Colonies.'

¹ SHEA, *History of the Catholic Church in the United States*. Vol. i, p. 566 seq.

² DILLET, *Etat De L'Eglise Catholique ou Diocese des Etats-Unis De L'Amerique Septentrionale*, translated by Rev. Patrick W. Browne, S. T. D., pp. 158 seq. (notes), Washington, D. C., 1922.

³ BURTON, *Life and Times of Bishop Challoner*. Vol. ii, p. 123 seq. London, 1909.

Both Bishop Petre and his successor, Bishop Challoner, petitioned the Holy See to erect a Vicariate Apostolic in English America for the government of the Church in the islands and on the mainland, but their efforts were of no avail.

When the Revolutionary War broke out, ecclesiastical relations between Bishop Challoner and the Church in the Colonies came to an end. The Church in the future Republic was not, however, without its head, for the acting Vicar-General, Father John Lewis, continued to be acknowledged by the clergy and laity alike as their Superior. But after the Treaty of Paris in 1783, it was recognized that it would be impossible for the Vicar-Apostolic of London to exercise jurisdiction over the Church in the New Republic, and accordingly, a General Chapter of the American clergy was called at Whitemarsh.

After the first meeting on November 6, 1783, the name of Father John Lewis was sent to Rome as Superior of the whole Mission. He remained as the acknowledged leader until June 9, 1784, when the Holy See appointed John Carroll Prefect-Apostolic of the Church in the New Republic." Thus officially ended the jurisdiction of the Vicar-Apostolic of London over the nascent Church in this country. Father Carroll acted as Prefect-Apostolic during the subsequent five years, and on November 14, 1789, he was appointed first Bishop of the newly created Diocese of Baltimore, thereby becoming the first Bishop of the present Hierarchy of the United States.

²²GUILDAY, *Life and Times of John Carroll*. Vol. I, p. 202 seq. New York, 1922.

CHAPTER I

I. THE PROVINCE OF BALTIMORE (1808)

The Metropolitan See of Baltimore was erected by Pius VII on April 8, 1808, with the Right Reverend John Carroll, D.D., as first Archbishop.

When created, the Archdiocese had as suffragan sees the Dioceses of Boston, New York, Philadelphia, and Bardstow, and the jurisdiction of the Archbishop in 1808 extended over Maryland, Virginia, the District of Columbia, the two Carolinas, and over what is now Alabama, Mississippi, Louisiana and Florida. Three years later some islands in the Danish and Dutch West Indies were added to this already extensive jurisdiction. At present the Province of Baltimore has as suffragan sees, the Dioceses of Richmond (1820), Charleston (1820), Savannah (1850), Wilmington, Delaware (1868), Saint Augustine (1870), and the Vicariate-Apostolic of North Carolina (1868).

SHEA, *History of the Catholic Church in Colonial Days*, New York, 1886; ID., *Life and Times of Archbishop Carroll*, New York, 1888; ID., *Hist. of the Cath. Church in the United States*, 1844-68, 2 vols., New York, 1892; Catholic Almanacs and Directories, 1834-1907; O'GORMAN, *The Roman Catholic Church in the United States*, New York, 1895; DAVIS, *Day Star of American Freedom*; SCHARF, *Hist. of Maryland*, Baltimore, 1879; MCSHERRY, *History of Maryland*, Baltimore, 1852; SCHARF, *History of Baltimore City and County*, Philadelphia, 1881; TREACY, *Old Catholic Maryland*, Swedesboro, N. J., 1879; KNOTT, *History of Maryland*, Baltimore, s. d.; STANTON, *History of the Church in Western Maryland*, Baltimore, 1900; RIOR-DAN, ed., *Cathedral Records*, Baltimore, 1906; Archives of Maryland Hist. Society, Baltimore; Diocesan Archives, *ibid.*; HUGHES, *Hist. of S. J. in N. Am.*, Cleveland, 1907; *Acta et Decreta S. Conc. Recentiorum. Collectio Lacensis. Auctoribus Presbyt. S. J.*, Friburg, 1875, contains in vol. III, the full text of the decrees of these ten councils; *Concilia Provincialia Baltimore Habita ab Anno, 1829 ad 1849*, Baltimore, 1851, gives the acts of only the first seven provincial councils.

I. Diocese of Baltimore (1789)

The original Diocese of Baltimore, the first to be erected in the United States, was created on November 6, 1789, when Pius VI appointed the Reverend John Carroll to the new See as its first Bishop.

The original thirteen colonies were the geographical limits of this diocese in 1789, but throughout the course of the years it has been gradually reduced, so that it now comprises all the counties of Maryland, lying west of Chesapeake Bay, and the District of Columbia with a total area of 6,463 square miles.

1. CARROLL, JOHN.

The first Bishop of the Hierarchy of the United States was born at Upper Marlboro, Maryland, on January 3, 1735. At the age of twelve he went to the Bohemia Manor School, and after a year there he was sent to College of Saint Omer's in France, where he made his classical studies. In 1753, he entered the Society of Jesus, and two years later, at Liège, began his studies in philosophy and theology. Ordained to the priesthood in 1769, he spent the next five years in teaching and in traveling. When the Society of Jesus was suppressed in 1773, he was ordered to return to Maryland, where his mother was living. During the next decade (1779-1789), he served as a missionary to the scattered Catholics of Maryland and Virginia. In 1776 he went to Canada with the three American commissioners, Charles Carroll of Carrollton, his cousin, Benjamin Franklin, and Samuel Chase. He was appointed Prefect-Apostolic of the Church in the United States on June 9, 1784, and five years later, on November 6, 1789, he was appointed first Bishop of Baltimore. He was consecrated in Lulworth Castle, England, on August 15, 1790, by the Rt. Rev. Charles Walmesley, senior Vicar-Apostolic of England. He was elevated to the archiepiscopate on April 8, 1808, and received the pallium on August 18, 1811. Mourned by all classes, he died on December 3, 1815, in Baltimore, Maryland.

ARCHIVAL MATERIAL: There are twenty cases of *Letters and Correspondence Private and Administrative*, in the *Baltimore Archives*. Many of these letters are rough sketches and copies of letters sent to Rome and elsewhere, and they have been admirably used by Shea in the second volume of his *History of the Catholic Church in the United States*. Shea procured copies of most of the Carroll correspondence from Rome and elsewhere and these *Shea Transcripts* are now in the *Georgetown Archives*, at the University of Georgetown.

Both the *Baltimore Archives* and the *Georgetown Archives* are card-catalogued. The *Dominican Archives* at the Dominican House of Studies, Catholic University of America, Washington, D. C., contains many photostatic copies of Carroll's letters and reports from foreign archives. Cf. C. R. FISH, *Guide to the Materials for American History in Roman and other Italian Archives*, Washington, D. C., 1911. See also, *United States Catholic Historical Magazine*, Vol. ii (1888), pp. 217-220; E. I. DEWITT, S.J., *Propaganda Documents: Appointment of the First Bishop of Baltimore*, in the *ACHS Records*, Vol. xxi, pp. 185-236. (Translation of original documents published in the *AHR* for July, 1910, pp. 801-839. Cf. also *Carroll Correspondence*, edited by E. I. DEWITT, S.J., in *ACHS Records*, Vol. xix (1908), pp. 214, 243, 386, 455, Vol. xx (1909), pp. 49, 193, 250, 432.

BIOGRAPHIES: BRENT, *Biographical Sketch of the Most Rev. John Carroll, First Archbishop of Baltimore, with select portions of his Writings*. Baltimore, 1843; B. U. CAMPBELL, *Memoirs of the Life and Times of the Most Rev. John Carroll*, in the *United States Catholic Magazine*, Vol. iii (1844), pp. 32-41, 98-101, 169-176, 244-248, 363-379, 662-669, 718-724, Vol. v (1846), pp. 595, 676, Vol. vi (1847), pp. 31, 100, 144, 434, 482, 592, Vol. vii (1848), pp. 91-106; SHEA, *Life and Times of the Most Reverend John Carroll*, being Vol. ii of his *History of the Catholic Church in the United States* (1763-1815). New York, 1888; B. U. CAMPBELL, *Desultory Sketches of the Catholic Church in Maryland*, in the *Religious Cabinet* for 1842; GUILDAY, *The Life and Times of John Carroll*, two volumes, New York, 1922.

SECONDARY SOURCES: CLARKE, *The Lives of the Deceased Bishops of the Catholic Church in the United States*, Vol. i, pp. 32-113, New York, 1888; REUSS, *Biographical Cyclopedia of the Catholic Hierarchy of the United States*, p. 21, Milwaukee, 1898; SHEA, *The Hierarchy of the Catholic Church in the United States*, pp. 61-65, New York, 1886; RUSSELL, *Maryland the Land of Sanctuary*, pp. 367, 496-8; (Cf. Appendix U for Carroll genealogy), Baltimore, 1907. McCANN, *History of Mother Seton's Daughters*, Vol. i, pp. 20-69, *passim*, New York, 1917; WEBB, *Centenary of Catholicity in Kentucky*, pp. 36, 161, 187, 201, 213, 215, Louisville, 1884. MCSWEENEY, *Story of the Mountain* (Mt. St. Mary's College), Vol. i, *passim*, Emmitsburg, 1911; Cf. Indices of the *Catholic Historical Review*, and the *American Catholic Historical Society Researches*.

2. NEALE, LEONARD.

Archbishop Neale was born at Port Tobacco, Charles County, Maryland, on October 15, 1746. His early instruction was received at home and at the age of twelve he was sent to the College of Saint Omer in France. He entered the Society of Jesus, and after completing his studies was ordained to the priesthood at Liège, Belgium, on June 5, 1773. In 1779, he set sail for British Guiana to engage in missionary work. His attempts meeting with little success, on account of ill-health he returned to Maryland in January, 1783. Bishop Carroll appointed him Vicar-General for the northern district of the Diocese and in 1798, he became

President of Georgetown College. The following year he was appointed coadjutor to Archbishop Carroll with the title of titular Bishop of Gortyna. He was consecrated by Bishop Carroll on December 7, 1800, and succeeded to the Archiepiscopal See of Baltimore on December 5, 1815. His death occurred at the Visitation Convent, Georgetown, D. C., on June 18, 1817.¹

REUSS, *op. cit.*, p. 78, SHEA, *Hierarchy, etc.*, p. 65; CLARKE, *op. cit.*, Vol. i, pp. 116-139; CHR, Vol. i, p. 373. *Notice on the Most Rev. Leonard Neale*, in the USCM, Vol. iii, p. 505; ACHS *Researches*, Vols. iii, p. 65; iv, p. 187; v, p. 151 (named Coadjutor); vii, p. 30 (Autograph), viii, p. 17 (in Phila., 1793), 52 (mentioned in Carroll's will), pp. 99-104 (in Grassi's *Account of 1818*), 112 (Visitandines), 114 (Sir John James Fund), ix, p. 66 (on election to Balto.), x, p. 62 (elected Bishop), x, p. 67 (consecration), x, p. 182-3 (corresp. with Carroll regarding Egan's successor), xvi, p. 67, p. 198 (regarding John Thayer), xvii, p. 48 (faculties), 68, 78 (and Jesuits), 87 (with Gallagher), 127, 129 (on Washington's death), xix, p. 65 (corresp. with Judge Gaston), xx, p. 20 (shorthand), 152 (and Thomas Lloyd), xxi, p. 64 (appointment as Coadjutor), xii, p. 78 (with Gallagher), 281 (on Church in Georgia), xxiv, p. 73 (consecration), 92 (mother of), xxvi, p. 254 (V. G. of Bishop Carroll), 277 (leaves Phila.), xxviii, pp. 112-113 (on Yellow Fever in Phila.), 193 (church in Delaware), 240 (in Phila.). PINE, *A Glory of Maryland*. Phila., 1917. GUILDAY, *op. cit.*, Vol. ii *passim*.²

E. MARECHAL, AMBROSE.

Archbishop Maréchal was born at Ingres, Loiret, France, on August 28, 1764. His parents had destined him for the legal profession, but young Marechal chose an ecclesiastical career. During the turmoil of the French Revolution he entered the Sulpician Seminary at Orleans. After completing his studies, he was ordained to the priesthood at Bordeaux early in 1792. On the same day he embarked for the United States and arrived at Baltimore on June 24, and said his first Mass in that city. He labored as a missionary in Maryland, and in 1799 was appointed professor of Dogmatic Theology at St. Mary's Seminary, Baltimore. He was appointed coadjutor to Archbishop Neale on July 24, 1817, and was consecrated at Baltimore

¹ The Rev. Lawrence Graessel was appointed coadjutor to Bishop Carroll in 1793, but he died before being consecrated.

² ABBREVIATIONS: ACHS (*American Catholic Historical Society*), ACQR (*American Catholic Quarterly Review*), USCM (*United States Catholic Magazine*), CE (*Catholic Encyclopedia*), CHR (*Catholic Historical Review*), AHR (*American Historical Review*), USCHS (*United States Catholic Historical Society*), CUB (*Catholic University Bulletin*), ICHR (*Illinois Catholic Historical Review*).

by Bishop Cheverus on December 14, 1817. He received the pallium December 19, 1819. He died in Baltimore on June 28, 1828.

REUSS, *op. cit.*, pp. 67-68; SHEA, *Hierarchy, etc.*, p. 67; CLARKE, *op. cit.*, Vol. i, pp. 239-255; ACHS *Researches*, Vol. viii, p. 75 (declines Presidency of Library Company of Baltimore), Vol. ix, p. 160 ("Retributions" for Pastoral Services), Vol. x, pp. 187-188 (corresp. with Trustees of St. Mary's, Phila.), Vol. xii, p. 118 (Pastoral on Balto. Cathedral), Vol. xvii, p. 162 (letter from Jefferson regarding appointments of Bishops in U. S.), also Vols. iv, pp. 7, 158, vi, p. 180 (memories of Church in Maryland), xiii, pp. 149-151, xxv, p. 56, xxvi, p. 255, xxvii, p. 348; CHR, Vol. i, p. 373 (biog. ref.), *ibid.*, Vol. iv, p. 264-5 (diocesan bibliography). GUILDAY, *op. cit.*, Vol. ii, *passim*.

4. WHITFIELD, JAMES.

The fourth Archbishop of Baltimore was born at Liverpool, England, on November 3, 1770, of well-to-do parents. He received a liberal education and made good use of his opportunities. While touring Europe with his mother, he met the Rev. Ambrose Maréchal at Lyons, France, and from this meeting was formed a lasting acquaintance. Due to this influence, Whitfield entered the theological seminary at Lyons, and on the completion of his course of studies, was ordained to the priesthood on July 14, 1809. At the request of Archbishop Maréchal he came to the United States in September, 1817, and shortly afterward was appointed one of the assistants at St. Peter's Church, Baltimore. He was appointed coadjutor to Maréchal on January 8, 1828, but the Bulls did not arrive until after the archbishop's death. Bishop Flaget consecrated him on March 25, 1828. He died in Baltimore on October 19, 1834.

REUSS, *op. cit.*, p. 109; CLARKE, *op. cit.*, Vol. i, pp. 456-472; SHEA, *HIERARCHY*, p. 69 seq; ACHS *Researches*, Vol. vii, p. 94, Cf. CE (Biog. Sketch) Vol. ii, p. 232; *Catholic Directory*, 1835; CHR, Vol. i, p. 373.

5. ECCLESTON, SAMUEL.

Archbishop Eccleston, was born of non-Catholic parents a few miles from Chestertown, Kent County, Maryland, on June 27, 1801. He received his early education as an Episcopalian, but when his mother married a Catholic, after the decease of the Archbishop's father, young Eccles-

ton was sent to Saint Mary's College, Baltimore, where he became a convert to the Faith. He entered the seminary adjoining the college on May 23, 1819, and six years later on April 24, 1825, he was ordained to the priesthood by Archbishop Maréchal. A few months afterward he was sent to France and there entered the Sulpician Seminary near Paris. Upon the completion of his probation, he returned to the United States in July, 1827, and was appointed Vice-President of Saint Mary's College, and two years later became President of that institution. In the summer of 1834, he was appointed coadjutor to Archbishop Whitfield and was consecrated titular Bishop of Thermias on September 14, of that year. He succeeded to the See of Baltimore on October 19, 1834, and died at Georgetown in the Visitation Convent on April 22, 1851.

REUSS, *op. cit.*, p. 38; *Catholic Expositor* for February, 1843; SHEA, *Hierarchy, etc.*, pp. 72-74; CLARKE, *op. cit.*, Vol. i, pp. 527-546; *Researches*. Vol. vii, p. 104, Vol. viii, p. 130, Vol. ix, pp. 138-142, Vol. xii, p. 137, Vol. xv, pp. 77, 151, Vol. xix, p. 176, 178; ROTHENSTEINER, *Archbishop Eccleston and the Visitandines of Kaskaskia*, in the ICHR. Vol. i, pp. 500-509; HERBERMANN, *op. cit.*, pp. 85-86, 276-281; CHR. Vol. i, pp. 37, 373, 374; CE, Vol. v, p. 269; MCCANN, *op. cit.*, Vol. ii, pp. 5, 20, 60, 87, 90, 103-115 *passim*; MCSWEENEY, Vol. i, pp. 114-123 *passim*, 171, 339, 348, 380-382, 402-411, 430, 472.

6. KENRICK, FRANCIS PATRICK.

This learned ecclesiastic was born in Dublin, Ireland, on December 3, 1796, and received his early education in that city. He completed his studies in the College of Propaganda, Rome, where he spent seven years. He was ordained to the priesthood in the Eternal City on April 7, 1821. Shortly after his ordination, the Rector of Propaganda College sent him, at the request of Bishop Flaget, to Kentucky to fill the chair of professor in the theological seminary at Bardstown. He attended the First Provincial Council of Baltimore as theologian of Bishop Flaget, and while there was selected for the difficult post of Bishop-Administrator of Philadelphia. He was consecrated Bishop of Arath in the Cathedral of Bardstown June 6, 1830, by Bishop Flaget, and on August 3, 1851, he was promoted to the See of Baltimore. Bishop Timon of Buffalo invested

him with the pallium on November 16, 1851; he died in Baltimore on July 6, 1863.

REUSS, *op. cit.*, p. 61; SHEA, *Hierarchy, etc.*, pp. 74-76; CLARKE, *op. cit.* Vol. i, pp. 473-517; see *Index to ACHS Researches*, pp. 164-165; CHR, Vol. i, p. 374, Vol. ii, p. 23; O'CONNOR, *Archbishop Kenrick and His Work*. Philadelphia, 1867; SWEENEY, *op. cit.*, Vol. i, *passim*, esp. pp. 240-248, 274-279; HERBERMANN, *Sulpicians, etc.*, pp. 213, 306-307; O'SHEA, *The Two Kenricks*. Philadelphia, 1904; cf. *Diary and Visitation Record of Bishop Kenrick*. Philadelphia, 1916.

Among his published works are: *The Primacy of the Apostolic See Vindicated* (Baltimore, 1845); *The Pentateuch, Historical Books of the Old Testament, New Testament in 3 Vols.* (Baltimore, 1862); *Theologice Moralise in 3 Vols.* (Philadelphia, 1842); *Theologice Dogmaticae in 4 vols.* (Philadelphia, 1840).

7. SPALDING, JOHN.

Archbishop Spalding was born near Bardstown, Kentucky, on May 23, 1810. At the age of eleven he entered Saint Mary's College, Lebanon, Kentucky, and in 1830, he was sent to Propaganda at Rome, and after a brilliant course ordained to the priesthood on August 13, 1834. Upon his return to Bardstown, he became pastor of the cathedral and editor of the *Catholic Advocate*, which was founded in 1835. When the See was transferred from Bardstown to Louisville, he was appointed Vicar-General of the Diocese, and in 1848, was chosen coadjutor *cum jure successionis* to Bishop Flaget. He succeeded to the See of Bardstown-Louisville on February 11, 1850. He was promoted to the archiepiscopal See of Baltimore on May 3, 1864, and died in that city on February 7, 1872.

REUSS, *op. cit.*, p. 101; CLARKE, *op. cit.*, Vol. iii, p. 11 seq.; SHEA, *Hierarchy*, p. 77; SPALDING (J. L.), *Life of Most Reverend M. J. Spalding*, Baltimore, 1873; CE, *Biographical Sketch*, Vol. xiv. pp. 208-209; CHR, Vol. i, p. 374.

Among his published works are: *Sketches of the Life, Times and Character of Benedict Joseph Flaget*, Louisville, 1852; D'AUBIGNY'S, *History of the Reformation Reviewed*, Baltimore, 1844; *Sketches of the Early History of Kentucky*, Louisville, 1844.

8. BAYLEY, JAMES ROOSEVELT.

Archbishop Bayley was born at Rye, New York, on August 23, 1814, of distinguished parents, and his early school days were spent at Amherst College. While touring Europe he became a convert and was received into the

Church by Father Esmond, S. J., at Rome on April 28, 1842. He then entered St. Sulpice in Paris for his theological studies and afterwards returned to New York. He was ordained to the priesthood by Bishop Hughes on March 2, 1844. When the Diocese of Newark was established, he was named first Bishop of that See and was consecrated in Saint Patrick's Cathedral, New York City, by Archbishop Bedini on October 30, 1853. At the death of Archbishop Spalding of Baltimore he was promoted to that See on July 30, 1872. He died at Newark, New Jersey, on October 3, 1877, and was buried at Emmitsburg, Maryland, beside the body of his aunt, Mother Elizabeth Seton.

REUSS, *op. cit.*, p. 12; CLARKE, *op. cit.*, Vol. iii, pp. 43-68; valuable letters in MCCANN, *History of Mother Seton's Daughters*, Vol. ii, pp. 185, 186, 190, 192. New York, 1917; references in MCSWEENEY, *Story of the Mountain*, Vol. i, pp. 50, 77, 98, 146, 330, 401, 489, 534; documentary material in ACHS, *Researches*, Vol. vii, p. 104, Vol. viii, p. 5, Vol. ix, pp. 45, 95, 132, Vol. xv, p. 60, Vol. xxv, p. 44, Vol. xxvi, p. 258; SHEA, *Hierarchy*, etc., p. 81; biog. sketch in CE, Vol. ii, pp. 359-360; FLYNN, *Catholic Church in New Jersey*. Morristown, 1904, contains numerous references to his work in Newark Diocese; CHR, Vol. i, p. 148 (historical work of), p. 64 (preserved papers of), p. 374 (biog. sketch); CLARKE, *op. cit.*, Vol. ii, p. 67, speaks of his *Journal*; letters of, in FARLEY, *Life of Cardinal McCloskey*, pp. 140-142, 207, 316-319, 367; SHEA, *History of the Catholic Church*, etc., Vol. iv, pp. 120, 463, 497, 502-504; *Works of Hughes* (Kehoe Edition), Vol. ii, pp. 1-xiv, 211. New York, 1864; MACLEOD, *History of the Devotion to the B. V. M. in North America*, p. 323. New York, 1866.

Among his published works are: *A Brief Sketch of the Early History of the Catholic Church on the Island of New York*, New York, 1853; *Memoirs of Simon Gabriel Bruté, First Bishop of Vincennes*, New York, 1876.

9. GIBBONS, JAMES, CARDINAL.

This distinguished churchman, and at the time of his death one of America's foremost citizens, was born in Baltimore on July 23, 1834. At the age of seven, he went with his parents to Ireland. He returned to the United States in 1847, and in 1855 he entered Saint Charles College to study for the priesthood. After completing his course at this institution, he entered Saint Mary's Seminary, and was ordained to the priesthood by Archbishop Kenrick on June 30, 1861. In October, 1865, Archbishop Spalding made him his secretary. At the age of thirty-two he was appointed Vicar-Apostolic of North Carolina and titu-

lar Bishop of Adramyttium and was consecrated by Archbishop Spalding in the Cathedral at Baltimore on August 16, 1868. At the Vatican Council in 1869 he was the youngest of the seven hundred and sixty-seven Bishops present. Three years later on July 30, 1872, he was transferred to the See of Richmond and was installed by Archbishop Bayley of Baltimore on October 20 of that year. When Archbishop Bayley petitioned Rome for a coadjutor, Bishop Gibbons was selected for the office with the title of Bishop of Gionopolis on May 25, 1877. On the death of Archbishop Bayley he succeeded to the See of Baltimore as the ninth incumbent on October 3, 1877. He was notified of his promotion to the Cardinalate on February 10, 1886, and he was invested with the robes of office on June 30, 1886, in the historic Baltimore Cathedral. He died in Baltimore on March 24, 1921.

REUSS, *op. cit.*, p. 48; SHEA, *Hierarchy*, pp. 82-83; O'CONNELL (J. J.), *Catholicity in the Carolinas and Georgia, passim*, New York (n. d.); SMITH and FITZPATRICK, *Cardinal Gibbons, Churchman and Citizen*, Baltimore, 1921; CHR, Vol. i, p. 374; files of *Baltimore Catholic Review*, issue of March 26, 1921.

Among his published works are: *The Faith of Our Fathers*, Baltimore, 1876; *The Ambassador of Christ*, Baltimore, 1896; *A Retrospect of Fifty Years*, Baltimore, 1916.

10. CURLEY, MICHAEL J.

The present incumbent of the See of Baltimore was born in Athlone, Ireland, on October 12, 1879. He began his studies at a school in his native town conducted by the Marist Brothers. At the age of sixteen he entered the Mungret College, where he completed his philosophy in 1900. His theological studies were made at the Propaganda in Rome; he was ordained to the priesthood in the Basilica of Saint John Lateran on March 19, 1904, and afterwards came to the Diocese of Saint Augustine, serving as pastor at DeLand, where he was stationed when notified of his appointment to the See of Saint Augustine (April 3, 1914). When consecrated by Bishop Keiley of Savannah (June 30, 1914) he was the youngest member in the American hierarchy. He was promoted to the See of Baltimore on

July 25, 1921, and was installed on November 30th of that year.³

The Rt. Rev. Owen B. Corrigan was born in the city of Baltimore on March 5, 1849, and was appointed Auxiliary Bishop of this See and titular Bishop of Macra on September 29, 1908. He was ordained to the priesthood after the completion of his studies in the American College in Rome on June 7, 1873. He was consecrated by Cardinal Gibbons in Baltimore, Maryland, January 10, 1909.

Bishop Corrigan has written: *The Chronology of the Hierarchy in the United States* in the *Catholic Historical Review* in Vol. i, p. 367 seq.; Vol. ii, p. 127 seq.; p. 283 seq., and Vol. iii, p. 151 seq.

IV. Diocese of Richmond (1820)

The Diocese of Richmond was created on July 11, 1820, and on January 19, 1821, the Rt. Rev. Patrick Kelly was consecrated first Bishop of the See.

When first erected, the Diocese of Richmond included what was then the State of Virginia. At present it comprises the State of Virginia, with the exception of the Counties of Accomac, Northampton (which belong to the Diocese of Wilmington), Lee, Scott, Wise, Dickinson, Buchanan, Washington, Russell, Grayson, Smyth, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles and a part of Craig County (which belong to the Diocese of Wheeling), also the counties of Pendleton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley and Jefferson, in the State of West Virginia, with a total area of 34,808 square miles.

MAGRI, *The Catholic Church in the City and Diocese of Richmond*, Richmond, Virginia, 1906; PARKE, *Catholic Missions in Virginia*, Richmond, 1850; KEILEY, *Memoranda*, Norfolk, Virginia, 1874; *Proceedings of the Catholic Benevolent Union*, Norfolk, 1875; *The Metropolitan Catholic Almanac*, Baltimore, 1841-61; *Catholic Almanac and Directory*, New York, 1865-95; *Catholic Directory*, Milwaukee, 1895-9; *Official Catholic Directory*, Milwaukee, 1900-11; HUGHES, *The History of the Society of Jesus in North America, Colonial and Federal*, London, 1907; SHEA, *The History of the Catholic Church in the United States*, Akron, Ohio, 1890; foreign references cited by SHEA

³Data for the biographies of the present Cardinals, Archbishops and Bishops was obtained either from the Prelates themselves or from the diocesan Chanceries. In several instances the diocesan newspapers were consulted.

(I, bk. II, i, 106, 107, 149, 150); NAVARETTE, *Real Cedula que contiene el asiento capulado con Lucas Vasquez de Ayllon; Coleccion de Viajes y Descubrimientos*, Madrid, 1829, ii, 153, 156; FERNANDEZ, *Historia Ecclesiastica de Nuestros Tiempos*, Toledo, 1611; QUIROS, *Letter of 12 Sept.*, 1570; ROGEL, *Letter of 9 Dec.*, 1520; BARCIA, *Ensayo Cronologico*, 142-6; TANNER, *Societas Militaris*, 447-51; CHR, Vol. i, p. 374.

1. KELLY, PATRICK.

The first Bishop of Richmond was born at Kilkenny, Ireland, on April 16, 1779, and was educated in the Irish College, Lisbon; he was ordained to the priesthood in that city on July 18, 1802. He was acting as President of Saint John's Seminary in Kilkenny when he received news of his appointment as first Bishop of Richmond, on August 24, 1850. Twelve days later he was consecrated by Archbishop Troy of Dublin, and soon sent out for his Diocese in the United States. Upon his own request, he was transferred to the See of Waterford and Lismore in Ireland on January 28, 1822. He died at Waterford on October 8, 1829.

REUSS, *op. cit.*, p. 60 (important data); CLARKE, *op. cit.*, Vol. i, pp. 268-270; SHEA, *Hierarchy, etc.*, p. 349; CHR, Vol. i, p. 375; *Catholicity in Virginia (1850-1872)*, article by MAGRI, in CHR, Vol. ii, pp. 415-426; ACHS *Researches*, Vol. xix, p. 107, Vol. xx, p. 39, Vol. xxiii, p. 27, Vol. xxvii, p. 347; HERBERMANN, *Sulpicians, etc.*, p. 184; MAGRI, *The Catholic Church in Richmond*, pp. 44-46; cf. bibliography of Richmond Diocese in CHR, Vol. iv, p. 266.

2. WHELAN, RICHARD V.

Bishop Whelan was born in Baltimore on January 28, 1809, and entered Mount St. Mary's, Emmitsburg, where he had as companions and classmates the future Cardinal McCloskey and Archbishop Hughes. Having completed his course at Emmitsburg, he went to St. Sulpice, Paris, and was ordained to the priesthood at Versailles in 1831. Upon his return to the United States Archbishop Eccleston assigned him to the Virginia Missions, where he labored until his appointment as Bishop of Richmond. He was transferred to the See of Wheeling, on July 22, 1850, and he died at St. Agnes Hospital, Baltimore, on July 7, 1874.

REUSS, *op. cit.*, p. 108; CLARKE, *op. cit.*, Vol. iii, pp. 108-116; SHEA, *Hierarchy*, p. 350; PARKE (H. F.), *Richard Vincent Whelan*; CHR,

Vol. i, p. 375; CE, Vol. xlii, p. 51; cf., *Freeman's Journal*, issue of June 22, 1850; *Pittsburgh Catholic*, Vol. vii, p. 123; *Glimpses into the History of the Old Dominion Church*, etc., in the *Catholic Mirror*, for year 1888; ACHS *Researches*, Vol. vii, pp. 105-147.

3. MCGILL, JOHN.

Bishop McGill was born in Philadelphia, November 4, 1809. His early life was spent in the vicinity of Bardstown, Kentucky, to which locality his parents had moved in the winter of 1818-19. He followed the legal profession for a number of years, but finally decided to study for the church. After completing his theology at St. Mary's Seminary, Baltimore, he was ordained to the priesthood at Bardstown, by Bishop David on June 13, 1835. When Bishop Whelan was transferred to the See of Wheeling, Father McGill was consecrated as his successor in Richmond by Archbishop Kenrick on November 10, 1850. He died in Richmond, on January 14, 1872.

REUSS, *op. cit.*, p. 71; SHEA, *Hierarchy*, etc., p. 352; CLARKE, *op. cit.*, Vol. iii, pp. 81-93; *Catholic Herald* (Phila.), of January, 1872; MAGRI, *Catholic Church in Richmond*, pp. 74-100. Richmond, 1906; ACHS *Researches*, Vol. xiv, p. 141 (in Phila.), Vol. xv, p. 42 (letter to his father on Catholic life in Phila.), Vol. xxiii, p. 187-8 (Episcopal acts); CHR, Vol. i, p. 375; *ibid.*, Vol. ii, pp. 415-426 (*Catholicity in Virginia during the Episcopate of Bishop McGill*, by Magri); *ibid.*, Vol. iv, pp. 265 (diocesan bibliography).

4. CARDINAL GIBBONS.

The late Cardinal Gibbons was transferred to Richmond from the Vicariate-Apostolic of North Carolina as fourth Bishop of this See on July 30, 1872. Promoted to Coadjutorship of Baltimore, May 15, 1877.

(Cf. Baltimore.)

5. KEANE, JOHN JOSEPH.

Consecrated Bishop of Richmond, and administrator of Vicariate-Apostolic of North Carolina, August 25, 1878. Became Archbishop of Dubuque, on July 24, 1900.

(Cf. Dubuque.)

6. VAN DE VYER, AUGUSTINE.

Bishop Van De Vyer came to Virginia shortly after his ordination in July, 1870, from Belgium, where he was born at Haesdnock, East Flanders, on December 1, 1844. Upon his arrival he was appointed one of the assistants at the Cathedral of Richmond, and later had charge of the mission center at Harpers Ferry. In 1881 he was made Vicar-General of the Diocese, and after Bishop Keane's departure for Washington as first Rector of the Catholic University, acted as Administrator until he was chosen as successor in the See. He was consecrated by Cardinal Gibbons on October 20, 1889 and died on October 16, 1911.

REUSS, *op. cit.*, p. 105; CE, Vol. xiii, p. 51; CHR, Vol. i, p. 375; CURTIS, *American Catholic Who's Who*, p. 66, St. Louis, 1911.

7. O'CONNELL, DENIS J.

The present Bishop of Richmond is a native of Ireland, where he was born on January 28, 1849. He received his ecclesiastical training at Saint Charles Seminary, Charleston, and at the Propaganda, in Rome, at which place he was ordained to the priesthood on May 26, 1877. He became Rector of the American College in Rome, and later Rector of the Catholic University of America in Washington. While serving in this last capacity he was consecrated titular Bishop of Sebaste by the late Cardinal Gibbons, on May 3, 1908. He was appointed Auxiliary Bishop of San Francisco on December 21, 1908, and was transferred to the See of Richmond on January 19, 1912.

III. Diocese of Charleston (1820)

Pius VII erected the Diocese of Charleston on July 12, 1820, and the Rt. Rev. John England was consecrated as first Bishop on September 20, 1820.

The Diocese of Charleston comprised at first the Carolinas and Georgia. At present, its territorial limits are confined to the State of South Carolina: an area of 30,170 square miles.

SHEA, *History of Catholic Church in United States*, New York, 1889-92; O'GORMAN, *History of the Catholic Church in the United States*, New York, 1895; *passim*; *The United States Catholic Mis-*

cellany, files, Charleston, 1822-1862; O'CONNELL, *Catholicity in the Carolinas and Georgia*, New York, 1879; CHR, Vol. i, p. 375.

1. ENGLAND, JOHN.

Bishop England was born at Cork, Ireland, on September 23, 1786. He was ordained to the priesthood by Bishop Moylan, of his native city on October 11, 1808, and four years later was designated President of the Diocesan College of St. Mary. When informed of his appointment as first Bishop of Charleston, he was acting as parish priest in Ireland. Bishop Murphy, of Cork, consecrated him on September 21, 1820, and soon afterwards the new bishop started for his See. Twice he visited Haiti as Apostolic Delegate, and several times he crossed the ocean to obtain aid for his needy diocese. In 1826, at its invitation, he addressed Congress. In 1841, he visited Europe for the last time and upon his return he was stricken with a complication of ailments. He died at Charleston on April 11, 1842.

REUSS, *op. cit.*, Vol. i, pp. 271-309; *Researches*, Vols. v-xxix *passim*, chiefly Vol. xiii, pp. 151, Vol. xix, p. 111, Vol. xxviii, p. 245, for which consult *Index*; *The Works of the Right Rev. John England, First Bishop of Charleston*. Edited with *Introduction, Notes and Index*, under the direction of the MOST REV. SEBASTIAN G. MESSMER, Archbishop of Milwaukee. 7 Vols., Cleveland, 1908; CHR, Vol. i, pp. 55, 265, 270, 357, 375-376, 449-450, Vol. iii, p. 40, Vol. v, pp. 239-301 *passim*; CE, Vol. v, pp. 470-471; MCCANN, *op. cit.*, Vol. i, pp. 112, 145, 195, 197, 211, 318; vide *The Messenger* for 1890, pp. 769-782, and for 1892, pp. 370-374; READ, *Sketches of Bishop England in the Religious Cabinet*, Vol. i (1842), pp. 361-380; O'CONNELL, *Catholicity in the Carolinas and Georgia*.

The Rt. Rev. William Clancy, appointed coadjutor to Bishop England in 1834, was born in Cork, Ireland, in February, 1802. He received his education at Maynooth, and was ordained to the priesthood on May 24, 1823. The Rt. Rev. Edward Nolan, Bishop of Kildare, consecrated him Bishop on December 21, 1834. His stay in Charleston was brief, for he was transferred to British Guiana as Vicar-Apostolic on April 13, 1837, from which place he was removed in 1843. He retired to Ireland and died at Cork on June 19, 1847.

REUSS, *op. cit.*, pp. 23-24 (contains full notes on his erratic career); CLARKE, *op. cit.*, Vol. ii, pp. 44-57; SHEA, *Hierarchy, etc.*, p. 200; ACHS *Researches*, Vol. vi, pp. 121-125, Vol. viii, p. 167, Vol. x, p. 144, Vol. xx, p. 186; CHR, Vol. i, p. 376.

2 REYNOLDS, IGNATIUS.

Bishop Reynolds was born in Bardstown on August 22, 1798. After commencing his theological studies at the diocesan seminary he entered Saint Mary's, Baltimore, where he completed his course and was ordained to the priesthood by Archbishop Maréchal on October 24, 1823. Upon his return to Kentucky he became President of St. Joseph's College, and later he was called to the Bardstown Seminary to take the chair of theology made vacant by the promotion of Dr. Kenrick. He was acting as Vicar-General of the Diocese when appointed second Bishop of Charleston. Archbishop Purcell consecrated him in the Cathedral in Cincinnati on March 19, 1844. He died in Charleston on March 9, 1855.

REUSS, *op. cit.*, p. 93; CLARKE, *op. cit.*, Vol. ii, p. 292-293; SHEA, *Hierarchy*, p. 201; O'CONNELL, *op. cit.*, p. 105, seq.; CHR, Vol. i, p. 376; WHITE (C. I.), *Substance of a Discourse on Bishop Reynolds*, in the *Metropolitan Magazine*, Vol. iii, 1855; *Freeman's Journal*, issue of August 10, 1850.

Bishop Reynolds edited the works of the Right Reverend John England, D.D., which were published at Baltimore, Maryland, in 1849.

3. LYNCH, PATRICK N.

Bishop Lynch was born at Clones, County Monaghan, Ireland, on March 10, 1817. His parents emigrated to the United States, where the future bishop began his studies in the diocesan school at Charleston. Later he entered the Propaganda, in Rome, and was ordained to the priesthood on April 5, 1840. On the death of Bishop Reynolds he was appointed Administrator *sede vacante* and later was chosen as his successor. His consecration took place on March 14, 1858, by Archbishop Kenrick of Baltimore. He died at Charleston, on February 26, 1882, after a prolonged sickness.

REUSS, *op. cit.*, pp. 65-66; SHEA, *Hierarchy, etc.*, p. 202; O'CONNELL, *Catholicity in the Carolinas and Georgia* (1820-1828), pp. 105-137. New York, 1879; CLARKE, *op. cit.*, Vol. iii, pp. 68-80; ACHS *Researches*, Vol. xix, p. 7; Vol. xxii, pp. 88, 248-249, 296; Vol. xxiv, p. 182 (on his mother's name), Vol. xxviii, p. 347 (on his middle name), Vol. xxii, p. 248 (report on Confederate sympathy abroad), p. 249 (letter to Secretary of State, 1864); *cf.* ACQR, Vol. i, pp. 100, 475, Vol. vi, p. 85; CHR, Vol. i, p. 376 (bibliographical references), Vol. iv, p. 265 (diocesan bibliography).

4. NORTHROP, HENRY P.

The fourth Bishop of Charleston was born in that city on May 5, 1842, and studied in Georgetown College and at Mount St. Mary's College at Emmitsburg. His theological studies were completed at the American College in Rome, where he was ordained to the priesthood on June 25, 1865. He was appointed titular Bishop of Rosalia and Vicar-Apostolic of North Carolina on September 16, 1881, and was transferred to the See of Charleston two years later, January 27, 1883. He died on June 7, 1916.

REUSS, *op. cit.*, p. 80; SHEA, *Hierarchy, etc.*, p. 204; *cf.* CARDINAL GIBBONS, *Reminiscences of North Carolina*, in the USCHS, Vol. 3 (1890), pp. 337-352; ACHS *Researches*, Vol. xxviii, p. 347 (his transfer to Charleston); CHR, Vol. i, p. 376.

5. RUSSELL, WILLIAM T.

The present Bishop of this see was born in Baltimore, on October 20, 1863, and was educated at St. Charles College, Ellicott City; St. Mary's Seminary, Baltimore, and at the American College, Rome. He was ordained to the priesthood on June 21, 1889. He was secretary to Cardinal Gibbons for fourteen years and then became Rector of St. Patrick's Church in Washington. He was appointed Bishop of Charleston on December 4, 1916, and was consecrated by Cardinal Gibbons on March 15, 1917.

IV. Diocese of Wheeling (1850)

On July 23, 1850, Pius IX divided the Diocese of Richmond and erected the See of Wheeling with the Rt. Rev. Richard Whelan as first Bishop.

The western part of the State of Virginia, as it existed at the time the Diocese was created, comprised the terri-

tory of this See. Now the Diocese of Wheeling comprises the State of West Virginia except the counties of Pendleton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley and Jefferson; also the counties of Lee, Scott, Wise, Dickinson, Buchanan, Washington, Russell, Grayson, Smythe, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles and a portion of Craig County, in the State of Virginia. The total area is 29,172 square miles.

SHEA, *History of the Catholic Church in the United States*, New York, 1889; DECOURCY-SHEA, *New History of the Catholic Church in the United States*, New York, 1879; CHR, Vol. i, p. 376; SULLIVAN, *Sacerdotal Jubilee of the Rt. Rev. J. J. Kain*, second Bishop of Wheeling, Wheeling, 1891.

1. WHELAN, RICHARD.

Consecrated Bishop of Richmond, March 21, 1849, he was transferred to Wheeling July 23, 1850. At his death in Wheeling, on July 7, 1874, he was the senior member of the Hierarchy of the United States.

(Cf. Richmond.)

2. KAIN, JOHN J.

Consecrated as second Bishop of Wheeling May 21, 1875. He was promoted to the archiepiscopal See of St. Louis May 21, 1893.

(Cf. St. Louis.)

3. DONAHUE, PATRICK.

The present Bishop of Wheeling was born at Malvern, England, April 15, 1849 and came to the United States after receiving his education at the University of London. He engaged in the practice of law in Washington, D. C., until 1882, when he began studying for the priesthood. He was ordained to the priesthood in Baltimore on December 23, 1885. At the time of his appointment to the See of Wheeling on January 22, 1894, he was acting as Rector of the Cathedral in Baltimore, and was consecrated as Bishop by the late Cardinal Gibbons on April 8, 1894.

The Right Reverend J. J. Swint, D.D., was appointed auxiliary to Bishop Donahue, according to a cable dispatch of February 22, 1922. He was born at Pickens, West Virginia, December 15, 1879, and received his seminary training at Saint Mary's, Baltimore. He was ordained to the priesthood on June 23, 1904, and was consecrated on May 11, 1922, by Archbishop Curley of Baltimore.

V. Diocese of Savannah (1850)

Upon the recommendation of the Fathers of the Seventh Provincial Council of Baltimore, Pius IX created the Diocese of Savannah on July 19, 1850. The Right Rev. Francis X. Gartland, was consecrated as its first Bishop on November 10, 1850.

When first erected, the Diocese of Savannah comprised the State of Georgia and the eastern part of Florida. In 1857 Eastern Florida was detached, and the See of Savannah was given its present territorial limits of the State of Georgia; an area of 58,980 square miles.

SHEA, *History*, *op. cit.*, *passim*; DECOURCY-SHEA, *op. cit.*; O'CONNELL, *op. cit.*, *passim*; CE, Vol. xiii, p. 488; CHR, Vol. i, p. 376-377; *Metropolitan Magazine*, Vol. ii, p. 324; *Freeman's Journal*, issue of August 7, 1858; *Catholic Mirror*, issues of November 11, 1865, September 16, 1861, August 8, 1857, and August 7, 1858; FOLEY, *The Catholic Church in the Diocese of Savannah*, a paper read at the first annual meeting of the American Catholic Historical Association in Washington, D. C., December, 1920.

1. GARTLAND, FRANCIS.

The first Bishop of Savannah was born in Dublin, Ireland, on January 19, 1805. At an early age he came to the United States with his parents, who sent him to Mount Saint Mary's Seminary to be educated. Having decided to study for the priesthood he continued his ecclesiastical course under Bishop Bruté and upon its completion was ordained to the priesthood on August 5, 1831. He was appointed in 1832 assistant pastor in St. John's Church, Philadelphia, and in 1845 became Vicar-General of the Diocese. Upon his promotion to the See of Savannah, he was consecrated by Archbishop Eccleston on November 10, 1850. He died on September 20, 1854.

REUSS, *op. cit.*, pp. 47-48; SHEA, *Hierarchy, etc.*, p. 362; CLARKE, *op. cit.*, Vol. ii, pp. 408-414; CHR, Vol. i, p. 187 (Bishop Gartland to Leopoldine Association, Paris, September 9, 1851), p. 377; ACHS *Researches*, Vol. iv, p. 138, Vol. vii, pp. 33, 103, Vol. xii, p. 36 (letters of 1852), Vol. xiii, p. 80, Vol. xxi, p. 11 (diary of), Vol. xxii, pp. 78, 87; MCCANN, *op. cit.*, Vol. i, *passim*; cf. O'CONNELL, *Catholicity in the Carolinas and Georgia*.

2. BARRY, JOHN.

The second Bishop of Savannah was born in County Wexford, Ireland in 1799, and while an ecclesiastical student in Ireland attached himself to the Diocese of Charleston, then governed by Bishop England. He was ordained to the priesthood by Bishop England on September 24, 1825. In 1839 he was appointed Vicar-General for the State of Georgia, and while acting as administrator of the Savannah Diocese he was appointed Bishop of that See. Archbishop Kenrick of Baltimore consecrated him on August 2, 1857, and he died in Paris on November 11, 1859.

REUSS, *op. cit.*, pp. 10-11; CLARKE, *op. cit.*, Vol. ii, 551-554; SHEA, *Hierarchy, etc.*, p. 363; MCSWEENEY, *Story of the Mountain* (Mt. St. Mary's College), Vol. i, p. 535, Emmitsburg, 1911; CE, Vol. ii, p. 311, Vol. xiii, p. 488; O'CONNELL, *Catholicity in the Carolinas and Georgia* (1820-78); SHEA, *History of the Catholic Church, etc.*, Vol. iv, pp. 99, 373-378, 451-453; *Catholic Directory* for 1861, p. 226; ACHS *Researches*, Vol. x, p. 467; Bishop England's *Works*, Vol. iv, pp. 301, 325, 345 (Cleveland Edition).

3. VEROT, AUGUSTINE.

The third Bishop of Savannah was born in France on May 23, 1805. He was ordained to the priesthood in Paris on September 28, 1828, and shortly afterwards joined the Sulpicians. In 1830 his superiors sent him to Baltimore, and in 1853 he was pastor of the Church at Ellicott Mills, near Baltimore. Archbishop Kenrick consecrated him titular Bishop of Deneba and Vicar-Apostolic of Florida on April 25, 1858. Three years later in the month of July he was translated to the newly erected Diocese of Savannah but still retained jurisdiction over the Vicariate of Florida. When the Diocese of Saint Augustine was erected in 1870,

he was appointed as first Bishop of this See. He died at Saint Augustine on June 10, 1876.

REUSS, *op. cit.*, p. 106; SHEA, *Hierarchy*, p. 364; CLARKE, *op. cit.*, Vol. iii, pp. 94 seq.; CHR, Vol. i, p. 577; ACHS *Researches*, Vol. xi, p. 24.

4. PERSICO, IGNATIUS.

Bishop Persico was born in Naples on January 30, 1823, where he was also ordained to the priesthood on January 24, 1846. He was selected as coadjutor to the Vicar-Apostolic of Bombay, India, and was consecrated in that place on June 4, 1854, by the Rt. Rev. Anastasius Hartmann. He was made Vicar-Apostolic of Hindustan in 1856, and resigned the See four years later. On March 20, 1870, he was transferred to Savannah where he resided for two years, again resigning. As ruler of the Diocese of Aquino in Italy, he administered it until forced to resign on account of ill health. He was chosen titular Archbishop of Damietta on March 4, 1887, and was preconized Cardinal-Priest on January 16, 1893. He died in Rome, Italy on December 7, 1895.

REUSS, *op. cit.*, pp. 88-89; SHEA, *Hierarchy*, p. 366; O'CONNELL, *op. cit.*, p. 536, seq.; CHR, Vol. i. p. 377; ACHS *Researches*, Vol. xi, p. 24.

5. GROSS, WILLIAM H.

Consecrated Bishop of Savannah on April 27, 1873. He became Archbishop of Oregon City on February 1, 1885. (Cf. Oregon City.)

6. BECKER, THOMAS H.

Bishop Becker was born in Pittsburgh, Pennsylvania, on December 20, 1832. He was ordained to the priesthood at Rome, Italy, June 18, 1859. Appointed Bishop of Wilmington on March 3, 1868, he was consecrated by Archbishop Spalding in Baltimore, Maryland on August 16, 1868. He was transferred to Savannah on March 26, 1886 and died in Savannah on July 29, 1899.

REUSS, *op. cit.*, p. 13; SHEA, *Hierarchy, etc.*, p. 392; MCSWEENEY, *op. cit.*, Vol. ii, pp. 80, 173, 180, 196, 318; ACHS *Researches*, Vol. vi, pp. 141, 180, Vol. ix, p. 191, Vol. xi, p. 27, Vol. xix, p. 175; for his

connection with the founding of the Catholic University of America, cf. ACQR, Vol. xix (1876), *Plan for the Proposed Catholic University*, pp. 666-670, and *Shall We Have a University?* *ibid.*, p. 230-236; SHEA, *History of the Catholic Church, etc.*, Vol. iv. p. 432.

7. KEILEY, BENJAMIN K.

Bishop Keiley was born at Petersburg, Virginia, on October 13, 1847, and received his ecclesiastical education at the American College in Rome, Italy. He was ordained to the priesthood on December 31, 1873. When appointed seventh Bishop of Savannah, April 19, 1900, he was serving as Rector of the Cathedral in that city. Cardinal Gibbons consecrated him in St. Peter's Cathedral, Richmond, on June 3, 1900. He resigned the See on February 23, 1922.

VI. Diocese of Wilmington

The Diocese of Wilmington was created by Pius IX on March 3, 1868, and the Rt. Rev. Thomas A. Becker was consecrated as its first Bishop on August 16, 1868.

The Diocese comprises its original territorial limits of the State of Delaware and the Eastern Shores of Maryland and Virginia. The total area is 6,211 square miles.

Archives of the Diocese of Wilmington; Archives of the Maryland Province, S. J.; JOHNSTONE, *History of Cecil County, Maryland*, Elkton, Md., 1881; CONRAD, *History of Delaware*, Wilmington, 1908. CHR, Vol. i, p. 878.

1. BECKER, THOMAS A.

Consecrated Bishop of Wilmington on August 16, 1868; transferred to the See of Savannah in 1886.

(Cf. Savannah.)

2. CURTIS, ALFRED A.

The second Bishop of Wilmington was born in Somerset County, Maryland on July 4, 1831, the son of Episcopalian parents. In 1872 he visited England, while there he became converted and was received into the Church by Cardinal Newman. Upon his return to this country he entered St. Mary's Seminary, Baltimore, to study for the priesthood and was ordained by Archbishop Bayley,

on December 19, 1874. At the time of his appointment to the See of Wilmington, he was acting as chancellor of the Archdiocese of Baltimore. He was consecrated by Cardinal Gibbons on November 16, 1886. He resigned his charge in 1896 and was named titular Bishop of Echinus. The last ten years of his life were spent as Vicar-General of the Archdiocese of Baltimore and he died on July 11, 1908.

REUSS, *op. cit.*, p. 80; MCSWEENEY, *op. cit.*, Vol. ii, pp. 301, 329; cf. *Souvenir of Loretto Centenary*, p. 363 (biog. sketch). Cresson, Pa., 1899; portrait in *ACHS Records*, Vol. xx (1909), p. 86; CHR, Vol. i, p. 378; *Life and Characteristics of Rt. Reverend Alfred A. Curtis, D.D., Second Bishop of Wilmington*, compiled by the Sisters of the Visitation, New York, 1913.

3. MONAGHAN, JOHN J.

The present Bishop of Wilmington was born at Sumter, South Carolina, May 23, 1856. He received his education at Saint Charles College, Ellicott City, and Saint Mary's Seminary, Baltimore, and was ordained to the priesthood for the Diocese of Charleston on December 19, 1880. He was appointed Bishop of Wilmington January 26, 1897, and he was consecrated by Cardinal Gibbons on May 9, 1897.

VII. Diocese of Saint Augustine (1870)

Leo XIII raised the Vicariate-Apostolic of Florida to the Diocese of Saint Augustine in 1870, with the Rt. Rev. Augustine Verot as first Bishop.

The Diocese of Saint Augustine comprises the same territory now as at the time of its erection, namely: the entire part of the State of Florida, east of the Appalachian River; an area of 46,959 square miles.

Diocesan Archives (records go back to sixteenth century); SHEA, *History of the Catholic Church in the United States*, Vols. i and ii *passim*; New York, 1889; DECOURCY-SHEA, *op. cit.*, *A Catholic History of Alabama and the Floridas*, by a Sister of Mercy, in two Vols., New York, 1908; CHR, Vol. i, p. 378, Vol. ii, pp. 146-156; Vol. iv, p. 170; Vol. v, p. 8.

1. VEROT, AUGUSTINE.

He became first Bishop of St. Augustine on March 11, 1870.

(Cf. Savannah.)

2. MOORE, JOHN.

The second Bishop of Saint Augustine was born in County West Meath, Ireland on June 27, 1835, and was ordained to the priesthood in Rome, Italy, on April 9, 1880. He was consecrated bishop at Charleston May 13, 1877, by Bishop Lynch and died there on July 30, 1901.

REUSS, *op. cit.*, p. 76; SHEA, *Hierarchy, etc.*, p. 375; ACHS *Researches*; Vol. iv. p. 189, Vol. xi, p. 96 church in St. Augustine), Vol. xiii, p. 76 (diocese of Baltimore in 1830); CHR, Vol. i, p. 378.

3. KENNY, JOHN.

Bishop Kenny was born at Delphi, New York, January 12, 1853. He received his education at Saint Bonaventure's College, Albany, New York, and was ordained to the priesthood for the Saint Augustine Diocese on January 15, 1879. Ten years later he served as Vicar-General of the diocese and he acted as administrator of that diocese *sede vacante* (1901-1902). The late Cardinal Gibbons consecrated him bishop at Saint Augustine on May 18, 1902. He died on October 23, 1913.

CURTIS, *American Catholic Who's Who*, p. 329, St. Louis, 1911; CHR, Vol. i, p. 378.

4. CURLEY, MICHAEL JAMES.

Consecrated Bishop of St. Augustine on June 30, 1914, and was promoted to Baltimore on July 25, 1921.

(Cf. Baltimore.)

5. BARRY, PATRICK.

The present Bishop of St. Augustine was born in Lauraugh, County Clare, Ireland, on November 15, 1868. He received his education at Mungret College, Limerick, Ireland, and at Saint Patrick's College, Carlow

He was ordained to the priesthood on June 9, 1895, and soon after he came to the Diocese of St. Augustine. He was acting as Vicar-General of this Diocese when appointed as successor to Archbishop Curley. He was consecrated by his predecessor on May 3, 1922.

VIII. Vicariate of North Carolina (1868)

On March 3, 1868 the Holy See erected the Vicariate of North Carolina, to comprise the State of that name. The late Cardinal Gibbons was consecrated titular Bishop of Adramyttium and named its first Vicar-Apostolic on August 16, 1868. Pius X, on June 8, 1910, erected eight counties of North Carolina into the Abbacy Nullius of Belmont and decreed that the Abbot of this place should exercise administrative powers over the Vicariate Apostolic of North Carolina until it was erected into a Diocese.

Until 1910 the Vicariate comprised the State of North Carolina. At that time the Abbey of Belmont was erected and eight counties were absconded. At present the Vicariate of North Carolina and Belmont Abbey comprises the entire State, excepting the Counties of Gaston, Lincoln, Cleveland, Polk, Rutherford, McDowell, Burke and Catawba, which by a Bull of His Holiness, Pius X dated June 8, 1910, constitute the diocesan territory of the Abbacy Nullius of Belmont. The total area is 48,580 square miles.

O'CONNELL, *op. cit.*; WHEELER, *History of North Carolina*; CE. Vol. x, p. 14; CHR, Vol. i, p. 379.

1. GIBBONS, JAMES CARDINAL.

Consecrated Vicar-Apostolic of North Carolina on August 16, 1868, he was transferred to Richmond, and finally to the archiepiscopal See of Baltimore.

(Cf. Baltimore.)

2. NORTHROP, HENRY P.

Consecrated titular Bishop of Rosalia and second Vicar Apostolic, he was transferred to the See of Charleston on January 27, 1883, but still retained jurisdiction over this territory until the appointment of Bishop Haid.

(Cf. Charleston.)

3. HAID, LEO.

The present Vicar-Apostolic was born at Latrobe, Pennsylvania, on July 15, 1849, and joined the Benedictine Order in 1869, and received his training at Saint Vincent's Abbey at Beatty, Pennsylvania. He was ordained to the priesthood on December 21, 1872, and then served as chaplain and professor at his Alma Mater. He received the solemn rite of benediction as Mitred Abbot of Belmont Abbey on November 26, 1885. Appointed Vicar-Apostolic of North Carolina on July 15, 1887, he was consecrated by Cardinal Gibbons titular Bishop of Messene on July 1, 1888. He was made Abbot Ordinary of the Abbacy Nullius of Belmont in 1910.

CHAPTER II

THE PROVINCE OF OREGON CITY (1846)

The Archiepiscopal See of Oregon City was erected on July 24, 1846, with the Right Reverend Francis N. Blanchet as first Archbishop.

When created, the Province of Oregon City included part of Canada and had as suffragan sees, the Dioceses of Nesqually, Walla-Walla, Fort Hall, Calville, Vancouver, Princess, Charlotte's Island and New Caledonia. For some unknown reason, Bishops were only appointed to the Sees of Oregon City, Walla-Walla and Vancouver Island. At present the Province is confined to the States of Oregon, Montana, Washington, Idaho and Alaska, and has as suffragan sees the Dioceses of Helena (1884), Boise City (1903), Baker City (1903), Great Falls (1904), Seattle (1907), and Spokane (1903). Also the Vicariate-Apostolic of Alaska (1916).

BLANCHET, *Historical Sketches* Portland, 1870; O'HARA, *Pioneer Catholic History of Oregon*, Portland, 1911; SHEA, *History of Catholic Church in the United States*, Vol. iii, New York, 1889; DE-COURCY-SHEA, *op. cit.*; DESMET, *Western Missions and Missionaries*, New York, 1859; IDEM, *Oregon Missions and Travels over the Rocky Mountains*, New York, 1847; CHR, Vol. i, pp. 380-381.

I. Diocese of Oregon City (1843)

By a Brief of December, 1843, the Sovereign Pontiff created the Vicariate-Apostolic of Oregon, and the Very Reverend Francis N. Blanchet, was appointed titular Bishop of Philadelphia and Vicar-Apostolic. He was consecrated on July 25, 1845. The Archiepiscopal See was created out of the Vicariate-Apostolic of Oregon.

The Vicariate-Apostolic of Oregon embraced all the territory between the Mexican Province of California at the south, and the Russian Province of Alaska on the north and extended from the Pacific Ocean to the Rocky Mountains. At present, the Diocese of Oregon City comprises the territory in the western part of the State of Oregon with an area of 21,398 square miles.

1. BLANCHET, FRANCIS N.

The first Archbishop of Oregon City, was born near Saint Pierre, Rivière du Sud, Province of Quebec, September 30, 1795. He received his early education in the village school and later entered the Seminary of Quebec, where he was ordained to the priesthood on July 18, 1819. After his ordination he was stationed at the Cathedral in Montreal for a year and was then sent to New Brunswick as a missionary. In 1837 he was chosen Vicar-General of the Oregon Mission by Archbishop Signay. Appointed first Vicar-Apostolic of the Oregon Territory, he went to Montreal for his consecration, which took place on July 25, 1845 with Bishop Bourget as consecrating prelate. When the Vicariate was erected into a Province he became its first Archbishop on July 24, 1846. He signed the See in 1880 and was appointed titular Archbishop of Amida, and died in Portland on June 18, 1883.

REUSS, *op. cit.*, pp. 15-16; CLARKE, *op. cit.*, Vol. iii, pp. 438-509; SHEA, *Hierarchy, etc.*, pp. 150, 320; ACHS, *Researches*, Vol. vi, pp. 48, 188, Vol. ix, p. 183, Vol. xi, p. 158, Vol. xvi, p. 191. Vol. xxviii, p. 348; CLARKE, *op. cit.*, pp. 474-475, refers to a printed *Pastoral* of Archbishop Blanchet of February 27, 1881; SHEA, *Missions and Missionaries*, pp. 470-472; DE SMET, *Letters and Sketches*, etc., Philadelphia, 1843; Id., *Origin, Progress, and Prospects of the Catholic Missions of the Rocky Mountains*. Philadelphia, 1843; Id., *Western Missions and Missionaries*. New York, 1857; BLANCHET, *Notes on the Oregon Missions*; VAN RANSELAER, *Sketch of the Catholic Church in Montana*, in the ACQR. Vol. xvii (1887); O'HARA, *Catholic History of Oregon*, Portland, Ore., 1911, refers to *Memoirs of Most Rev. F. X. Blanchet*, by Major Mallet, and also to large collection of letters and documents by both brothers in the Archdiocesan Archives of Portland; MARSHALL, *Acquisition of Oregon*, Vol. ii, pp. 210-211. Seattle, 1911; CE, Vol. ii, pp. 593-594; CHITTENDEN-RICHARDSON, *Life, Letters, and Travels of Fr. Pierre Jean De Smet*. New York, 1905; for the Whitman affair cf. *Catholic World*, Vol. xiv (1872), p. 95; *Historical Records and Studies*, Vol. viii; PALLADINO, *Indian and White in the Northwest*. Baltimore, 1894; CHR, Vol. i, pp. 182, 185-186, 381, 383, 187 (letters, etc., to the Leopoldine Association), Vol. ii, p. 428, Vol. iii, pp. 187-201 (*Catholic Pioneers of the Oregon Country*, by Edwin V. O'Hara); cf. *Dr. John McLoughlin*, by T. J. Campbell, S. J., in the *Historical Records and Studies*. Vol. viii, pp. 83-116; SHEA, *History of the Catholic Church*, etc., Vol. iv, pp. 310-327; 328, 689-702; ENGELHARDT, *Missions and Missionaries*, Vol. iv, pp. 613-615.

While in the hospital before his death, Archbishop Blanchet, wrote the *Historical Sketches of Catholicity in Oregon*, Portland, 1870.

2. SEGHERS, CHARLES J.

The second archbishop of this see was born at Ghent, Belgium, on December 26, 1839. His early training was received in his native city and his theological preparation at the American College in Louvain. Ordained to the priesthood at Malines on May 30, 1863, he set out for the American Mission, and arrived at Victoria on November 17, 1863. He was appointed to the See of Vancouver Island on March 23, 1873, and was consecrated at Victoria by Archbishop Blanchet on July 6, 1873. He was appointed as coadjutor of Oregon City on December 10, 1878, and two years later he became head of the archdiocese upon the resignation of Archbishop Blanchet on December 20, 1880. He resigned this see to accept the bishopric of Vancouver Island on April 12, 1885. He was murdered by a man named Fuller on November 28, 1886, while on a visitation of Alaska.

REUSS, *op. cit.*, p. 99; CLARKE, *op. cit.*, Vol. iii, p. 508 seq.; SHEA, *Hierarchy*, p. 152; O'HARA, *op. cit.*, *passim*; BLANCHET, *op. cit.*, *passim*; CE, Vol. xi, p. 293; CHR, Vol. i, p. 381-382.

3 GROSS, WILLIAM H.

Archbishop Gross was born in Baltimore, Maryland, on June 12, 1837. After his student days at Saint Charles College, he entered the novitiate of the Redemptorist Congregation in 1857 and upon completing his course of studies was ordained priest at Annapolis, Maryland, on March 21, 1863. He served as Chaplain to the wounded Civil War soldiers at Annapolis the first year after his ordination, and later was appointed a member of the Redemptorist Mission Band. In 1873 he was chosen Bishop of Savannah and was consecrated in Baltimore by Archbishop Bayley on April 27, 1873. He was promoted to the Archiepiscopal See of Oregon City on February 1, 1885, and administered the archdiocese until his death on November 14, 1898.

REUSS, *op. cit.*, p. 51; SHEA, *Hierarchy, etc.*, pp. 153-154; O'HARA, *The Church in Oregon*, pp. 156-165; O'HARA, *Catholic Pioneers of the Oregon Country*, in CHR, Vol. iii, pp. 187-201; HERBERMANN, *Sulpicians, etc.*, p. 263; cf. O'CONNELL, *op. cit.*

4. CHRISTIE, ALEXANDER.

The present Archbishop of this Province was born in Vermont on January 2, 1848, and received his education at Saint John's University in Minnesota and the Grand Seminary in Montreal, where he was ordained to the priesthood on December 22, 1877. He served as pastor of the Church at Waseca, Minnesota, for thirteen years and was stationed in Saint Paul during the following eight years. Appointed Bishop of Vancouver Island on March 26, 1898, he was consecrated on June 29, 1898, by Archbishop Ireland. He was promoted to the See of Oregon City on February 12, 1899.

II. Diocese of Seattle (1907)

This Diocese was created at first as the See of Walla-Walla on July 24, 1846, with the Right Reverend Augustine M. A. Blanchet as first Bishop. The name of the Diocese was changed to Nesqually on May 31, 1850, and on September 11, 1907, the diocesan seat was moved to Seattle.

At first this see comprised the entire State of Washington. When the Diocese of Spokane was created in 1913, it was given the present territorial limits of the western part of the State of Washington comprising the counties of Chelan, Clallam, Clarke, Cowlitz, Grays Harbor, Island, Jefferson, King, Kitsap, Kittitas, Klickitat, Lewis, Mason, Pacific, Pierce, San Juan, Skagit, Skamania, Snohomish, Thurston, Wahkiakum, Whatcom and Yakima; an area of 36,644 square miles.

DE SMET, *Western Missions and Missionaries*, New York, 1859; IDEM, *Oregon, Missions and Travels over the Rocky Mountains*, New York, 1847; PALLADINO, *Indian and White*, Baltimore, 1894; BLANCHET, *Historical Sketches of the Catholic Church in Oregon*, Portland, 1878; SNOWDEN, *History of Washington*, New York, 1909; COSTELLO, *The Siwash*, Seattle, 1895; CHR, Vol. i, p. 383.

1. BLANCHET, A. M. A.

Bishop A. M. A. Blanchet was born at St. Pierre, Rivière du Sud, Province of Quebec, Canada, on August 22, 1797. With his brother, the first Archbishop of Oregon City, he went to Quebec to study for the priesthood and was ordained on June 3, 1821. He held various missionary

posts on Cape Breton Island and in the Gulf Provinces, and also in the Vicariate-Apostolic of Montreal. While serving as a Canon in the Cathedral at Montreal he was appointed Bishop of the new Diocese of Walla-Walla and was consecrated in Montreal by Bishop Bourget on September 27, 1846. In February, 1879, after thirty-two years of active service, he resigned his see and was named titular Bishop of Iborá. He died at Fort Vancouver, Washington, on February 25, 1887.

Cf. Bibliography of Archbishop Blanchet of Oregon City.

2. JUNGER, AEGIDUS.

The second Bishop of Nesqually was born on April 6, 1833, at Burtscheid, bei Aix le Chapelle, Germany. He attended the schools of his native city, and in 1853 went to Louvain to study for the priesthood. Ordained priest at Mechlin, Belgium, on June 27, 1862, he left Antwerp for the American mission in September of that year. He served as pastor at Walla Walla City and in 1864 was attached to the Cathedral at Vancouver. Archbishop F. J. Blanchet consecrated him as his brother's successor in the See of Nesqually on October 28, 1879. He died at Vancouver on December 26, 1895.

REUSS, *op. cit.*, pp. 58-59 (important data); CHR, Vol. i, 383; see bibliography of Seattle Diocese; SHEA, *Hierarchy, etc.*, pp. 322-323.

3. O'DEA, EDWARD.

The present Bishop of Seattle was born near Boston, Massachusetts, on November 23, 1856, and received his education at Saint Ignatius College in San Francisco and the Grand Seminary in Montreal. He was ordained to the priesthood on December 23, 1882, and served at the Cathedral in Portland under Archbishops Blanchet and Seghers. Later he became secretary to Archbishop W. H. Gross, a position which he held for ten years. He then became pastor of Saint Patrick's Church in Portland. He was consecrated Bishop of Nesqually by Archbishop Gross on September 8, 1896. He was named Bishop of Seattle on September 11, 1907.

III. Diocese of Helena (1884)

Pope Leo XIII erected the Diocese of Helena on March 7, 1884, and appointed the Right Reverend John B. Brondel as first Bishop.

When first erected, the See of Helena included the entire State of Montana. At present its territorial limits are confined to the western part of the State with the following counties: Lewis and Clark, Teton, Glacier, Pondera, Flathead, Lincoln, Missoula, Mineral, Sanders, Powell, Granite, Ravalli, Deer Lodge, Silver Bow, Jefferson, Broadwater, Gallatin, Madison, Beaverhead, Meagher, Wheatland, parts of Musselshell and Toole; an area of 51,922 square miles.

PALLADINO (L. B.), *Indian and White in Northwest*, Baltimore, 1894; SANDERS, *History of Montana*, New York, 1913; LAVEILLE, *Life of Father De Smet*, New York, 1915; Cf. Bibliography of Oregon City for *Works of Father De Smet*; CHR. Vol. i, p. 383; Files of the *Catholic News* of New York City.

1. BRONDEL, JOHN BAPTIST.

The first Bishop of Helena was born at Bruges, West Flanders, Belgium, on February 23, 1842, and received his early instruction from the Xaverian Brothers of his native city. He made his philosophical and theological studies at Louvain and was ordained to the priesthood at Mechlin, Belgium, for the Diocese of Nesqually. He set out for his field of labor shortly after his ordination and arrived there by way of Panama. He served as rector of the Church at Heilacoos, Washington Territory, in 1867 where he remained for ten years and was then transferred to Walla-Walla. Archbishop Seghers consecrated him Bishop of Vancouver Island, on December 14, 1879, and he retained this position until appointed administrator of the Vicariate of Montana on April 17, 1883. He was promoted to the See of Helena as first Bishop on March 7, 1884, and he died in that city on November 3, 1903.

REUSS, *op. cit.*, p. 18; CHR, Vol. i, pp. 382-383; PALLADINO, *Indian and White in the Northwest, or a History of Catholicity in Montana*, pp. 361-394. Baltimore, 1894; Palladino made use of Brondel's *Diary*, letters, etc., for this work; the *Diary* is now in the possession of the present Bishop, John Patrick Carroll; cf. files of

Catholic News (New York), for November, 1903; SHEA, *Hierarchy*, etc., p. 261; VAN RENSSELAER, *Sketch of the Catholic Church in Montana*, in the ACQR, Vol. xix (1887); VAN DER HEYDEN, *History of the American College of Louvain*, p. 259. Louvain. 1909; CE, Vol. ii, p. 798 (biog. sketch); *The Catholic Sentinel* (Portland, 1870-1919), files; *The Intermountain Catholic* (Salt Lake City, 1889-1919), files; *Diocesan Archives*; *Diocesan Scrap-Book* (Helena Chancery); SANDERS, *History of Montana*, Vol. i, pp. 162, 568; *Records of Historical Society of Montana* (1883-1903); *Life of Father Lacombe*; *Life of Bishop Brondel* (in preparation).

2. CARROLL, JOHN P.

Bishop Carroll was born in Dubuque, Iowa, on February 22, 1864. His educational training was received at St. Joseph's College, in his native city, and at the Grand Seminary in Montreal. He was ordained to the priesthood on July 7, 1886, and immediately after, was made professor in St. Joseph's College, Dubuque, an institution of which he later became president. Appointed Bishop of Helena on September 12, 1904, he was consecrated by the Most Rev. James John Keane on December 21, 1904.

IV. Diocese of Boise City (1893)

The Diocese of Boise City was erected out of the Vicariate of Idaho on August 25, 1893, with the Right Reverend Alphonsus J. Glorieux as first Bishop.

The Diocese of Boise City has always been coterminous with the State of Idaho; an area of 84,920 square miles.

SHEA, *History*, *op. cit.*, *passim*; DECOURCY-SHEA, *op. cit.*; *Works of Father De Smet*, *cit.*, *supra*. VAN DER DONCKT, *The Founders of the Church in Idaho in the American Ecclesiastical Review*, Vol. xxxii, Nos. 1, 2 and 3; CE, Vol. ii, pp. 623-624; CHR, Vol. i, p. 384.

1. LOOTENS, LOUIS.

The first Vicar-Apostolic of Idaho was born at Bruges, Belgium, March 17, 1827, and came to Vancouver as a missionary in 1852, a year after his ordination at Paris, France, on June 14, 1851. Six years later, he served in the Californian missions and was elected Vicar-Apostolic on March 3, 1868. Archbishop Alemany consecrated him titular Bishop of Castabolla at San Francisco, California, August

9, 1868. He resigned his Vicariate on July 16, 1876, and died at Victoria, Vancouver Island, on January 13, 1898.

REUSS, *op. cit.*, p. 64; SHEA, *Hierarchy, etc.*, p. 399; AER, Vol. xxxii, pp. 1, 123, 280; CHR, Vol. i. p. 384.

2. GLORIEUX, JOSEPH.

The first Bishop of Boise City, was born in West Flanders, Belgium, on February 1, 1844. After a college course of six years at Courtrai he entered the American College at Louvain to study for the priesthood. He was ordained at Mechlin on August 17, 1867, and set out for Oregon shortly after as a missionary. He held appointments at Roseburg, Oregon City, and Portland, and in 1884 was chosen second Vicar-Apostolic of Idaho. The late Cardinal Gibbons consecrated him in Baltimore on April 19, 1885. He became first Bishop of Boise City, on August 26, 1893, and he died on August 25, 1917.

REUSS, *op. cit.*, p. 49; CHR, Vol. i, p. 384; ACHS *Researches*, Vol. xxiii; p. 165; VANDERHEYDEN, *The American College of Louvain*, Louvain, 1909. VAN DER DONCKT, *The Founders of the Church in Idaho*, in AER, Vol. xxxii.

3. GORMAN, DANIEL M.

The present Bishop of Boise City was born at Wyoming, Iowa, on April 12, 1861. His early education was received in the high school of his native city, after which he attended Saint Joseph's College, Dubuque, and Saint Francis Seminary, Milwaukee, where he was ordained to the priesthood on June 24, 1893. For one year, he acted as parish priest at State Center, Iowa, and in September, 1894, was appointed professor at Saint Joseph's College, Dubuque. He became president of this institution in 1904, and remained in charge there until his appointment to the vacant See of Boise City. His Excellency the Apostolic Delegate, Most Rev. John Bonzano, consecrated him in Dubuque, Iowa, on May 1, 1918.

V. Diocese of Baker City (1903)

Pius X erected the Diocese of Baker City in 1903, and the Right Reverend Charles J. O'Reilly, was consecrated as first Bishop on August 25, 1903.

The Diocese comprises the original territorial limits of the counties of Wasco, Klamath, Lake, Sherman, Gilliam, Wheeler, Morrow, Grant, Union, Crook, Jefferson, Umatilla, Wallowa, Baker, Harney and Malheur in the State of Oregon; an area of 68,000 square miles.

Cf. *Bibliography of Provinces of Oregon City*, in CHR, Vol. i, 384; *Catholic Sentinel of Portland, Oregon*, Christmas Number, 1921, p. 242.

1. O'REILLY, CHARLES J.

Consecrated first Bishop of Baker City on August 25, 1903; transferred to the See of Lincoln on March 20, 1918.

(Cf. Lincoln.)

2. MCGRATH, JOSEPH F.

The present Bishop of Baker City was born at Kilmacaur, County Kilkenny, Ireland, on March 1, 1871. He made his theological studies at the Grand Seminary, Montreal, and was ordained to the priesthood on December 21, 1895. He was acting as Pastor of Saint Patrick's Church in Tacoma, Washington, when he was appointed second Bishop of Baker City on December 21, 1918. He was consecrated by Bishop O'Dea, of Seattle, on March 25, 1919.

VI. Diocese of Great Falls (1904)

Pius X divided the State of Montana into two dioceses on May 18, 1904, making Great Falls the diocesan seat for the eastern part of the State and Helena for the western. The present incumbent, the Right Reverend Mathias Lenihan, was consecrated as first Bishop of the former see on September 21, 1904.

The Diocese comprises the counties of Big Horn, Blaine, Carbon, Cascade, Chouteau, Custer, Dawson, Fallon, Fergus Hill, Musselshell Park, Phillips, Prairie, Rosebud, Sheridan, Stillwater, Sweet Grass, Valley, Wibaux, and Yellowstone in the State of Montana; an area of 94,158 square miles.

PALLADINO, *op. cit.*, *passim*; SANDERS, *History of Montana. loc. cit.*; *Works of Father De Smet, cit. supra*; CHR., Vol. i, p. 384; *The Great Falls Catholic Review*, issue of January, 1920, *passim*.

1. LENIHAN, MATHIAS C.

The first and present Bishop of Great Falls was born in Dubuque, Iowa, on October 6, 1854, and received his educational training at Saint John's College, Prairie Du Chien, and the Grand Seminary, Montreal, where he was ordained to the priesthood by Bishop Fabre on December 21, 1879. He was acting as dean and irremovable Rector of the Church at Marshalltown, Iowa, when appointed Bishop of Great Falls by Pius X May 20, 1904. The Most Reverend John Ireland, consecrated him on September 21, 1904.

VII. Diocese of Spokane (1913)

The Diocese of Spokane was erected on December 17, 1913, with the Right Reverend Augustine F. Schinner, D.D., as first Bishop.

The Diocese comprises the following counties in the State of Washington: Okanogan, Ferry, Stevens, Pend, Oreille, Douglas, Grant, Lincoln, Spokane, Adams, Whitman, Benton, Franklin, Walla-Walla, Columbia, Garfield, and Asotin; an area of 30,192 square miles.

Cf. Diocese of Seattle; Cf. Files of the Catholic Northwest Progress, Seattle, Washington.

1. SCHINNER, AUGUSTINE F.

The first and present Bishop was born in Milwaukee, on May 1, 1863, and made his studies at Saint Francis Seminary. He was ordained to the priesthood on March 7, 1886, and afterwards was made pastor at Redfield, Wisconsin. Later he was appointed professor at St. Francis Seminary and in 1891 he acted as secretary to Archbishop

Katzer. He was chosen Vicar-General of the Archdiocese of Milwaukee in 1895. Archbishop Messmer consecrated him first Bishop of Superior, Wisconsin, on July 15, 1905, but he resigned that see on January 15, 1913, and on March 18, 1914, was appointed first Bishop of Spokane.

VIII. Vicariate-Apostolic of Alaska (1916)

The territory of Alaska was erected into a Vicariate-Apostolic on December 22, 1916, and the Very Reverend Joseph R. Crimont, S. J., was preconized titular Bishop of Ammaedera and first Vicar-Apostolic on March 22, 1917.

The Vicariate comprises the territory of Alaska and the Aleutian Islands, with a total area of 586,400 square miles.

Archives of the Prefecture-Apostolic of Alaska; DEVINE, *Across Widest America*, Montreal, 1905; O'HARA, *op. cit.*; CHR, Vol. i, p. 385.

1. CRIMONT, JOSEPH R.

The first and present Vicar-Apostolic, the Right Reverend Joseph R. Crimont, was born at Ferrierer, France, on February 2, 1858. He was educated at the College of La Providence, Amiens, and in the Jesuit Scholasticates in France and Woodstock, Maryland, having entered the Society of Jesus in 1875. He was ordained to the priesthood in 1888 and acted as missionary and Superior at the Crow Indian Reservation, St. Xaviers, Montana, from 1890 to 1893. The next three years he was stationed at the Holy Cross Mission in the Yucon County where he performed the duties of Superior from 1896 until 1901. He was acting as President of Gonzaga College in Spokane, Washington, when appointed Prefect-Apostolic of Alaska on March 28, 1904. He was chosen first Vicar-Apostolic of that territory and preconized as titular Bishop of Ammaedera on March 22, 1917, and was consecrated on July 25th of that year by Bishop O'Dea of Seattle.

CHAPTER III

THE PROVINCE OF SAINT LOUIS (1847)

The Metropolitan See of Saint Louis was erected on July 20, 1847, and the Rt. Rev. Peter R. Kenrick was appointed first Archbishop.

At the time of its erection, the Province of Saint Louis comprised the territory now embraced by the Provinces of Saint Paul and Dubuque, with the Dioceses of Dubuque, Nashville, Chicago, Milwaukee and Saint Paul as suffragan sees. At present the Province is confined to the States of Missouri and Kansas and it has as suffragan sees the Dioceses of Saint Joseph (1868), Leavenworth (1877), Kansas City (1880), Wichita (1887) and Concordia (1887).

ROSATI, *Relazione*, Letters to the Propaganda and Private Letters; IDEM, *Diocesan Archives*; SHEA, *History of the Catholic Church in the United States*, I. Akron, 1888, passim; THORNTON, *Historical Sketch of the Church in St. Louis*; WALSH, *Jubilee Memoirs*, St. Louis, 1891; *Encyclopedia of the History St. Louis*, St. Louis, 1899; *Catholic Directory, Milwaukee*; DECOURCY-SHEA, *op. cit.*; cf. various numbers of the *Saint Louis Historical Review*; SOUVAY, *A Centennial of the Church in St. Louis*, in the CHR, Vol. iv, p. 52 seq.; CHR, Vol. i. p. 52 seq.

I. Diocese of Saint Louis (1826)

The Diocese of Saint Louis was erected on July 2, 1826, and the Rt. Rev. Joseph Rosati was appointed first Bishop on March 20, 1827.

The Diocese covered an immense area when created, including not only the Territory of Arkansas, the State of Missouri and the western part of Illinois, but also all the region of the Louisiana Purchase which extended along the Mississippi River to the northern boundary of the United States and westward to the Pacific Ocean. At present the Diocese of Saint Louis comprises that section of the State of Missouri bounded on the north by the northern lines of the counties Pike, Audrain, Boone and Howard; on the west by the western lines of the counties Howard,

Boone, Cole, Maries, Pulaski, Texas and Howell; on the south by the State of Arkansas; and on the east by the Mississippi River; an area of 27,092 square miles.

1. ROSATI, JOSEPH.

The first Bishop of Saint Louis was born at Sora, Naples, Italy, on January 12, 1789, and in his youth he entered the novitiate of the Congregation of the Mission. He was probably ordained in 1811 or 1812 and his first work as a priest was assistant to the Rev. Felix de Andreis C. M., in Rome. He readily consented to come to the American mission and when the group of missionaries departed for the United States Father Rosati was appointed Director of the seminarians in the party. The zealous band reached Bardstown, Kentucky, in October, 1817, and Father Rosati remained at that place as Rector of the seminary until the following year, when he was transferred to the Barrens, Perry County, Saint Louis, as Superior of the seminary there. Bishop DuBourg consecrated him titular Bishop of Tenagre and Coadjutor of New Orleans at Donaldsville, Louisiana, on March 25, 1824. Two years later he was designated Bishop of New Orleans, but refused the appointment. He was translated to Saint Louis as first Bishop of this historic see on March 20, 1827, also serving at the same time as Administrator of New Orleans. He died in Rome at the House of the Fathers of the Congregation of the Mission on September 25, 1843.

ROSATI, *Relazione*, letters to the *Propaganda* and private letters; REUSS, *op. cit.*, p. 95; CLARKE, *op. cit.*, Vol. i, p. 23 seq.; SHEA, *Hierarchy*, p. 162 seq.; CE, Vol. viii, p. 360 seq.; CHR, Vol. i, p. 386; *St. Louis Catholic Historical Review*. Vol. i, pp. 215 seq., and pp. 243 seq. (Other volumes contain added information.)

Bishop Rosati wrote the *Life of the Very Rev. Felix DeAndreis*, which was published at St. Louis in 1900.

2. KENRICK, PETER RICHARD.

The first Archbishop of Saint Louis was born in Dublin, Ireland, on August 17, 1806. He received his early education in the schools of his native country and at the age of twenty-one he entered Maynooth. After five years of assiduous work at this institution he was ordained to

the priesthood on March 6, 1832, by Archbishop Murray of Dublin. At the invitation of his brother in Philadelphia, he came to the United States and while in Pennsylvania he held the positions of President of the Diocesan Seminary in Philadelphia; Rector of the Cathedral and Vicar-General of the Diocese. His consecration as titular Bishop of Drasa and coadjutor of Saint Louis took place in Philadelphia on November 30, 1841, with Bishop Rosati as consecrating prelate. He succeeded to the See of Saint Louis on September 25, 1843, and was made first archbishop on July 20, 1847. After a most successful administration he retired on May 21, 1859, in favor of his coadjutor and was proclaimed titular Archbishop of Marcianopolis. He died at the archiepiscopal residence in Saint Louis, on March 3, 1896.

REUSS, *op. cit.*, 61, 62; SHEA, *Hierarchy*, p. 164, seq.; SWEENEY, *op. cit.*, Vol. i, p. 303; O'SHEA, *The Two Kenricks*, Philadelphia, 1904, *passim*; CE, Vol. iii, pp. 618-619, AER, Vol. xvi, p. 73; ACQR, Vol. xii, p. 425; CHR, Vol. i, pp. 306-387; late issues of *St. Louis Catholic Historical Review*. Among his important literary works are; *Validity of Anglican Orders Examined*, Philadelphia, 1841, and *The Month of Mary*, Philadelphia, 1843.

3. KAIN, JOHN JOSEPH.

The second Archbishop of Saint Louis was born at Martinsburg, West Virginia, on March 31, 1841, and after attending the Academy in his native city, he entered successively Saint Charles College, Ellicott City, and Saint Mary's, Baltimore. After his ordination to the priesthood on July 2, 1866, he was appointed pastor of Harpers Ferry, West Virginia, and at the age of thirty-four he was chosen Bishop of Wheeling. Archbishop Bayley consecrated him on May 23, 1875, and on May 21, 1893, he was promoted to the Archiepiscopal See of Saint Louis as coadjutor to Archbishop Kenrick. He was officially designated as Administrator of the Archdiocese on December 14, 1893, and he succeeded to the See on May 21, 1895. He died in Baltimore on October 13, 1903.

REUSS, *op. cit.*, p. 59; CHR, Vol. i, pp. 376, 387; CUB, Vol. ii, p. 427; SWEENEY, *op. cit.*, Vol. i, p. 369; HERBERMANN, *Sulpicians, etc.*, pp. 263, 308; SHEA, *Hierarchy, etc.*, p. 391.

4. GLENNON, JOHN JOSEPH.

Archbishop Glennon was born in County Meath, Ireland, on July 14, 1862. He was ordained to the priesthood for the Diocese of Kansas City on December 20, 1884, and held the positions of pastor of the Cathedral in Kansas City; Vicar-General of the Diocese and finally Administrator thereof until his appointment as coadjutor Bishop of Kansas City. Archbishop Kain consecrated him titular Bishop of Pinara on June 29, 1896, and he was transferred to Saint Louis as coadjutor to his consecrating prelate on April 27, 1903. He succeeded to the Archiepiscopal See on October 13, 1903.

II. Diocese of Saint Joseph (1868)

On March 3, 1868, the Diocese of Saint Joseph was erected and the Reverend John J. Hogan was consecrated as first Bishop on September 13, 1868.

When erected, the Diocese of Saint Joseph included the territory between the Missouri and the Charleston Rivers in the State of Missouri. The present territorial limits of the diocese comprise that part of the State of Missouri bounded on the north by the State of Iowa, on the east by the Mississippi River, on the west and south by the Missouri River and the northern boundaries of the counties of Howard, Boone, Audrain and Pike; an area of 18,206 square miles.

HOGAN, *On the Mission in Missouri*, Kansas City, 1892; LINNENKAMP, *Historical Souvenir of the Immaculate Conception Parish*, St. Joseph, 1907; *Official Catholic Directory*, 1910; CHR, Vol. i, p. 387.

1. HOGAN, JOHN J.

Bishop Hogan was born on March 10, 1828, at Buff, County Limerick, Ireland. His early ecclesiastical studies were made in his native land and completed at the Diocesan Seminary in Saint Louis. Archbishop Peter R. Kenrick, ordained him to the priesthood on April 10, 1852, and afterwards he labored in and around the State of Missouri doing missionary work. When the Diocese of Saint Joseph was erected, he was consecrated first Bishop

on September 13, 1868, by Archbishop P. R. Kenrick, and was transferred to the See of Kansas City on September 18, 1880. He died there on February 21, 1893.

REUSS, *op. cit.*, pp. 54-55; CHR, Vol. ii, pp. 387-388; *Catholic Church Annals of Kansas City*, article by KEUENHOF, in CHR, Vol. iii, pp. 326-335; SHEA, *Hierarchy, etc.*, p. 263; HOGAN, *On the Mission in Missouri. Kansas City*, 1892; cf. GARRAGHAN, *Catholic Beginnings in Kansas City, Mo.*, Chicago, 1920.

2. BURKE, MAURICE F.

Bishop Burke was born in County Limerick, Ireland, on May 5, 1845. He received his education at Saint Mary's-of-the-Lake in Chicago, Notre Dame, Indiana, and the American College, Rome. Cardinal Patrizzi ordained him to the priesthood on May 25, 1875, and upon his return to the United States, he labored in the Diocese of Chicago until he was appointed Bishop of Cheyenne on August 9, 1887. His consecration took place in the Cathedral of the Holy Name in Chicago, Illinois, on October 28, 1887, with Archbishop Feehan as consecrating prelate. He was transferred to the Diocese of Saint Joseph on June 19, 1893.

III. Diocese of Leavenworth (1877)

On May 22, 1877, the Vicariate of Kansas was erected into the Diocese of Leavenworth, and the Rt. Rev. Louis M. Fink was appointed as first Bishop.

When first erected the Diocese of Leavenworth included the entire State of Kansas. At present it comprises the following counties of Kansas: Anderson, Atchison, Coffey, Doniphan, Douglas, Franklin, Jackson, Jefferson, Johnson, Leavenworth, Linn, Lyon, Marshall, Miami, Nemaha, Osage, Pottawatomie, Shawnee, Wabaunsee and Wyandotte; an area of 12,524 square miles.

DEFOURI, *Original Diaries and Letters of Jesuit Missionaries*; DECOURCY-SHEA, *op. cit.*, p. 665 seq.; CHR, Vol. i, pp. 387-388; Cf. files of the *Western Watchman* of St Louis, Missouri.

1. MIEGE, JOHN B., S. J.

The first Vicar-Apostolic of Indian Territory was born at La Foret, Upper Savoy, Italy, on September 18,

1815. He studied at the diocesan seminary of Montiers and entered the Society of Jesus at Milan on October 23, 1836. He was ordained to the priesthood on September 7, 1847, and afterwards, he became professor of philosophy at the Roman College. He obtained permission of his superiors to come to the United States to labor among the Indians and was engaged in this work when appointed first Vicar-Apostolic of Indian Territory. Archbishop Peter R. Kenrick consecrated him titular Bishop of Messene on March 25, 1851. Bishop Miede petitioned the Holy See to accept his resignation in 1871, but, instead, a coadjutor was given him in the person of the Rev. Louis M. Fink. He was permitted to resign in December, 1874, and he returned to the Jesuit Order at Woodstock, Maryland, where he died on July 21, 1884.

REUSS, *op. cit.*, p. 75; SHEA, *Hierarchy, etc.*, p. 268; CLARKE, *op. cit.*, Vol. iii, pp. 611-625; CHR, Vol. i, p. 388.

2 FINK, LOUIS M.

The first Bishop of the Diocese of Leavenworth was born at Triftersberg, Bavaria, on July 12, 1834, and when a mere boy emigrated to the United States. He joined the Benedictine Order in 1852 and was ordained to the priesthood at Saint Vincent's Abbey on May 28, 1837. He was consecrated titular Bishop of Eucarpia and Coadjutor to Bishop Miede, by Bishop Foley of Chicago on June 11, 1871. Three years later he assumed complete charge of the Vicariate upon the resignation of Bishop Miede in December, 1875, and was appointed first Bishop of Leavenworth on May 22, 1877. He died on March 17, 1904.

REUSS, *op. cit.*, pp. 41-42; SHEA, *Hierarchy, etc.*, pp. 270-273; CLARKE, *op. cit.*, Vol. iii, p. 623; CHR, Vol. i, p. 388.

3. LILLIS, THOMAS F.

Bishop Thomas F. Lillis was consecrated second Bishop of Leavenworth on December 27, 1904; transferred to the See of Kansas City on March 14, 1910.

(Cf. Kansas City.)

4. WARD, JOHN.

The present Bishop of Leavenworth was born in Ohio on May 23, 1857, and received his ecclesiastical training at Saint Meinrad's Seminary in Indiana. He was ordained priest for the Diocese of Leavenworth on July 17, 1884, after which, he served among the mission stations of that diocese until his appointment and subsequent consecration as Bishop of Leavenworth on February 22, 1911. His Eminence, Cardinal Falconio was consecrating prelate.

IV. Diocese of Kansas City (1880)

The Diocese of Kansas City was erected on September 10, 1880, with the Rt. Rev. John Hogan as first Bishop.

The territorial limits of this Diocese are confined to that part of the State of Missouri south of the Missouri River and west of the eastern boundary of the counties of Moniteau, Miller, Camden, Laclede, Wright, Douglas and Ozark; an area of 23,539 square miles.

GARRAGHAN (G. J.), *Beginnings of Catholicity in Kansas City*, Chicago, 1920; HOGAN, *On the Mission in Missouri*, Kansas City, 1892; CHR, Vol. i, p. 388; *Western Watchman*, St. Louis.

1. HOGAN, JOHN JOSEPH.

Bishop Hogan was consecrated on September 13, 1868, for the Diocese of Saint Joseph; transferred to See of Kansas City on September 10, 1880.

(Cf. St. Joseph.)

2. LILLIS, THOMAS F.

The present Bishop of Kansas City was born at Lexington, Missouri on March 3, 1862, and received his education at Niagara University and Saint Benedict's College, Atchison, Kansas. He was ordained to the priesthood on August 15, 1885, and was consecrated Bishop of Leavenworth, in Kansas City on December 27, 1904. On March 14, 1910, he was transferred to Kansas City as coadjutor to Bishop Hogan and was named titular Bishop of Civira. He became Bishop of Kansas City on February 21, 1913.

V. Diocese of Wichita (1887)

The Diocese of Wichita was erected on August 2, 1887, and the Rt. Rev. James O'Reilley was appointed first Bishop of the new See, but he died before he was consecrated on July 26, 1887. The Rt. Rev. John J. Hennessey was appointed as his successor on August 28, 1888.

New boundaries of the diocese were established by Apostolic Letters dated July 1, 1897. Bounded on the west by Colorado, south by Oklahoma, east by Missouri and north by the north lines of Bourbon, Allen, Woodson, Greenwood, Morris, Marion, McPherson, Rice, Barton, Rush, Ness, Lane, Scott, Wichita, and Greely counties, in Kansas, with an area of 42,915 square miles.

CE, Vol. xv, p. 616; CHR, Vol. i, p. 389; files of the *Catholic Advance*, of Wichita, Kansas.

1. HENNESSEY, JOHN J.

The first occupant of the See of Wichita was born in County Cork, Ireland, on July 19, 1847, and came to the United States at the age of three. He received his collegiate education at the Christian Brothers College in Saint Louis, and made his theological course at Saint Francis, Milwaukee. His ordination to the priesthood took place in Saint Louis on November 28, 1869, and he served as a priest in the Archdiocese of Saint Louis until his appointment as Bishop of Wichita on August 28, 1888; he was consecrated by the Most Reverend P. J. Kenrick on November 30, 1888. He died in Wichita on July 13, 1920.

REUSS, *op. cit.*, p. 53; SHEA, *Hierarchy*, p. 409; CHR, Vol. i, p. 389; files of the *Catholic Advance*, of Wichita, Kansas.

2. SCHWERTNER, AUGUST J.

Bishop Schwertner was born in Canton, Ohio, and received his early training in the schools of that city. Later he attended Saint Canisius College in Buffalo and Saint Mary's Seminary, Baltimore. Bishop Horstmann, of Cleveland ordained him to the priesthood on June 12, 1897. He labored as an assistant at Saint Columba Church in

Youngstown; was pastor at Milan, Ohio, and on June 21, 1907, was sent to Lima in a similar capacity. He was appointed chancellor of the Diocese of Toledo in 1903, and was acting as such when appointed Bishop of Wichita. He was consecrated by Bishop Schrembs in Toledo, Ohio, on June 8, 1921.

VI. Diocese of Concordia (1887)

This Diocese was erected at the same time as the Diocese of Wichita, on August 2, 1887, and the Rt. Rev. Richard Scannell was consecrated first Bishop on November 30, 1887.

The northwestern part of the State of Kansas with an area of 26,685 square miles constitutes the territorial limits of the Diocese of Concordia. It is bounded on the west by Colorado, on the north by Nebraska, on the east by the east lines of Washington, Riley, Geary, Dickinson counties, and on the south by the south lines of Dickinson, Saline, Ellsworth, Russell, Ellis, Trego, Gove, Logan and Wallace counties, in the State of Kansas.

Some Early History of the Pioneer Catholic Settlers and Parishes of Northwestern Kansas, a souvenir booklet published in 1913 by the Capuchin Fathers, of Herndon, Kansas; CHR, Vol. i, p. 389.

1. SCANNELL, RICHARD.

The first Bishop of Concordia was born in Cloyne, County Cork, Ireland on May 12, 1845. His classical studies were made at a private school near Middleton and in 1866 he entered All Hallows College, Dublin, where he was ordained to the priesthood on February 26, 1871. In the year of his ordination he came to the Diocese of Nashville, and was appointed assistant at the Cathedral there, of which he afterwards became rector in 1870. From 1880 to 1883 he acted as administrator of the Diocese *sede vacante* and in 1886 became Vicar-General. Appointed Bishop of Concordia; he was consecrated in Nashville, Tennessee, by Archbishop Feehan, on November 30, 1887, and was transferred to the See of Omaha on January 30, 1891. He died in that city on January 8, 1916.

REUSS, *op. cit.*, pp. 98-99; SHEA, *Hierarchy*, p. 414; CHR, Vol. iii, p. 161; Cf. files of *The True Voice*, Omaha, Nebr., for January, 1916.

2. BUTLER, THADDEUS.

The Rt. Rev. Thaddeus Butler was appointed second Bishop of Concordia, but he died in Rome on July 2, 1897, a short time before his consecration.

3. CUNNINGHAM, JOHN FRANCIS.

The third Bishop of Concordia was born in County Kerry, Ireland, June 20, 1842, and received his preliminary classical education at Listowel in his native country. Coming to the United States he made his theological course at Saint Francis, Wisconsin, and was ordained to the priesthood at Leavenworth, on August 8, 1865. His priestly labors were confined solely to the Diocese of Leavenworth of which he became Vicar-General on January 1, 1881. He was acting as rector of the Cathedral of that city when appointed Bishop of Concordia on May 14, 1898, and was consecrated on September 21st of that year. He died on June 23, 1919.

Cf. CHR, Vol. i, p. 389; Vol. ii, p. 430. Also files of the *Catholic Advance* and the *Catholic Register* for September, 1898, September, 1915, and June, 1919.

4. TIEF, FRANCIS J.

The present Bishop of Concordia was born in New York State on March 6, 1881, and made his studies at Niagara University and Saint Bonaventure's College, Allegheny. He was ordained to the priesthood by Bishop Colton on January 13, 1908. Two years later he became rector of the Cathedral in Kansas City and in 1916 acted as Vicar-General. He was designated Bishop of Concordia on February 22, 1921, and was consecrated by Bishop Lillis of Kansas City on March 30, 1921.

CHAPTER IV

PROVINCE OF NEW ORLEANS (1850)

The Archiepiscopal See of New Orleans was erected on July 19, 1850, with the Rt. Rev. Anthony Blanc as first Archbishop.

The Province, when erected, had as suffragan sees, the Dioceses of Mobile (1829), Natchez (1837), Little Rock (1843), and Galveston (1847), embracing the States of Louisiana, Alabama, Mississippi, Arkansas and Texas. At present its territorial limits extend to these same States, but the Dioceses of Alexandria (1910), San Antonio (1847), Corpus Christi (1912), Dallas (1890), Oklahoma (1905), and Lafayette (1918), have been added to the original number of suffragan sees.

Archives of the Diocese of New Orleans; Archives of the St. Louis Cathedral; SHEA, The Catholic Church in Colonial Days, New York, 1886; IDEM, Life and Times of Archbishop Carroll, New York, 1888; IDEM, History of the Catholic Church in the United States, 1808-85, 2 Vols., New York, 1892; GAYARRE, Histoire de la Louisiane, 2 Vols., New Orleans, 1846-7; CHARLEVOIX, Journal d'un Voyage dans l'Amerique Septentrional, VI, Paris, 1744; DE LA HARPE, Journal Historie de l'Etablissement des Francais a la Louisiane, New Orleans, 1831; KING, Sieur de Bienville, New York, 1893; DIMITRY, History of Louisiana, New York, 1892; DUMONT, Memoires Historie sur la Louisiane, Paris, 1753; LE PAGE DU PRATZ, Histoire de la Louisiane, 3 Vols., Paris, 1758; FORTIER, Louisiana Studies, New Orleans, 1894; IDEM, History of Louisiana, 4 Vols., New York, 1894; MARTIN, History of Louisiana from the Earliest Period, 1727; KING AND FICKLEN, History of Louisiana, New Orleans, 1900; Archives of the Ursuline Convent, New Orleans, Diary of Sister Madeleine Hachard, New Orleans, 1727-65; Letters of Sister M. H., 1727; Archives of Churches, Diocese of New Orleans, 1722-1909; Le Propagateur Catholique, New Orleans, files; The Morning Star, New Orleans, 1868-1909, files; Le Moniteur de La Louisiane, New Orleans, 1794-1803, files; French and Spanish manuscripts in archives of Louisiana Historical Society; CHAMRON, In and Around the Old St. Louis Cathedral, New Orleans, 1908; The Picayune, New Orleans, 1837-1909, files; CAMILLE DE ROCHEMENTEIX, Les Jesuites et la Nouvelle France au XVIIIe Siecle, Paris, 1906; CASTELLANOS, New Orleans as it Was, New Orleans, 1905; MEMBER OF THE ORDER OF MERCY, Essays, Educational and Historic, New York, 1899; LOWENSTEIN, History of the St. Louis Cathedral of New Orleans, 1882; MEMBER OF THE ORDER OF MERCY, Catholic History of Alabama and the Floridas; Centenaire du Pere Antoine, New Orleans, 1885; HARDEY, Religious of the Sacred Heart, New York, 1910.

I. Diocese of New Orleans (1826)

On July 18, 1826, Pope Leo XII, divided the Diocese of Louisiana and erected the Dioceses of New Orleans and Saint Louis. Until the consecration of the Rt. Rev. Leo de Neckere, C. M., as first resident Bishop of New Orleans on May 24, 1830, the administration of the Diocese of New Orleans was left to Bishop Rosati of Saint Louis.¹

As erected in 1826, the Diocese of New Orleans comprised the States of Louisiana and Mississippi. At present the Diocese comprises the territory in the southern part of the State of Louisiana, with an area of 23,208 square miles.

1. PENALVER Y CARDENAS, LOUIS.

The first Bishop of Louisiana was born on April 3, 1749; ordained to the priesthood at Havana on April 14, 1772; appointed Bishop of Louisiana, and the Floridas on April 25, 1793, and was consecrated Bishop in the same year. He was promoted to the Archiepiscopal See of Guatemala on July 20, 1801, and died in Havana on July 17, 1810. A Franciscan, the Rt. Rev. Francis Porro y Penado, was nominated and appointed as successor to Bishop Penalver. It is certain that he never took possession of the see, although it is a disputed matter whether or not he was consecrated as Bishop.

2. DUBOURG, WILLIAM.

The third Bishop of Louisiana was born in San Domingo on February 14, 1766, and made his theological studies in Paris where he was ordained to the priesthood in 1788. After his ordination, he joined the Sulpicians and in 1794 emigrated to the United States. From 1796 to 1799 he was president of Georgetown College and on August 18, 1812, he was chosen Apostolic-Administrator of the Diocese of Louisiana and the Floridas, and was consecrated Bishop of that See in the Eternal City on September 24,

¹ On April 25, 1793, the Holy See erected the Diocese of Louisiana the Floridas, and on July 17, 1795, the Rt. Rev. Louis Penalver y Cardenas, appointed first Bishop, arrived in New Orleans. He left in 1801, and then the Diocese was administered by the Vicar-General of Bishop Carroll. Later, on September 24, 1815, Rev. William Du Bourg was consecrated as Bishop of Louisiana, and he administered this Diocese until it was divided and the Dioceses of New Orleans and Saint Louis created.

1815, by Cardinal Joseph Doria Pamfili, Bishop of Poro. He resigned his episcopal charge in November, 1826, and was translated to the Bishopric of Montauban, France, on August 13, 1826. On February 15, 1833, he was promoted to the Archiepiscopal See of Bensancon. He died on December 12, 1833.

REUSS, *op. cit.*, p. 34; SHEA, *Hierarchy, etc.*, pp. 120-122; CLARKE, *op. cit.*, Vol. i, pp. 205-238; *Researches*, Vol. vi, p. 191, Vol. vii, p. 103, Vol. x, pp. 144-152, *Bibliography of Bishop Du Bourg*, Vol. xi, pp. 157-159, Vol. xii, pp. 10, 94, Vol. xx, p. 22, Vol. xxii, pp. 17, 389, 398, Vol. xxvi, pp. 48, 272, Vol. xxviii, p. 345; HERBERMANN, *Sulpicians, etc.*, pp. 170-180, 199, 222-226, 231; CHR, Vol. i, pp. 64, 277, 630, Vol. ii, pp. 5-21 *passim*, 165-169, 392-416, 448, 470, Vol. iv, pp. 52-75, 448, 452-469, Vol. v, pp. 221, 356; CE, Vol. v, pp. 178-179; MCCANN, *op. cit.*, Vol. i, pp. 39, 49, 118-120, Vol. ii, pp. 70, 114; MCSWEENEY, *op. cit.*, Vol. i, pp. 13, 16, 24, 27, 49, 155-156, 390; MIGNÉ, *Encyclopédie Théologique*, pp. 442 seq., Paris, 1863. The Rev. Edward Hickey, Ph.D., of the Diocese of Detroit, possesses some valuable data relative to *Bishop DuBourg and the Society of the Propagation of the Faith*.

3. DENECKERE, LEO RAYMOND, C. M.

Strictly speaking, the Rt. Rev. Leo DeNeckere was the first Bishop of New Orleans. He was born at Wevelghem, Belgium, on June 6, 1800, and while a seminarian in the city of Ghent, he was accepted by Bishop DuBourg for the Diocese of Louisiana. Coming to this country he joined the Lazarists and was ordained to the priesthood in St. Louis on October 30, 1822. While visiting Europe in 1827 he was summoned to Rome, where he was appointed Bishop of New Orleans, on August 4, 1829, and upon his return to that city was consecrated on May 24, 1830, by Bishop Rosati. He died in New Orleans on September 4, 1833.

REUSS, *op. cit.*, pp. 78-79; SHEA, *Hierarchy, etc.*, pp. 122-123; CLARKE, *op. cit.*, Vol. ii, pp. 518-527; *Researches*, Vol. ix, p. 88; CHR, Vol. ii, pp. 128, 428; Vol. iv, p. 69.

4. BLANC, ANTHONY.

The first Archbishop of New Orleans was born on October 11, 1792, at Sury le Comtal, near Lyons, France. He was one of the first ecclesiastical students to enter the seminaries of France after the Restoration and was or-

dained to the priesthood on July 22, 1816, in the Seminary at Lyons. He came to the United States in September, 1817, with several young seminarians and shortly afterwards went south to labor in Mississippi. In 1831 he became Vicar-General of Bishop DeNeckere and after the Bishop's death he acted as Diocesan Administrator until appointed as his successor. Bishop Rosati consecrated him Bishop on November 22, 1835. He was created archbishop on July 19, 1850, and received the pallium on February 16, 1851. He died somewhat suddenly in New Orleans on June 20, 1860.

REUSS, *op. cit.*, p. 14; CLARKE, *op. cit.*, Vol. iii, pp. 438-477; SHEA, *Hierarchy*, etc., p. 123; *Catholic History of Alabama and the Floridas*, by a Member of the Order of Mercy, *passim*, New York, 1908; ACHS *Researches*, Vol. vii. p. 103, Vol. viii, p. 170, Vol. ix, pp. 85-88, Vol. xii, p. 82, Vol. xix, pp. 14-15; DEUTHER, *Life of Bishop Timon*, p. 29, Buffalo, 1897; CHR, Vol. ii, pp. 129, 428; CE, Vol. ii, p. 592 (biog. sketch), Vol. xi, pp. 12, 208; files of the *New Orleans Delta*, for June 23, 1860; ROSATI, *Life of Felix De Andreis*, St. Louis, 1900; SHEA, *History of the Catholic Church*, etc., Vol. iii, pp. 389, 411, 444, 452, 669, 671-680, 700-706, 719; *ibid.*, Vol. iv, pp. 28, 667-671, 695-697; SALZBACHER, *Meine Reise nach Nord-Amerikan Jahrs*, 1842. p. 310, Vienna, 1845; CAUTHORN, *History of the City of Vincennes*, p. 117. Terre Haute, Ind., 1902.

5. ODIN, J. M., C.M.

Bishop Odin was promoted to the Archiepiscopal See of New Orleans from the Diocese of Galveston on February 15, 1861. He was born at Hauteville, Ambierle, France, on February 25, 1801. While a seminarian in his native country he responded to the call of Bishop DuBourg for missionaries and came to the United States in June, 1822. He was sent to the Lazarist Seminary near St. Louis to complete his theological studies and was ordained to the priesthood on May 4, 1824. His early career as a priest was spent in and around Missouri and Arkansas, and in 1840 he was sent to Texas by his superiors as Vice-Prefect. Archbishop Blanc consecrated him titular Bishop of Claudiopolis and Vicar-Apostolic of Texas on March 6, 1842. He was appointed first Bishop of Galveston on April 23, 1847. While touring Europe, his health failed and he sought relief at his native home in Ambierle, France, where he died on May 25, 1870.

REUSS, *op. cit.*, p. 82; CLARKE, *op. cit.*, Vol. ii, p. 203 seq.; SHEA, *Hierarchy*, p. 125; IDEM, *History of the Catholic Church in the United States*, Vol. iv., pp. 671-675; CE, Vol. xi, pp. 13-14, p. 208, and Vol. vi, p. 372.

6. PERCHE, NAPOLEON J.

The second Archbishop of New Orleans was born in Angers, France, on January 30, 1805. He completed his studies at the Seminary of Beaupré and was ordained to the priesthood on September 19, 1829. He came to the United States with Bishop Flaget in 1837, and was appointed pastor at Portland, and four years later he went to New Orleans with Archbishop Blanc. Appointed coadjutor to Archbishop Odin, he was consecrated on May 1, 1870, by Bishop Rosecrans, of Columbus. He succeeded to the Archiepiscopal See of New Orleans on May 25, 1870, and a year later he received the pallium from the hands of Pius IX. He died in New Orleans on December 27, 1883.

REUSS, *op. cit.*, pp. 88-89; CLARKE, *op. cit.*, Vol. iii, p. 357; SHEA, *Hierarchy*, p. 127; CE, Vol. xi, p. 14; CHR, Vol. ii, p. 129.

7. LERAY, FRANCIS X.

Archbishop Leray was born at Chateau Giron, Brittany, France, and received his early education in the schools of that town. He made his classical course at the College of Rennes and then came to the United States in 1843. He was ordained to the priesthood at Natchez after the completion of his theology at St. Mary's, Baltimore. During the Civil War he acted as Chaplain for the Confederate Army of Tennessee, and afterwards was appointed Vicar-General by Bishop Elder for the Diocese of Natchez. When the See of Natchitoches became vacant at the death of Bishop Martin, Father Leray was appointed to fill the vacancy and was consecrated bishop at Rennes, France, on April 22, 1877, by Cardinal Mark, Archbishop of that city. Pope Leo XII appointed him coadjutor to Archbishop Perche on October 23, 1879, with the title of titular Archbishop of Jonopolis, but also confided to him the administration of the Diocese of Natchitoches. He became Archbishop of New Orleans on December 27, 1883, and received

the pallium from the hands of the late Cardinal Gibbons in January, 1884. In the hope of regaining his lost health, he returned to his native France, where he died on September 23, 1887.

REUSS, *op. cit.*, p. 64; SHEA, *Hierarchy, etc.*, p. 129; CLARKE, *op. cit.*, Vol. iii, pp. 371-376; ACHS *Researches*, Vol. xxiv, p. 191; CHR, Vol. i, pp. 129-130; *ibid.*, Vol. ii, p. 135.

8. JANSSENS, FRANCIS.

The fifth Archbishop of New Orleans was born in Tillburg, Holland, on October 17, 1843. At the age of thirteen he commenced his studies in the Seminary at Bois-le-Duc, and completed them at the American College in Louvain. He was ordained to the priesthood on December 22, 1862, and arrived at Richmond, Virginia, in September, 1868. He held various positions of importance while engaged in work there and when the Diocese of Natchez became vacant he was appointed Bishop thereof and was consecrated in Richmond, Virginia, by Cardinal (then Archbishop) Gibbons, on May 1, 1881. He was promoted to the Archiepiscopal See of New Orleans on August 7, 1888, and he died aboard the steamer Creole, bound for New York City, on June 19, 1897.

REUSS, *op. cit.*, p. 56; SHEA, *Hierarchy, etc.*, pp. 313-317; CHR, Vol. ii, pp. 130, 132; AEH, Vol. vi, p. 450, Vol. xvii, p. 70 (necrology); ACHS *Researches*, Vol. v, p. 100.

9. CHAPELLE, PLACIDE LOUIS.

Archbishop Chapelle was born on August 28, 1842, at Runes, Lozere, France, and began his classical studies at Mende in his native country, and completed them in Engheim, Belgium. Upon his arrival in this country, he attended St. Mary's, Baltimore, and was ordained to the priesthood on June 28, 1865. He held various pastorates in and around Washington and Baltimore until his appointment to Santa Fe. He died a victim of yellow fever in New Orleans.

REUSS, *op. cit.*, p. 23; CUB, Vol. xii, p. 137; ACHS *Researches*, Vol. xxiv, p. 357; CHR, Vol. ii, pp. 130, 432, Vol. iii, p. 31; Vol. iv, pp. 331, 362-363; biographical sketch in CE, Vol. iii, p. 579.

The Rt. Rev. G. A. Rouxel was titular Bishop of Curio and Auxiliary to Archbishop Chapelle. Upon his death, he acted as administrator until the selection of Archbishop Blenk on April 20, 1906. He died March 7, 1908.

10. **BLINK, JAMES H.**

Archbishop Blenk was born at Neustadt, Bavaria, on July 28, 1856. His education was received in the city of New Orleans and at Jefferson College in Louisiana. Having joined the Marist Community, he was sent to France to make his probationary studies and later went to Dublin where he completed his course in theology. He was ordained to the priesthood on August 16, 1885, and that same year returned to Louisiana. Appointed first Bishop of Porto Rico on June 12, 1899, he was consecrated by Archbishop Chapelle on July 2, 1899. He was promoted to the Archiepiscopal See of New Orleans on April 20, 1906. He died on April 20, 1917.

CHR, Vol. ii, p. 130; cf., *Episcopology of Porto Rico*, in the CHR, Vol. iv, pp. 348-364.

11. **SHAW, JOHN.**

The present Archbishop of New Orleans was born in Mobile, Alabama, on December 12, 1863, and received his educational training at Navan, County Meath, Ireland, and the American College in Rome where he was ordained to the priesthood on May 26, 1888. Upon his return to the United States he labored in the Diocese of Mobile until his appointment as coadjutor to Bishop Forest of San Antonio, on February 7, 1910. Bishop Allen, of Mobile, consecrated him titular Bishop of Castabala on April 14, 1910. On account of the ill health of his immediate superior he was designated Administrator of the Diocese on May 18, 1910. He succeeded to the See of San Antonio on March 11, 1911, and was promoted to the Archiepiscopal See of New Orleans in 1918.

Rt. Rev. John M. Laval, born in New Orleans in 1854, ordained to the priesthood on November 10, 1877; appointed

titular Bishop of Hierocaesarea on September 7, 1911, and consecrated by Archbishop Blenk on November 20, 1911, is the present auxiliary Bishop of New Orleans.

II. Diocese of Mobile (1829)

On May 15, 1829, Pius VIII erected the Diocese of Mobile with the Rt. Rev. Michael Portier as first Bishop.

When erected as a Diocese, the See of Mobile comprised the states of Florida and Alabama. At present the territorial limits are the State of Alabama, comprising an area of 58,821 square miles.

HAMILTON, *Colonial Mobile*, Boston and New York, 1897; SHEA, *History of Catholic Church in the United States*, Akron, O., New York, Chicago, 1886, 1892; IDEM, *Defenders of Our Faith*, New York, Chicago, 1886, 1893; MOTHER AUSTIN, *A Catholic History of Alabama and the Floridas*, I, New York, 1908; *Metropolitan Catholic Almanac and Laity's Directory*, Baltimore, 1850 seq.; *Official Catholic Directory*, Milwaukee, New York, 1910; REGER, *Die Benedictiner im Staate Alabama*, Baltimore, 1898.

1. PORTIER, MICHAEL.

The first Bishop of Mobile was born at Montbrisen, France, September 7, 1795. He entered the theological Seminary at Lyons, and when Bishop DuBourg, of Louisiana, appealed for missionaries he responded to the call and arrived at Annapolis on September 4, 1817. After completing his course of studies at St. Mary's, Baltimore, he was ordained to the priesthood by Bishop DuBourg at St. Louis in 1818. Five years later in the same place, November 5, 1826, he was consecrated titular Bishop of Oleno by Bishop Rosati. When the See of Mobile was erected in the year 1829, he became first Bishop of this Diocese. He died in that city on May 14, 1820.

REUSS, *op. cit.*, pp. 89-90; SHEA, *Hierarchy*, p. 293 seq.; CLARKE, *op. cit.*, Vol. i, p. 438 seq.; MOTHER AUSTIN, *op. cit.*, Vol. i, p. 366 seq.; CE, Vol. x, p. 411; CHR, Vol. ii, p. 131.

2. QUINLAN, JOHN.

Bishop Quinlan was born in County Clare, Ireland, on October 19, 1826. He came to the United States at the age of eighteen; was adopted for the Diocese of Cincinnati

and was ordained to the priesthood on August 30, 1852. He was consecrated Bishop at New Orleans, Louisiana, by Archbishop Blanc, on December 4, 1859. He died in New Orleans on March 9, 1883.

REUSS, *op. cit.*, pp. 91-92; SHEA, *Hierarchy*, p. 296; CLARKE, *op. cit.*, Vol. iii, p. 378; CHR, Vol. ii, p. 131.

3. MANUCY, DOMINIC.

The third Bishop of Mobile was born in St. Augustine, Florida, on December 20, 1823. He made his theological studies at Spring Hill College, Alabama, and was ordained to the priesthood at Mobile on August 15, 1850. After his ordination he held several laborious missionary charges and was consecrated Bishop of Dulam and Vicar-Apostolic of Brownsville, Texas, on December 8, 1874, by Archbishop Perché. On March 9, 1884, he was transferred to the See of Mobile without being relieved of his duties as Vicar-Apostolic of Brownsville. Bishop Manucy resigned the see on October 9, 1884, and was again transferred to the Vicariate of Brownsville. He died in Mobile on December 4, 1885.

REUSS, *op. cit.*, p. 67; SHEA, *Hierarchy*, etc., p. 298; CLARKE, *op. cit.*, Vol. iii, pp. 388-396; *A Catholic History of Alabama and the Floridas*, Vol. i, 360-369, New York, 1908; CHR, Vol. ii, p. 131.

4. O'SULLIVAN, JEREMIAH.

Bishop O'Sullivan was born at Kanturk, County Cork, Ireland, on February 6, 1842, and came to the United States in 1863. He made his theological studies in St. Mary's Seminary, Baltimore, and was ordained to the priesthood on June 30, 1868, by Archbishop Spalding, of Baltimore. He held various pastorates in the Metropolitan See of Baltimore and was consecrated Bishop of Mobile by Cardinal (then Archbishop) Gibbons in St. Peter's Church, Washington, D. C., on September 20, 1885. He died at Mobile on August 10, 1896.

REUSS, *op. cit.*, p. 85; SHEA, *Hierarchy*, p. 300; CHR, Vol. i, p. 131.

5. ALLEN, EDWARD P.

The present Bishop of Mobile was born in Boston, Massachusetts, on March 17, 1853, and received his education at St. Mary's College, Emmitsburg, where he was ordained to the priesthood on December 17, 1881. Three years later he was appointed President of Mount Saint Mary's and was designated Bishop of Mobile on April 10, 1897. The late Cardinal Gibbons consecrated him Bishop in the Cathedral at Baltimore on May 16, 1897.

III. Diocese of Natchez (1837)

The Diocese of Natchez was erected on July 28, 1837, by Pope Gregory XVI. The Reverend John J. Chanche was appointed its first Bishop on December 15, 1840.

The territorial limits of the Diocese when erected were and still are confined to the State of Mississippi; an area of 46,840 square miles.

JANSSENS (F.). *Sketch of the Catholic Church in the City of Natchez, Mississippi*, Natchez, 1886; DECOURCY-SHEA, *op. cit.*, p. 601 seq.; SHEA, *History*, Vol. iv, p. 275 seq.; CHR., Vol. ii, p. 131.

1. CHANCHE. JOHN M.

Bishop Chanche was born on October 4, 1795, at Baltimore, Maryland, and at the age of eleven he entered St. Mary's College. Archbishop Marechal ordained him to the priesthood on June 5, 1819. Sometime later Father Chanche joined the Society of St. Sulpice and was made a professor in St. Mary's, of which he became president in September, 1834. Appointed to the See of Natchez on December, 1840, he was consecrated at Baltimore on March 14, 1841, by Archbishop Eccleston. While visiting at Frederick, Maryland, he was attacked with an illness which resulted in his death on July 23, 1852.

REUSS, *op. cit.*, p. 22; CLARKE, *op. cit.*, Vol. ii, pp. 166-190; SHEA, *Hierarchy*, etc., p. 311; MCCANN, *op. cit.*, Vol. ii, pp. 5, 56, 107, 114-117, 130; MCSWEENEY, *op. cit.*, Vol. i, pp. 21, 106, 122; ACHS *Researches*, Vol. iv, p. 146, Vol. xx, p. 48; CHR., Vol. i, p. 175 (his letters to the Leopoldine Association), Vol. ii, p. 132; SHEA, *History Catholic Church*, etc., Vol. iii, pp. 411, 452-456, 660-665, 706.

2. VAN DE VELDE, JAMES O.

Consecrated Bishop of Chicago on February 11, 1849; transferred to Natchez on July 29, 1853.

(Cf. Chicago.)

3. ELDER, WILLIAM HENRY.

Consecrated Bishop of Natchez on May 3, 1857; transferred, as Bishop of Avara and Coadjutor of Cincinnati on January 30, 1880.

(Cf. Cincinnati.)

4. JANSSENS, FRANCIS.

Consecrated Bishop of Natchez, May 1, 1881; transferred to New Orleans on August 6, 1888.

(Cf. New Orleans.)

5. HESLIN, THOMAS.

Bishop Heslin was born in the parish of Kilboe, County Longford, Ireland, in April, 1847. Upon the completion of his classical studies he came to the United States at the invitation of Archbishop Odin. He completed his theology at the seminary in New Orleans, and was ordained to the priesthood on September 18, 1869, at Mobile, Alabama. He was acting as pastor of St. Michael's Parish, New Orleans, when appointed Bishop of Natchez. Archbishop Janssens consecrated him Bishop in New Orleans on June 18, 1889. He died on February 22, 1911.

REUSS, *op. cit.*, p. 54; CHR, Vol. i, p. 132.

6. GUNN, JOHN T.

The present Bishop of Natchez was born in County Tyrone, Ireland, on March 15, 1863, and received his education at the Catholic University in Dublin and the Gregorian University in Rome, Italy. He taught in the colleges of the Society of Mary in France and England, and later was Professor of Moral Theology in Washington, District of Columbia. He was appointed Bishop of Natchez on June 29, 1911, and was consecrated on August 29, 1911.

IV. Diocese of Little Rock (1843)

Pope Gregory XVI erected the See of Little Rock on November 28, 1843, and the Reverend Andrew Byrne, a priest of New York City, was consecrated as its first Bishop on March 10, 1844.

At the time of its erection, and at the present time, the Diocese of Little Rock comprises the entire State of Arkansas; an area of 53,045 square miles.

GAYARRE, *French Domination*, New Orleans, 1845; IDEM, *Spanish Domination*, New Orleans, 1845; IDEM, *American Domination*, New Orleans, 1845; POPE, *A Tour of the United States*, Richmond, 1792; GREENHOW, *History of Oregon and California*, Boston, 1845; MELISH, *Military and Topographical Atlas*, Philadelphia, 1815; NUTTAL, *Travels in Arkansas*, Philadelphia, 1821; POPE, *Early Days in Arkansas*, Little Rock, 1895; WASHBURN, *Reminiscences of the Indians*, Richmond, 1869; PARKMAN, works; BANCROFT, *History of the United States*, Boston, 1879; REYNOLDS, *Makers of Arkansas History*, New York and Boston, 1905; HEMSTEAD, *School History of Arkansas*, New Orleans, 1889; SHINN, *School History of Arkansas*, Richmond, 1900; ROZIER, *History of the Mississippi Valley*, St. Louis, 1890; JEWELL, *History of the Methodist Church in Arkansas*, Little Rock, 1898; *Publications of the Arkansas Historical Association*, I, II, Little Rock, 1908; HALLIBURTON, *History of Arkansas County, Arkansas*, Dewitt, 1909; SHEA, *History of the Catholic Church*, New York, 1892.

1. BYRNE, ANDREW.

Bishop Byrne was born on December 5, 1802, at Navan, County Meath, Ireland, and at an early age entered the diocesan seminary in his native place. Having arrived at Charleston in 1820, he completed his theological course under the immediate supervision of Bishop England, and was ordained to the priesthood on November 11, 1827. His early career as a priest was spent in the missions of Carolina where he also exercised the powers of Vicar-General. In 1836 he went to New York and assumed charge of various pastorates in that city. He was laboring there when appointed first Bishop of Little Rock in 1843. He was consecrated Bishop in New York City by Archbishop (then Bishop) Hughes, on March 10, 1844. He died at Helena, Arkansas, on June 10, 1862.

REUSS, *op. cit.*, pp. 19-20; SHEA, *Hierarchy*, etc., p. 274; CLARKE, *op. cit.*, Vol. ii, pp. 264-272; cf. COOGAN, *History of Meath*; CE, Vol. iii, p. 93 (biog. sketch); CHR, Vol. ii, p. 133; SHEA, *History of the Catholic Church*, etc., Vol. iii, pp. 328, 508; *ibid.* Vol. iv, pp. 28, 38, 105, 164, 229, 286-287, 678; ACHS *Researches*, Vol. viii, p. 226, Vol. xix, p. 115; *U. S. C. H. Magazine*, Vol. iv, p. 183; MCGARR, *Life of Bishop Quarter*, New York, 1850.

2. FITZGERALD, EDWARD.

The second Bishop of Little Rock was born in Limerick, Ireland, on October 28, 1833, and came to the United States with his parents in 1849. He made his theological studies at Mount Saint Mary's at Emmitsburg and at Cincinnati, and was ordained to the priesthood for the Diocese of Cincinnati on August 22, 1857. He was acting pastor of the Church in Columbus, Ohio, when he was notified of his appointment as Bishop of Little Rock on June 22, 1866. Archbishop Purcell consecrated him in Columbus on February 3, 1867. He died on February 21, 1907.

REUSS, *op. cit.*, p. 42; SHEA, *Hierarchy*, etc., pp. 275-276; MCSWEENEY, *op. cit.*, Vol. ii, pp. 80, 240; CHR, Vol. ii, p. 133; cf. GIBBONS, *Retrospect of Fifty Years*, Baltimore, 1916.

3. MORRIS, JOHN B.

The present Bishop of this Diocese was born at Hendersonville, Tennessee, on June 29, 1866, and received his education at St. Mary's College in Kentucky, and the American College, Rome. He was ordained to the priesthood on June 11, 1892, and upon his return to this country labored in the Diocese of Nashville. Later he held the rectorship of the Cathedral in that Diocese and in 1901 Bishop Byrne appointed him Vicar-General. He was consecrated coadjutor-Bishop of Little Rock, on June 11, 1906, by Bishop Byrne and succeeded to the See as third Bishop, on February 21, 1907.

V. Diocese of Galveston (1847)

The Diocese of Galveston was erected by Pius IX on April 23, 1847, with the Rt. Rev. J. M. Odin as first Bishop.

When erected the Diocese of Galveston comprised the State of Texas, but at present it embraces that part of

the State of Texas lying between the Sabine River, on the east, and the Colorado River on the west; with the Gulf of Mexico on the south, and the northern limits of the counties of Lampasas, Coryell, McLellan, Limestone, Freestone, Anderson, Cherokee, Nacogdoches and Shelby on the north; an area of 43,000 square miles.

SHEA, *History of Catholic Church in the United States*, New York, 1894; IDEM, *History Catholic Missions*, New York, 1855; REUSS, *Biographical Cyclopaedia Catholic Hierarchy of United States*, Milwaukee, 1898; *Catholic Directory*, 1909; *Freeman's Journal*, New York, *Morning Star*, New Orleans, June, 1870, files; *The History of the Diocese of Galveston*, Galveston, 1922.

1. ODIN, JOHN MARY.

Consecrated titular Bishop of Claudiopolis and first Vicar-Apostolic of Texas on March 12, 1842; in 1847 became first Bishop of Galveston; transferred to the See of New Orleans in 1861.

(Cf. New Orleans.)

2. DUBOIS, C. M.

The second Bishop of Galveston was born at Cautouvre, Loire, France, on March 10, 1817, and was ordained to the priesthood at Lyons on June 1, 1844. He came to the United States at the invitation of Bishop Odin and labored for many years in the missionary fields of Texas. Bishop Odin consecrated him second Bishop of Galveston in Lyons, France, on November 23, 1862. Owing to ill health he resigned his charge on July 12, 1881, but still kept the title of Bishop of Galveston. He returned to France and lived at Vernaison in the Diocese of Lyons, and in 1894 he was promoted to the titular Archiepiscopal See of Arca. He died in his native country at Vernaison, on May 22, 1895.

REUSS, *op. cit.*, pp. 35-36; SHEA, *Hierarchy*, etc., pp. 238-239; *Researches*. Vol. iii, pp. 4-7; CHR, Vol. ii, pp. 135, 149.

Rt. Rev. Peter Dufal, C.S.C., was named coadjutor to Bishop Dubois on May 14, 1878. He was at that time Vicar-Apostolic of East Bengal and titular Bishop of Delcus, having been consecrated at the Holy Cross Chapel in Le-Mans by Monsignor Joseph H. Guibert, who later became

Archbishop of Paris. He resigned his charge at Galveston on April 18, 1880, and retired to Neuilly, near Paris, France, where he died in 1898. He never was Bishop of Galveston.

REUSS, *op. cit.*, p. 36; CHR, Vol. ii, p. 135, 429.

3. GALLAGHER, NICHOLAS A.

The Reverend Nicholas A. Gallagher was born at Temperanceville, Belmont County, Ohio, on February 19, 1846, and was ordained to the priesthood at Columbus, Ohio, on December 25, 1868. He labored in the Diocese of Columbus for many years and after the death of Bishop Rosecrans, he acted as Administrator of that Diocese. Afterwards he went to Texas, and while laboring there was appointed to the titular bishopric of Canōpus and Coadjutor of Galveston on January 10, 1882. He succeeded to the See of Galveston in 1894, and died on January 21, 1918.

REUSS, *op. cit.*, p. 45; CHR, Vol. i, p. 135; SHEA, *Hierarchy*, etc., p. 239.

4. BYRNE, CHRISTOPHER.

The present Bishop of Galveston was born at Byrnesville, Jefferson County, Missouri, on April 21, 1867. After the completion of his seminary course at St. Mary's in Baltimore he was ordained to the priesthood on September 23, 1891, in St. Louis, Missouri, by Archbishop Peter R. Kenrick. His first appointment was at St. Bridget's Church, St. Louis, and later he held pastorates at other cities in Missouri. He was acting as pastor of Holy Name Church in St. Louis when he was chosen Bishop of Galveston. He was consecrated by Archbishop Glennon on November 10, 1918.

VI. Diocese of Alexandria (1855-1910)

On July 29, 1852, the Diocese of Natchitoches was erected and the Rt. Rev. Augustus Martin was consecrated as first Bishop on November 30, 1853. In 1910, at the

request of Bishop Van de Ven, the diocesan seat was changed to Alexandria.

The Diocese comprises its original limits—the northern part of the State of Louisiana, an area of 22,122 square miles.

MARTIN, *History of Louisiana*, New Orleans, 1882; SHEA, *History of the Catholic Church in the United States*, I; CLARKE, *Lives of the Deceased Bishops*, New York, 1888; and the unpublished letters of Bishop Martin; CHR, Vol. ii.

1. MARTIN, AUGUSTUS M.

The first Bishop of this See was born at Breton, St. Malo, Diocese of Rennes, France, on February 2, 1803. He was ordained to the priesthood in 1828, and while Chaplain of the Royal College at Rennes in 1839, he met Bishop de la Hailandière, of Vincennes, who was making a plea for missionaries for his diocese in the United States. Father Martin responded to the call and set out for this country with him. For six years he acted as Vicar-General in the See of Vincennes, Indiana, and when his health failed, he went to Louisiana and labored in this region until appointed Bishop of Natchitoches. Archbishop Blanc consecrated him in New Orleans on November 30, 1853, and he died at Natchitoches on September 29, 1875.

REUSS, *op. cit.*, p. 68; SHEA, *Hierarchy, etc.*, p. 318; CLARKE, *op. cit.*, Vol. iii. pp. 397-403; *Year-Book of the Diocese of Indianapolis*, 1919, p. 7; ACHS *Researches*, Vol. xxiii, p. 179, leaves Havre for United States, list of priests with him; CHR, Vol. i, p. 135, *ibid.*, Vol. ii, p. 135.

2. LERAY, FRANCIS X.

Consecrated Bishop of Natchez on April 22, 1877, he was named Coadjutor of New Orleans in 1879, and succeeded to that see in 1883.

(Cf. New Orleans.)

3. DURIER, ANTHONY.

Bishop Durier was born at St. Bonnet, Desquarts, in the Province of Loire, France, on August 8, 1832. In

response to an appeal of Archbishop Blanc for missionaries he came to the United States in 1855 and completed his theological studies at Mount Saint Mary's of the West and was ordained to the priesthood by Archbishop Purcell in 1856. He was stationed at Chillicothe, Ohio, and later went to New Orleans, where he began his priestly labors as an assistant at the Cathedral. He was consecrated Bishop of Natchitoches by Archbishop Leray on March 19, 1885, and administered the see until his death on February 28, 1904.

REUSS, *op. cit.*, p. 28; SHEA, *Hierarchy*, etc., pp. 319-320; CHR, Vol. ii, pp. 135, 429.

4. VAN DE VEN, CORNELIUS.

The present Bishop of this Diocese was born at Oirschot, Holland, on June 16, 1865, and after his training in the primary schools he entered a college at Rumenderg. He made his theological studies in the Diocesan Seminary of Bois-le-Duc and was ordained to the priesthood on May 21, 1890. He came to the United States in the same year and was stationed at New Iberia, Louisiana, as assistant pastor. Before his appointment as bishop he served as Rector of churches at Lake Charles and Baton Rouge. His consecration took place on November 30, 1904, with the Most Rev. James H. Blenk, of New Orleans, as consecrating prelate. He became Bishop of Alexandria in 1910.

VII. Diocese of San Antonio (1874)

Pius IX erected the Diocese of San Antonio on September 3, 1874, with the Rt. Rev. Anthony Pellicier as first Bishop.

The Diocese comprises that portion of the State of Texas which lies between the Colorado and the Rio Grande Rivers except that part south of Arto de los Hermanos on the Rio Grande, and the counties of Live Oak, Bee Goliad, Refugio and El Paso; an area of 60,810 square miles.

DECOURCY-SHEA, *op. cit.*, p. 671; SHEA, *History of the Catholic Missions, passim*, New York, 1855; *History of the Catholic Church in the Diocese of San Antonio*, San Antonio, 1897; CHR. Vol. i, p. 136; cf. files of the *Southern Messenger*, San Antonio, for November, 1894, October, 1895; March, 1911.

1. PELLICIER, ANTHONY D.

The first Bishop of San Antonio was born at St. Augustine, Florida, on December 7, 1824, and was ordained to the priesthood by Bishop Portier at Mobile, Alabama, on October 15, 1850. He served as a missionary in the State of Alabama until 1867, when he was called to Mobile and made Vicar-General. He was consecrated Bishop of San Antonio by Archbishop Perch  of New Orleans on December 8, 1874. He died at San Antonio on April 14, 1880.

REUSS, *op. cit.*, p. 86; SHEA, *Hierarchy*, p. 359; CLARKE, *op. cit.*, p. 404; CHR., Vol. i, p. 136.

2. NERAZ, JOHN C.

Bishop Neraz was born on January 12, 1828, at Anse, France. He made his theological studies in the Seminary at Lyons and came to the United States in 1852, and was ordained to the priesthood at Galveston on February 19, 1852. For thirty years he labored in the mission fields of Texas and finally became Vicar-General of Bishop Pellicier. At the death of this prelate he became Administrator of the Diocese, and later was appointed to succeed him. His consecration took place in San Antonio on May 3, 1881, with Bishop Fitzgerald as consecrating prelate. He died in San Antonio on November 15, 1894.

REUSS, *op. cit.*, p. 79; SHEA, *Hierarchy, etc.*, p. 360; CHR., Vol. ii, p. 136.

3. FOREST, JOHN A.

The third Bishop of San Antonio was born at St. Martin, Canton, St. Germain, France, and was ordained to the priesthood in New Orleans on May 3, 1863. His priestly work was confined to the missionary fields of Texas where he labored until his appointment as bishop on August 27,

1895. Archbishop Janssens consecrated him at San Antonio on October 28, 1895. He died in that city on March 11, 1911.

REUSS, *op. cit.*, p. 44; CHR, Vol. ii, p. 186.

4. SHAW, JOHN W.

Consecrated coadjutor Bishop of San Antonio on April 14, 1910, and succeeded to the See on March 11, 1911. He was promoted to the See of New Orleans on January 25, 1918.

(Cf. New Orleans.)

5. DROSSAERTS, ARTHUR J.

The present Bishop of San Antonio was born at Freda, Holland, on September 11, 1862, and received his seminary training at Bois-le-Duc in his native land. He was ordained to the priesthood on June 15, 1889, and began his priestly career in the Archdiocese of New Orleans. He was stationed at Baton Rouge, Louisiana, as pastor when appointed to the Bishopric of San Antonio and was consecrated in St. Louis Cathedral, New Orleans, by His Excellency, the Apostolic Delegate, Most Rev. John Bonzano, on December 8, 1918.

VIII. Diocese of Corpus Christi (1912)

On March 23, 1912, the Vicariate of Brownsville was erected into the Diocese of Corpus Christi by Pius X, and on April 4, 1913, the Reverend Paul J. Nussbaum, C. P., was appointed as first Bishop.

The territorial limits of the Diocese of Corpus Christi comprise that part of the State of Texas situated south and east of Las Hermanas and San Roque Creeks—south of the Nueces River as far as the eastern line of McMullen County; south of Alascosa, Karnes, DeWitt, Victoria and Calhoun counties; an area of 22,000 square miles.

CHR, Vol. ii, pp. 186-187; *Catholic Directory*, 1922.

1. MANUCY, DOMINIC.

Consecrated titular Bishop of Dulma and first Vicar-Apostolic of Brownsville on December 8, 1874. He was promoted to the Diocese of Mobile on March 9, 1884, but resigned the same year and was re-appointed to Brownsville with the title of Bishop of Maronia.

(Cf. Mobile.)

2. VERDAGUER, PETER.

The second Vicar-Apostolic was born on September 10, 1835, at San Pedro de Torrello, in the Province of Catalonia, Spain. He was ordained to the priesthood on December 12, 1862, at San Francisco by Bishop Amat of Monterey. His priestly labor was confined to the city of Los Angeles and vicinity and he was acting as pastor of the Church of Our Lady of Angels in that city when appointed titular Bishop of Aulona and second Vicar-Apostolic of Brownsville on July 26, 1890. He returned to Spain for his consecration which took place in Barcelona on November 9, 1890, with Bishop Calala y Albara as consecrating prelate. He died on October 26, 1911.

REUSS, *op. cit.*, p. 106; CHR, Vol. ii, p. 137.

3. NUSSEBAUM, PAUL, C. P.

The first Bishop of Corpus Christi was born in Philadelphia, Pennsylvania, on September 7, 1870, and having joined the Passionist Order, he made his studies at Passionist houses in the United States and in Europe. He was ordained to the priesthood on May 20, 1894, and labored in the Middle Atlantic and Eastern States of this country and in South America. He was appointed first Bishop of Corpus Christi on April 4, 1913, and was consecrated by His Excellency the Apostolic Delegate, Archbishop Bonzano, on May 20, 1913, in West Hoboken, New Jersey. He resigned the see in 1921.

4. LEDVINA, EMMANUEL V.

The present Bishop of Corpus Christi was born in Evansville, Indiana, on October 2, 1868. He received

his theological training at St. Meinrad's College in Indiana, and was ordained to the priesthood by Bishop Chatard on May 18, 1893. He served as curate at the Holy Trinity Church, Evansville, Indiana, and afterwards was transferred to St. John's pro-cathedral, Indianapolis. Later he was made pastor at Princeton, Indiana, and for fourteen years was Vice-President and General Secretary of the Catholic Church Extension Society. He was acting in this capacity when appointed to the See of Corpus Christi and was consecrated at St. Mary's-of-the-Woods, Indiana, by Bishop Chartrand on June 14, 1921.

IX. Diocese of Dallas (1890)

The Diocese of Dallas was erected by Leo XIII in 1890 and the Rt. Rev. Thomas F. Brennan was consecrated as its first Bishop on April 5, 1891.

The Diocese of Dallas, when erected comprised the northern part of the State of Texas north of Shelby, Nacogdoches, Cherokee, Anderson, Freestone, Limestone, McLellan, Cargelly, Lampasas, Howard, Martin and Gaines Counties and the Colorado River; an area of 98,266 square miles.

CHR. Vol. ii, p. 317; cf. bibliography of *Diocese of Galveston; Catholic Directory*, 1922.

1. BRENNAN, THOMAS F.

Bishop Brennan was born at Tipperary, Ireland, in October, 1853, and was ordained to the priesthood at Brixen-Tyrol on July 4, 1880. He was consecrated Bishop of Dallas at Erie, Pennsylvania, on April 5, 1891, by Bishop Mullin. Two years later, on February 1, 1893, he was transferred to the titular See of Uthilla, and was made Auxiliary to Bishop Power of St. John's, Newfoundland. He was called to Rome in December, 1904, and was given the titular See of Cesarea, Morocco, on October 7, 1905. The last years of his life were spent in the Basilian Monastery at Grottaferrata, near Rome, where he died on March 21, 1916.

REUSS, *op. cit.*, p. 17; CHR, Vol. ii, pp. 137-138; *Bishop Brennan*, in the *Texas Catholic*, Vol. ii, August 6, 1892; *Dallas Diocese*, *ibid.*, for 1891. 1892.

2. DUNN, EDWARD JOSEPH.

Bishop Dunn was born in County Tipperary, Ireland, on April 23, 1848. He was ordained to the priesthood in Baltimore on June 29, 1871, and was laboring in the Archdiocese of Chicago when appointed to the See of Dallas on September 24, 1893. Archbishop Feehan consecrated him in all Saints' Church, Chicago, on November 30, 1893. He died at Dallas on August 5, 1910.

REUSS, *op. cit.*, p. 37; CHR, Vol. ii, pp. 138, 430, Vol. iii, p. 154

3. LYNCH, JOSEPH P.

The present Bishop of Dallas was born at St. Joseph, Michigan, on November 16, 1872, and received his seminary training in St. Mary's, Baltimore, and at Kenrick Seminary, St. Louis. After his ordination he labored in the Diocese of Dallas and later was appointed Vicar-General and Administrator *sede vacante*. His consecration as Bishop took place at the Cathedral in Dallas, Texas, on July 12, 1911, with Archbishop Blenk as consecrating prelate.

X. Diocese of Oklahoma (1905)

On August 25, 1905, Pius X erected Indian Territory into the Diocese of Oklahoma with the Rt. Rev. Theophile Meerschaert, D.D., as first Bishop.

The Diocese comprises the entire State of Oklahoma; an area of 69,414 square miles.

HILL, *History of Oklahoma*, pp. 407-408, Chicago, New York, 1908; ROCH, *History of Oklahoma*, Wichita, 1890; FINDALL, *Makers of Oklahoma*, Guthrie, 1906; DECOURCY-SHEA, *op. cit.*; CHR, Vol. ii, p. 138.

1. MEERSCHAERT, THEOPHILE.

The first, and present, Bishop of this See, was born at Roussigmes, Belgium, on August 24, 1847, and studied at the American College in Louvain and was ordained to the priesthood on December 23, 1871. He came to the United States the following year and labored in the Diocese of Natchez until 1891, when he was appointed first Vicar-

Apostolic of Oklahoma and titular Bishop of Sydima. He was consecrated on September 8, 1891, and became first Bishop of the Diocese of Oklahoma on August 23, 1905.

XI. Diocese of Lafayette (1918)

The formal erection of the See of Lafayette was decreed by Benedict XV on May 23, 1918, and the Rt. Rev. Jules B. Jeanmard was consecrated as first Bishop on December 8, 1918.

The Diocese comprises the civil parishes, or counties, of Acadia, Allen, Beauregard, Calcasieu, Cameron, Evangeline, Iberia, Jefferson, Davis, Lafayette, St. Landry, St. Martin, St. Mary and Vermillion in the southwestern part of the State of Louisiana; an area of 11,090 square miles.

SOUVAY, An Historical Sketch of the Church of Lafayette, Louisiana, in the Saint Louis Catholic Historical Review, Vol. iii, pp. 242-294; Catholic Directory for 1922.

1. JEANMARD, JULES B.

The present Bishop of this Diocese was born at Breaux-Bridge, Louisiana, on August 15, 1879, and received his education at St. Joseph's Seminary, at the Kenrick Seminary, St. Louis, Missouri, and the St. Louis Seminary in New Orleans. He was ordained to the priesthood in St. Joseph's Church, New Orleans, on June 11, 1903. He acted as secretary to Archbishop Blenk from July 6, 1906, to 1914; chancellor of the Archdiocese and later Vicar-General; served as Administrator *sede vacante* from April 20, 1917, to June 2, 1918. He was appointed first Bishop of Lafayette on July 18, 1918, and he was consecrated by His Excellency, the Apostolic Delegate, Most Rev. John Bonzano, on December 8, 1918, at the Cathedral of St. Louis in New Orleans.

CHAPTER V

THE PROVINCE OF NEW YORK

Pope Pius IX erected the Province of New York on July 19, 1850, with the Rt. Rev. John Hughes as first Archbishop.

In 1850, the Archdiocese of New York comprised the State of New York, part of New Jersey, and all the New England States, with the Dioceses of Boston (1808), Albany (1847), Buffalo (1847), and Hartford (1843) as suffragan sees. At present, the Province is confined to the States of New York and New Jersey, and the Bahama Islands, and the suffragan sees are Albany (1847), Buffalo (1847), Brooklyn (1853), Newark (1853), Rochester (1868), Ogdensburg (1872), Trenton (1881), and Syracuse (1886).

SHEA, *History of the Catholic Church in the United States*, New York, 1886; IDEM, *Catholic Churches of New York*, New York, 1878; *Ecclesiastical Records, State of New York, Albany, 1902*; O'CALLAGHAN, *Documentary History of New York*, Albany, 1849-51; BAYLEY, *Brief Sketch of the Early History of the Catholic Church on the Island of New York*, New York, 1854; FINOTTI, *Bibliographia Catholica Americana*, New York, 1872; FLYNN, *The Catholic Church in New Jersey*, Morristown, 1904; WHITE, *Life of Mrs. Eliza A. Seton*, New York, 1893; SETON, *Memoir, Letters and Journal of Elizabeth Seton*, New York, 1869; FARLEY, *History of St. Patrick's Cathedral*, New York, 1908; SMITH, *History of the Catholic Church in New York*, New York, 1905; *The Catholic Directory*; UNITED STATES CATHOLIC HISTORICAL SOCIETY, *Historical Records and Studies*, New York, 1899-1910; *Memorial, Most Rev. M. A. Corrigan*, New York, 1902; HASARD, *Life of the Most Rev. John Hughes*, New York, 1866; BRANN, *Most Rev. John Hughes*, New York, 1892; CAMPBELL, *Pioneer Priests of North America*, New York, 1909-10; *Mary Aloysia Hardey*, New York, 1910; *New York Truth Teller*, files; *Freeman's Journal*, files; *Metropolitan Record*, files; *Tablet*, files; *Catholic News*, files; BROWNSON, H. F., *Brownson's Early, Middle and Later Life*, Detroit, 1898-1900; BENNETT, *Catholic Footsteps in Old New York*, New York, 1909; ZWIERLEIN, *Religion in New Netherland*, Rochester, 1910.

I. Diocese of New York (1808)

The See of New York was one of the four dioceses created by Pius VII on April 8, 1808. The Rt. Rev. Luke Concanen, O. P., was consecrated first Bishop on April 24,

1808, but he never reached the United States. The first resident Bishop of this Diocese was the Rt. Rev. John Connelly, O. P., who was consecrated on November 6, 1814.

The original limits of the Diocese of New York were the entire State of that name, and what was known at that time as East Jersey. At present the Diocese comprises the boroughs of Manhattan, Bronx, and Richmond, of the city of New York, and the counties of Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester in the State of New York, also the Bahama Islands; the total area is 9,183 square miles.

1. CONCANEN, LUKE, O. P.

Bishop Concanen was born in Ireland (Connaught), in the ecclesiastical Province of Tuam. A letter to Bishop Carroll (December 29, 1803), in which he states that he was then fifty-six years of age proves that he was born there about 1747.

Most probably he entered the Dominican Order in 1765 or 1766. His educational training was received at the Minerva and the College of San Clemente at Rome. He was ordained to the priesthood at Rome some time between the years 1770-1771. He held important offices in the Dominican Order until his appointment as first Bishop of New York on April 8, 1808. He was consecrated at Rome in the Church of St. Catherine of Sienna on April 24, 1808, by Cardinal Michele de Pietro. He died at Naples on June 19, 1810.

REUSS, *op. cit.*, pp. 25-26; CLARKE, *op. cit.*, Vol. i, pp. 140-143; SHEA, *Hierarchy*, etc., pp. 132-133; BENNETT, *op. cit.*, p. 459; HEWITT, *History of the Diocese of Syracuse*, pp. 21-23, Syracuse, 1909; MCSWEENEY, *op. cit.*, Vol. i, p. 151; WEBB, *op. cit.*, p. 202; FINOTTI, *op. cit.*, p. 177; FISH, *op. cit.*, p. 174, 175, 192; JOHN TALBOT SMITH, *The Catholic Church in New York*, Vol. i, p. 38-39, New York, 1905; cf. *Index to ACHS Researches*, pp. 75-77; the best account of his life is that V. F. O'Daniel, O.P., in the CHR, Vol. i, pp. 400-421, Vol. ii, pp. 19-46, a complete bibliography will be found pp. 400-401 of the CHR, Vol. i (the *Dominican Archives* at Washington, D. C., contain photostatic copies of his correspondence); cf. CHR, Vol. i, p. 311, Vol. ii, p. 140.

2. CONNOLLY, JOHN, O. P.

The first resident Bishop of New York was born at Drogheda, County Meath, Ireland, in 1750. He joined the Dominican Order in his early youth and made his studies at Rome, where he was ordained to the priesthood. Appointed as successor to Bishop Concanen for the See of New York, he was consecrated in Rome on November 6, 1814, by Cardinal Brancadora, and reached New York the following year, on November 24. He died there on February 6, 1825.

REUSS, *op. cit.*, pp. 26-27; CLARKE, *op. cit.*, Vol. i. pp. 192-204; SHEA, *Hierarchy*, etc., p. 133; J. T. SMITH, *op. cit.*, Vol. i, pp. 15-70; HEWITT, *op. cit.*, p. 24; FINOTTI, *op. cit.*, p. 239; McCANN, *op. cit.*, Vol. i, pp. 88, 125; USCHS *Historical Records and Studies*, Vol. ii (1900), p. 227 (his portrait); *United States Catholic Historical Magazine*, Vol. iv (1891-93), pp. 58-61 and 186-198; (CONNOLLY correspondence), ACHS *Researches*, Vol. xxii, pp. 91, 232, 250, Vol. xxiv, p. 379, Vol. xxxiii, p. 343; see *Rosary Magazine*, for April, 1895; BAYLEY, *Brief Sketch of the History of the Catholic Church on the Island of New York*, New York, 1853; cf. files of the *Catholic Miscellany*, for 1824-1825; biographical sketch in CE, Vol. iv, p. 257.

3. DUBOIS, JOHN.

The founder of Mount Saint Mary's, Emmitsburg, Maryland, and the third Bishop of New York, was born in Paris, on August 24, 1754. He received his early educational training at home until he was prepared to enter the College of Louis le Grand. He was ordained to the priesthood in Paris on September 22, 1787. On account of the French Revolution he was forced to leave his native land, and he came to the United States in 1791. After a few years of missionary activity, he began his career as an educator in 1808. He was consecrated by Archbishop Maréchal on October 29, 1826. He died in New York on December 25, 1842.

REUSS, *op. cit.*, p. 34; SHEA, *Hierarchy*, etc., pp. 34-36; CLARKE, *op. cit.*, Vol. i, pp. 414-437; *Researches*, Vol. vi, pp. 91, 122-124; Vol. viii, pp. 42, 170, Vol. ix, pp. 85-86, Vol. xxix, p. 200; HERBERMANN, *op. cit.*, pp. 187-193, 204; HERBERMANN in the USCHS *Historical Records and Studies*, Vol. x, pp. 124-129 (*Bishop Dubois in New York in 1836*); FARLEY, *Life of Cardinal McCloskey*, pp. 20, 27, 49, 50, 56, 63, 111, 112, 146, 150, 160, 362; FLYNN, *Catholic Church*

in *New Jersey*, pp. 49, 78, 90-98, 101-109, 115, 260, Morristown, N. J., 1904; BAYLEY, *Brief Sketch*, etc., pp. 29-105; CHR., Vol. i, pp. 285-286, Vol. ii, p. 140, Vol. iv, pp. 12, 404, 411, Vol. v, pp. 239, 251, 309; L. W. REILLY, *Bishop John Dubois*, in the CW, Vol. xxxiv, pp. 454-460; CE, Vol. v, p. 178; SMITH, *The Catholic Church in New York*, New York, 1905-1908; FARLEY, *History of St. Patrick's Cathedral*, New York, 1908; MCCANN, *op. cit.*, Vol. i, pp. 22-28, 38-49, 81-89, 96-97, 123-134, 170, 198, 224, 244; Vol. ii, pp. 3, 70, 114; MCSWEENEY, Vol. i, pp. 2-16, 23-76, 81-126, 130-175, 251-285, 301-313, 352-376, 383-397, 401-431, 505-516, 551-555; *Jubilee of Mt. St. Mary's College*, pp. 235-288, New York, 1859; MOREAU, *Les Pretres Francais Emigres aux Etats-Unis*, Paris, 1856; MULLENAN, *Brief Historical Sketch of the Catholic Church on Long Island*, New York, 1871.

4. HUGHES, JOHN.

This distinguished ecclesiastic was born at Annalough, County Tyrone, Ireland, on June 24, 1797, and emigrated to the United States with his parents in 1816. He entered Mount Saint Mary's in preparation for the priesthood and was ordained on October 15, 1826. He was appointed coadjutor to Bishop Dubois and titular Bishop of Basileopolis and was consecrated by Bishop Dubois in New York City on January 7, 1738. For a time he had a large share in the administration of diocesan affairs and upon the death of Bishop Dubois succeeded to the see on December 20, 1842. He was made Archbishop on July 19, 1859, and died in New York on January 3, 1864.

REUSS, *op. cit.*, p. 55; SHEA, *Hierarchy*, etc., pp. 136-141; CLARKE, *op. cit.*, Vol. ii, pp. 73-125; CHR., Vol. ii, p. 140 (biographical data); *ibid.*, Vol. iii, pp. 336-339 (documents relative to his mission to France); CW, Vol. iii, pp. 140 *et seq.* (review of Hassard's *Life*); ACHS *Researches*, Vols. vi, vii, viii, xii, xiv, xvii, Vol. xix, p. 171 (necrology), Vol. xxii, p. 93 (Brooks Controversy), Vols. xxiii, xxviii—these volumes best consulted in *Index of Researches*; MCSWEENEY, *op. cit.*, Vols. i and ii *passim*, especially Vol. i, pp. 89, 99, 126, 136, 140-146; HERBERMANN, *Sulpicians*, etc., pp. 191, 228, 306; BAYLEY, *op. cit.*, pp. 133-147; CLARKE, *op. cit.*, Vol. ii, pp. 73-125; HASSARD, *Life of Archbishop Hughes*, New York, 1866; BRANN, *John Hughes*, New York, 1892; KEHOE, *Works of Archbishop Hughes*, 2 Vols., New York, 1864; USCHS *Historical Records*, etc., Vol. i, p. 171, Vol. ii, p. 227, Vol. iii, p. 282; MAURY, *Statesmen in America* in 1846, London, 1847; BAKER, *Works of William H. Seward*, Vol. iii, p. 482 *et seq.*, New York, 1853; the archival material for the episcopate of Hughes is well preserved in the Dunwoodie, New York, archives; LAWRENCE KEHOE edited the *Works of the Most Rev. John Hughes, D.D.*, containing his sermons, letters, lectures and speeches, New York, 1865.

5. MCCLOSKEY, JOHN CARDINAL.

The first American Cardinal was born at Brooklyn, New York, on March 20, 1810. He was sent to the leading classical school in New York City for his early training and in 1822 entered Mount Saint Mary's College at Emmitsburg. He was ordained to the priesthood in New York City on January 12, 1834. In February, 1859, he was named professor of philosophy at Nyack-on-the-Hudson and remained there until the college was destroyed by fire. After a sojourn in Europe he returned to his native diocese in 1837 and was appointed pastor of St. Joseph's Church. Four years later he was selected to be the first President of St. John's College, a position he held until his appointment as coadjutor to Bishop Hughes. He was consecrated titular Bishop of Axiere by Bishop Hughes on March 18, 1844, and on May 21, 1847, he was transferred to the See of Albany. He was promoted to the See of New York on May 6, 1864, and was preconized Cardinal on March 15, 1875. He died in New York City on October 10, 1885.

REUSS, *op. cit.*, pp. 69-70; SHEA, *Hierarchy, etc.*, pp. 142; CLARKE, *op. cit.*, Vol. iii, pp. 412-437; FARLEY, *Life of John Cardinal McCloskey*, New York, 1918; ACHS *Researches*, Vol. vii, p. 35 (letter from Rome, 1836); Vol. vii, p. 102 (Frenaye corresp.), Vol. ix, p. 152 (Bayley on McCloskey), Vol. xix, pp. 96, 171, 186, Vol. xxiii, p. 339 (First Secular Priest of New York; *The First American Cardinal*, in the *Month*, Vol. xxi, p. 30; HEWITT, *Cardinal McCloskey*, in the *CW*, Vol. xlii, pp. 367, 570; *CHR*, Vol. ii, p. 140.

6. CORRIGAN, MICHAEL A.

The third Archbishop of New York was born at Newark, New Jersey, on August 13, 1893. After graduating from Mount Saint Mary's at Emmitsburg, in 1859, he entered the College of Propaganda at Rome. Upon his return to this country he labored in his native Diocese ten years, after which he was appointed Bishop of Newark. He was consecrated in that city on May 4, 1873, by Archbishop McCloskey. He ruled that see for seven years and was then promoted to be coadjutor to Cardinal McCloskey, *cum jure successionis*. He succeeded to the see

on October 10, 1885. He died in New York City on May 5, 1902.

REUSS, *op. cit.*, p. 29; SHEA, *Hierarchy, etc.*, p. 148; J. T. SMITH, *op. cit.*, Vol. ii, pp. 404-430 (*cf. ibid.*, pp. 542-555 for an account, somewhat partisan of the McGlynn case); *The Silver Jubilee of Arch. Corrigan* (with portrait), in the USCHS *History Records and Studies*, Vol. i, (1905), pp. 14-17. See Corrigan's *Register of the Clergy laboring in the Archdiocese of New York from early missionary times to 1885*, begun in the *History Records and Studies*, Vol. i, p. 18; CUB, Vol. viii, p. 382; ACHS *Researches*, Vol. ix, p. 95, Vol. xi, p. 143, Vol. xxii, p. 149, Vol. xxvi, p. 45; MCSWEENEY, *op. cit.*, Vol. i, pp. 416, 501, 517, 525, Vol. ii, pp. 1-3, 180-185, 196, 213, 222, 279, 299, 350. See biog. sketch in *Historical Record and Studies*, Vol. iii (1903), pp. 9-13; FARLEY, *op. cit.*, pp. 211, 349-350, 362-363, 369, 376-377; CHR, Vol. ii, pp. 140, 143, 193, 194, 204, 302; *Memorial of Most Rev. Archbishop Corrigan, Third Archbishop of New York*, New York, 1902; FLYNN, *Catholic Church in New Jersey*, Morristown, 1904; FARLEY, *History of St. Patrick's Cathedral*, New York, 1908.

7. FARLEY, JOHN CARDINAL.

Cardinal Farley was born at Newton-Hamilton, County Armagh, Ireland, on April 20, 1842, and came to the United States in 1859. He continued his education begun in Ireland, at St. John's College and at the Seminary in Troy, New York. In 1867 he went to the American College, Rome, and three years later was ordained to the priesthood in that city on June 11, 1879. He returned home in the same year and was appointed assistant at St. Peter's Church, New Brighton, Staten Island. He was made a Domestic Prelate by Leo XIII, and in 1891 was named Vicar-General of the Archdiocese. He was appointed titular Bishop of Zuean and Auxiliary by Archbishop Corrigan on December 21, 1895. He became Archbishop on September 25, 1902, and was created Cardinal Priest with the title, Sancta Maria Super Minervan, on November 27, 1911. He died in New York City on September 17, 1918.

REUSS, *op. cit.*, p. 40; CHR, Vol. ii, p. 140; GUILDAY, *John Cardinal Farley*, in the *Catholic World*, Vol. cvii, pp. 183-193; *Catholic News*, files for September, 1918; USCHS *Records and Studies*, Vol. vi, part ii, p. 5 seq.

He wrote the *Life of Cardinal McCloskey*, New York, 1918, and a *History of Saint Patrick's Cathedral, New York City*, New York, 1908.

8. HAYES, PATRICK J.

The present Archbishop of New York was born in that city on November 20, 1867. He attended St. Joseph's Seminary at Troy, New York, and was ordained to the priesthood on September 8, 1892. He continued his studies at the Catholic University of America for the next two years, after which he was stationed at St. Gabriel's in New York City. In August, 1903, he was made chancellor of the Archdiocese and President of St. John's College. He was elevated to the rank of Domestic Prelate in November, 1907, and on July 3, 1914, he was appointed Auxiliary to the Bishop of New York and titular Bishop of Tagaste. Cardinal Farley consecrated him on October 21, 1914, in New York City. On November 24, 1917, he was chosen Ordinary of the Chaplains of the Army and Navy, and on March 10, 1919, he was promoted to the vacant archiepiscopal See of New York.

The Rt. Rev. John J. Dunn is the present Auxiliary Bishop of New York. He was born in that city on August 31, 1869; was ordained to the priesthood on May 30, 1896, after completing his theological studies at St. Joseph's Seminary of Troy, New York, and was stationed at the Church of Saint John the Evangelist since June 10, 1896. He was consecrated Auxiliary Bishop of New York in St. Patrick's Cathedral on October 28, 1921, by Archbishop Hayes.

II. The Diocese of Albany (1847)

The Diocese of Albany was erected on April 23, 1847, and the Rt. Rev. John McCloskey (later Cardinal) was appointed as first Bishop on May 21, 1847.

When first established the limits of the Diocese of Albany included the future Dioceses of Ogdensburg and Syracuse. At present it comprises the entire counties of Albany, Columbia, Delaware, Fulton, Greene, Montgomery, Otsego, Rensselaer, Saratoga, Schenectady, Schoharie, Warren and Washington and that part of Herkimer and Hamilton counties south of the northern line of the town-

ships of Ohio and Russia in the State of New York; an area of 10,419 square miles.

BRODHEAD, *History of the State of New York*, New York, 1853-71; MARTIN, *Life of Father Jogues*, English tr., New York, 1896; *Dongan Reports* in Vol. iii of *Documents relating to the Colonial History of New York*, Albany, 1853; O'CALLAGHAN, *Documentary History of the State of New York*, Albany, 1849-51; FOLEY, *Records of the English Province of the Society of Jesus*, London, 1877-83; JOHN GILMARY SHEA, *History of the Catholic Church in the United States*, New York, 1886-92; HOWELL-TENNEY, *History of Albany and Schenectady Counties*, New York, 1886; WEISE, *Troy's One Hundred Years*, Troy, 1891; *Albany Argus*, 26 Jan., 1813; O'CALLAGHAN, *History of New Netherland*, New York, 1846-48; CHR, Vol. ii.

1. MCCLOSKEY, JOHN CARDINAL.

The first Bishop of Albany was appointed on May 21, 1847; transferred to the See of New York, on May 6, 1864. (Cf. New York.)

2. CONROY, JOHN J.

The second Bishop of Albany was born in June, 1819, at Clonaslee, Queen's County, Ireland, and came to this country at the age of twelve. He pursued his classical studies at Montreal, and studied theology at Mount Saint Mary's, Emmitsburg, and St. Joseph's, Fordham. He was ordained to the priesthood on May 21, 1842. After his ordination he held important positions in the Diocese of Albany and in 1857 he was made Vicar-General. He remained in this position until his appointment as Bishop of Albany on July 7, 1865, and was consecrated by Archbishop McCloskey on October 15, 1863. When he resigned his see on October 17, 1877, he was transferred to the titular see of Curium and made his residence in New York City, where he died on November 20, 1895.

REUSS, *op. cit.*, p. 27; SHEA, *Hierarchy*, etc., p. 179; CUB, Vol. vii, p. 128; MCSWEENEY, *op. cit.*, Vol. i, pp. 407-411, 545; Vol. ii, p. 180; ACHS *Researches*, Vol. vii, p. 101; FARLEY, *Life of John Cardinal McCloskey*, pp. 223-224, 245, 261, 328; CHR, Vol. ii, p. 141.

3. MCNEIRNY, FRANCIS.

Bishop McNeirny was born on April 25, 1828, in New York City and his early education was begun in the

school of Mr. Sparrow, a Catholic teacher. He studied in Montreal and was ordained to the priesthood on August 7, 1854, in New York City; in 1857 was made chancellor of the Diocese. He was appointed Bishop of Rhesina and Coadjutor to Bishop Conroy, on December 22, 1871, and was consecrated in New York City by Archbishop McCloskey on April 21, 1872. Upon the resignation of Bishop Conroy on October 16, 1877, he became third Bishop of Albany and administered the see until his death in that city on January 2, 1894.

REUSS, *op. cit.*, p. 73; SHEA, *Hierarchy*, etc., p. 180; AER, Vol. xxi, p. 278; CHR, Vol. ii, p. 141.

4. BURKE, THOMAS M. A.

Bishop Burke was born in Utica, New York, on January 10, 1840, and was ordained to the priesthood on June 30, 1864, at St. Mary's Seminary, Baltimore, Maryland. He served as Rector of St. Joseph's Church, Albany, until his appointment as Bishop of the Diocese on May 15, 1894. He was consecrated on July 1, 1894, by Archbishop Corrigan, of New York City. He died at Albany on January 10, 1915.

REUSS, *op. cit.*, p. 19; CHR, Vol. ii, p. 141; there was published an official *Souvenir of Consecration* in 1894; HERBERMANN, *op. cit.*, pp. 261, 263, 308; USCHS *Records and Studies*, Vol. viii, p. 258.

5. CUSACK, THOMAS F.

The fifth Bishop of Albany was born in New York City on February 22, 1862. He was educated at St. Francis Xavier College, New York City, and at the Troy Theological Seminary, and was ordained to the priesthood on May 30, 1885. Before his appointment as Auxiliary Bishop of New York, he was Superior of the Diocesan Mission Band from 1897 to 1904. On March 11, 1904, he was made titular Bishop of Theniscyra, and was consecrated by Archbishop Farley on April 25, 1904. He was transferred to the vacant See of Albany on July 5, 1915, and ruled the diocese until his death on July 12, 1918.

CHR, Vol. ii, p. 141; cf. *Catholic News*, New York, for July 20, 1918.

6. GIBBONS, EDMUND F.

The present Bishop of Albany was born at White Plains, New York, on September 16, 1868. He made his ecclesiastical studies at Niagara University, and at the American College, Rome. On May 27, 1893, he was ordained to the priesthood in the Basilica of St. John Lateran by Cardinal Caprocchi. After his ordination, he served as secretary to Bishop Ryan of Buffalo and before his appointment as Bishop, March 10, 1919, he served as pastor in the Diocese of Buffalo from 1902 to the time of his consecration in the new cathedral in Buffalo, March 25, 1919, by the Most Reverend John Bonzano, D.D., Archbishop of Melitene, Apostolic Delegate.

III. Diocese of Buffalo (1847)

The Diocese of Buffalo was erected by Pius IX on April 23, 1847, and the Very Reverend John Timon was consecrated as first Bishop October 17, 1847.

The original limits of the Diocese of Buffalo included sixteen counties in the western part of the State of New York. In 1868 several counties were absconded, and at present it comprises the counties of Erie, Niagara, Genesee, Orleans, Chautauqua, Wyoming, Cattaragus and Allegany, in the State of New York; an area of 6,357 square miles.

BAYLEY, *History of the Church in New York*, New York, 1870; TIMON, *Missions in Western New York*, Buffalo, 1862; DONOHUE, *History of the Catholic Church in Western New York*, Buffalo, 1904; IDEM. *The Iroquois and the Jesuits*, Buffalo, 1895; *Relations des Jesuites*, Quebec, 1858; MARGRY, *Decouvertes*, Paris, 1893; HENNEPIN, *Nouvelles Decouvertes*, Utrecht, 1678; CRONIN, *Life and Times of Bishop Ryan*, Buffalo, 1893; *The Historical Writings of the late Orasmus H. Marshall*, Albany, 1887; *The Sentinel*, files, Buffalo; maps by GENERAL JAMES CLARKE, Auburn; Bishop Timon's diary and unpublished letters.

1. TIMON, JOHN, C. M.

The first Bishop of Buffalo was born in Conewago, Pennsylvania, on February 12, 1797. In April, 1823, he entered the Lazarist Seminary of St. Mary's at the Barrens and later was received into the Lazarist Congregation. He was ordained to the priesthood in 1825. Ten years after,

he was appointed Visitor of his Congregation in the United States. In April, 1840, he was selected to be Prefect-Apostolic of Texas, but sent the Reverend Mr. Odin as his representative. The Bulls appointing him Bishop of Buffalo were received on October 5, 1847, and he was consecrated by Bishop Hughes in New York City on October 17, 1874. He died in Buffalo on April 16, 1867.

REUSS, *op. cit.*, p. 103; CLARKE, *op. cit.*, Vol. ii, p. 337 seq.; SHEA, *Hierarchy*, p. 189 seq.; DEUTHER, (C. G.), *Life and Times of the Right Reverend John Timon*, Buffalo, 1870; CE, Vol. iii, p. 39; CHR, Vol. ii, p. 142; cf. *Index to the ACHS Researches*, p. 298.

2. RYAN, STEPHEN.

The second Bishop of Buffalo was born at Almonte, Ontario, on January 11, 1825. His family moved to Pennsylvania, where at the age of fifteen the future Bishop was sent to St. Charles Seminary, at Philadelphia. On May 5, 1844, he entered the Lazarist Congregation at Cape Girardeau, Missouri, and on June 24, 1849, he was ordained to the priesthood by Archbishop Kenrick at St. Louis. In 1857 he was appointed Visitor of the Congregation in the United States and held this position until his nomination as Bishop of Buffalo. He was consecrated in the Cathedral at Buffalo on April 10, by Cardinal McCloskey. He died at Buffalo on April 10, 1896.

REUSS, *op. cit.*, p. 79; SHEA, *Hierarchy*, p. 193; CRONIN, *Life and Times of Bishop Ryan*, Buffalo, 1893; CE, Vol. iii, p. 39; CHR, Vol. iii, p. 142; ACHS *Researches*, Vol. viii, p. 44; Vol. xxi, p. 125.

3. QUIGLEY, JAMES E.

Consecrated Bishop on February 24, 1897; transferred to the see of Chicago on February 19, 1903.

(Cf. Chicago.)

4. COLTON, CHARLES H.

Bishop Colton was born in New York City on October 15, 1848, and graduated from St. Francis Xavier College in 1872. He completed his studies at the Seminary in Troy, New York, and was ordained to the priesthood on June 10, 1876. He served as chancellor of the Arch-

diocese before his appointment to the See of Buffalo on June 10, 1903. He was consecrated on August 24, 1903, and died at Buffalo on May 10, 1915.

CHR, Vol. ii, p. 142; CE, Vol. iii, p. 39; DONOHUE, *History of the Catholic Church in Western New York*, Buffalo, 1904; files of *The Echo*, and of the *Catholic Union and Times* of Buffalo, for May, 1915; TIMON, *Missions in Western New York*, Buffalo, 1862; CRONIN, *Life and Times of Bishop Ryan*, Buffalo, 1893; necrology in the USCHS *Records and Studies*, Vol. viii, p. 258.

Among his works are: *Seedlings*, Buffalo, 1906; *My Trip to Rome and the Holy Land*, Buffalo, 1906; *Buds and Blossoms*, Buffalo, 1910.

5. DOUGHERTY, DENNIS CARDINAL.

Transferred to the See of Buffalo from the Diocese of Jaro, Philippine Islands, on December 6, 1915, and was promoted to the See of Philadelphia on May 1, 1918.

(Cf. Philadelphia.)

6. TURNER, WILLIAM.

The present Bishop of Buffalo was born at Kilmallock, Ireland, on April 13, 1871. He received his education at Mungret College, Limerick, at the Royal University of his native land, and at Propaganda, Rome. He was ordained to the priesthood on August 13, 1893, and the following year he began his career as professor in St. Paul's Seminary. He was professor of philosophy at the Catholic University of America when appointed to the See of Buffalo on February 1, 1919. He was consecrated by Cardinal Gibbons at the Franciscan Monastery, Washington, D. C., on March 30, 1919.

Among his important works are: *History of Philosophy*, Boston, 1903, and *Lessons in Logic*, Washington, D. C., 1911.

IV. Diocese of Brooklyn (1853)

Pius IX erected the Diocese of Brooklyn on July 29, 1853, and the Rt. Rev. John Loughlin was consecrated as its first Bishop on October 30, 1853.

This Diocese comprises the territory assigned to it at the time of its erection, namely, Long Island; an area of 1,007 square miles.

MITCHELL, *Golden Jubilee of Bishop Loughlin*, Brooklyn, 1891; STILES, *History of Brooklyn*, Brooklyn, 1867; (1870); *The Eagle and Brooklyn*, Brooklyn, 1893; *United States Catholic Historical Magazine*, New York, 1890-91; *United States Catholic Historical Society of Historical Records*, New York, 1900; Vol. ii, part I; SHEA, *History of the Catholic Church in the United States*, New York, 1894; MULRENAN, *A Brief Sketch of the Catholic Church in Long Island*, New York, 1871; O'CALLAGHAN, *History of New Netherlands*, New York, 1846-48; *Long Island Star*, files, Brooklyn, 1822, 1823, 1825; CHR, Vol. ii, p. 142.

1. LOUGHLIN, JOHN.

The first Bishop of Brooklyn was born in County Down, Ireland, on February 20, 1817, and at the age of six his parents took him to the United States, settling at Albany, New York. His theological course was made at Mount Saint Mary's, Emmitsburg, after which he was ordained to the priesthood on October 1, 1840. He was appointed Vicar-General of the Archdiocese of New York, and on October 30, 1853, he was consecrated first Bishop of Brooklyn, by Archbishop Cajetan Bedini. He died at Brooklyn, New York, on December 29, 1891.

REUSS, *op. cit.*, p. 65; SHEA, *Hierarchy*, etc., p. 187; cf. *The Diocese of Brooklyn*, by M. VALLETTE, in the USCHS, Vol. 3, 1890, pp. 287-301, pp. 412-421; ACHS *Researches*, Vol. xv, p. 15; Vol. xxiii, p. 93; MITCHELL, *Golden Jubilee of the Rt. Rev. John Loughlin*, Brooklyn, 1891.

2. McDONNELL, CHARLES.

Bishop McDonnell was born in New York City on February 1, 1854, and received his early education in the parochial schools of that city. He left for Rome in 1872 to study at the American College and was ordained to the priesthood on May 19, 1878. Upon his return to New York, he was engaged in parish work for the next five years, after which he served as secretary to Cardinal McCloskey and chancellor of the Archdiocese under Archbishop Corrigan. He was appointed Bishop of Brooklyn on March 11, 1892, and was consecrated by Archbishop Corrigan in New York City on April 15, 1892. He died at Brooklyn, on August 8, 1921.

REUSS, *op. cit.*, p. 70; CHR, Vol. ii, p. 142; *News Bulletins of the NCWC for August*, 1921.

3. MOLLOY, THOMAS E.

The present Bishop of Brooklyn was born at Nashua, New Hampshire, on September 4, 1885. He completed his ecclesiastical studies at the North American College in Rome and was ordained to the priesthood in that city on September 19, 1908. He was consecrated titular Bishop of Lori by Bishop McDonnell in the Pro-Cathedral of St. James, at Brooklyn, on October 3, 1920, and served as the Auxiliary until the death of the latter on August 8, 1921. He was appointed his successor on November 21, 1921.

V. Diocese of Newark (1853)

In 1853 Pius IX detached the eastern part of New Jersey from the Diocese of New York and the western part of the state from the Diocese of Philadelphia and erected the Diocese of Newark. The Rt. Rev. James Bayley was consecrated as its first Bishop on October 30, 1853.

The original limits of the Diocese of Newark were the State of New Jersey. In 1881, however, the Diocese of Trenton was erected, and Newark now embraces the counties in the northern part of the state; an area of 1,699 square miles.

FLYNN, *The Catholic Church in New Jersey*, Morristown, 1904; SHEA, *History of the Catholic Church in the United States*, New York, 1889-92; BAYLEY, *A Brief Sketch of the Early History of the Catholic Church on the Island of New York*, New York, 1853; GRIF-FIN, *Catholics in the American Revolution*, I, Ridley Park, Pa., 1907; TANGUAY, *Documents relating to the Colonial History of New Jersey*, Newark, 1880; *History of the Catholic Church in Paterson*, N. J., Patterson, 1883; *History of the City of Elizabeth*, Elizabeth, 1899; *Freeman's Journal and Truth Teller*, New York, files; *The Catholic Directory*, 1850-1910; CHR, Vol. ii, p. 143.

1. BAYLEY, JAMES R.

The first Bishop of Newark was consecrated October 30, 1853, and was promoted to the See of Baltimore on July 30, 1872.

(Cf. Baltimore.)

2. CORRIGAN, MICHAEL F.

Consecrated second Bishop of Newark on May 4, 1873, and was transferred to the See of New York on October 10, 1885.

(Cf. New York.)

3. WIGGER, W. M.

Bishop Wigger was born in New York City on December 9, 1841, and received his education at Seton Hall College and at Brignole-Sale, Genoa, Italy. He was ordained to the priesthood on June 10, 1865, and was consecrated on October 18, 1881, by Archbishop Corrigan. He died in Newark on January 5, 1901.

REUSS, *op. cit.*, p. 109; SHEA, *Hierarchy*, p. 324; CHR, Vol. ii, p. 143; HERBERMANN, *Rt. Rev. Winand M. Wigger, Third Bishop of Newark in the USCHS Records*, Vol. ii, p. 292.

4. O'CONNOR, JOHN JOSEPH.

The present Bishop of Newark was born in that city on June 11, 1855. He made his college course at Seton Hall and in 1873 he was sent to the American College at Rome, where he spent the next four years. Afterwards he went to Louvain for a year and was ordained to the priesthood on December 22, 1857. Upon his return to this country he was appointed professor at Seton Hall College and subsequently became Director of the Institution—a position he held for eighteen years. He was Vicar-General of the Diocese of Newark at the time of his appointment as successor to Bishop Wigger. He was consecrated on July 25, 1901, by Archbishop Corrigan of New York.

VI. Diocese of Rochester (1868)

The Diocese of Rochester was erected by Pope Pius IX on March 3, 1868, and the Rt. Rev. Bernard J. McQuaid was consecrated as first Bishop on July 12, 1868.

The area embraced by the Diocese of Rochester extends to the counties of Monroe, Livingston, Wayne, Ontario, Seneca, Yates, Steuben, Chemung, Tioga, Schuyler and

Tompkins in the State of New York, an area of 7,081 square miles.

Conc. Balt. Plen. II acta et decreta; Acta S. Sedis, III; Leonis XIII Acta xvi, xxi; Catholic Directory, 1868-1911; McQUAID, Diaries (fragmentary); IDEM, Pastorals in Annual College for Ecclesiastical Students, 1871-1911; IDEM, Pastoral, Jubilee, 1875; IDEM, Pastoral, Visitation, 1878; IDEM, Our American Seminaries in American Ecclesiastical Review, May, 1897, reprint in SMITH, The Training of a Priest, pp. xxi-xxxix; IDEM, The Training of a Seminary Professor in SMITH, op. cit., pp. 327-335; IDEM, Christian Free Schools, 1892, a reprint of lectures; IDEM, Religion in Schools in North American Review, April, 1881; IDEM, Religious Teaching in Schools in Forum, December, 1889; Reports of Conferences held by parochial teachers, 1904-10; ZWIERLEIN, Catholic Beginnings in the Diocese of Rochester in the CHR, Vol. v, pp. 42-54, pp. 311-352.

1. McQUAID, BERNARD J.

The first Bishop of Rochester was born in New York City on December 15, 1823, and received his early education in the schools of that city. His theological training was received at Saint Joseph's Theological Seminary, Fordham, New York, and on January 16, 1848, he was ordained to the priesthood. His first appointment was to the pastorate of the Church of Saint Vincent de Paul at Madison, New Jersey. When Seton Hall College was opened in 1856 he was appointed President of that Institution, and ten years later he became Vicar-General of the Diocese of Newark. His appointment as Bishop of Rochester was received on March 3, 1868, and on July 12, 1868, he was consecrated in New York City by Archbishop McCloskey. His death occurred at Rochester on January 18, 1909.

REUSS, *op. cit.*, p. 74; SHEA, *Hierarchy, etc.*, p. 357; AER, Vol. xvi, p. 461, Vol. xvii, p. 101, Vol. xx, p. 72, Vol. xxv, p. 69; CHR, Vol. I, pp. 282-298; *Catholic beginnings in the Diocese of Rochester*, by Zwierlein; *ibid.*, Vol. v, pp. 42-54; pp. 311-352; *Bishop McQuaid of Rochester* by Zwierlein; CE, Vol. ix, pp. 507-508.

2. HICKEY, THOMAS F.

The present Bishop of Rochester was born in 1861, and made his theological studies at the Seminary of Saint John's, Fordham, and at Troy, New York. He was ordained to the priesthood on March 25, 1884, and before his appointment as Coadjutor of Rochester on February 18, 1905, he

held various important pastorates. He was consecrated by his predecessor in the See on May 24, 1905, and succeeded to the Diocese of Rochester on January 18, 1909.

VII. The Diocese of Ogdensburg (1872)

Pope Pius IX erected the Diocese of Ogdensburg on February 15, 1872, and the consecration of the first Bishop, the Rt. Rev. Edgar W. Wadhams, took place on May 5, 1872.

When erected, as at present, the Diocese comprised that part of Herkimer and Hamilton counties north of the northern line of the townships of Ohio and Russia, with the entire counties of Lewis, Jefferson, St. Lawrence, Franklin, Clinton and Essex in the State of New York, an area of 12,036 square miles.

SHEA, *History of the Catholic Church in the United States*, New York, 1894; WALWORTH, *Reminiscences of Bishop Wadhams*, New York, 1893; SMITH, *History of the Diocese of Ogdensburg*, New York, 1885; *Illustrated History of the Catholic Church in America*, ed. BEGNI, New York, 1910; CURTIS, *St. Lawrence County*, Syracuse, 1894; CHR., Vol. ii, p. 144.

1. WADHAMS, EDGAR P.

He was born on May 17, 1817, at Lewes, Essex County, New York City. He became a convert to the Faith in June, 1846. He began his theological studies anew at Saint Mary's, Baltimore, and was ordained to the priesthood at Albany, New York, on January 15, 1850. He was acting as Rector of the Cathedral and Vicar-General of the Diocese when he was selected to be the first Bishop of Ogdensburg. He was consecrated in Albany by Archbishop McCloskey of New York on May 5, 1872. He died at Ogdenburg on December 5, 1891.

REUSS, *op. cit.*, p. 107; SHEA, *Hierarchy*, pp. 328-329; SMITH, *History of Diocese of Ogdensburg*, *passim*; CHR., Vol. ii, p. 144.

1. GABRIELS, HENRY.

Bishop Gabriels was born at Wennegem-Lede, Belgium, on October 6, 1838. He graduated from Louvain when a priest (his ordination having taken place in 1861) and, later, he was invited to come to New York and teach in the Seminary at Troy, where he remained for nearly seven

years. He was appointed Bishop of Ogdensburg on December 20, 1891, and was consecrated at Albany on May 5, 1892, by Archbishop Corrigan. His death occurred at Ogdensburg on April 23, 1921.

REUSS, *op. cit.*, p. 45; CHR, Vol. ii, p. 144; cf. *Life of Bishop Gabriels* in the USCHS Monograph Series for 1905; Bishop Gabriels wrote an *Historical Sketch of Saint Joseph's Provincial Seminary* at Troy, New York, which was published in the *Monograph Series* of the USCHS, New York, 1905.

3. CONROY, JOSEPH H.

The present Bishop of Ogdensburg was born at Watertown, New York, in 1858. He received his theological training at the Grand Seminary, Montreal, and Saint Joseph's Seminary, Troy, New York. He was ordained to the priesthood on June 11, 1881, and was made Vicar-General in March, 1901; a Domestic Prelate in October, 1905, and on March 25, 1912, was appointed titular Bishop of Arindela and Auxiliary Bishop of Ogdensburg. He was consecrated in Saint Mary's Cathedral by Cardinal Farley on May 1, 1912, and upon the death of Bishop Gabriels, after an interim of a few months, he was appointed third Bishop of Ogdensburg on November 21, 1921.

VIII. Diocese of Trenton (1881)

Pope Leo XIII erected the See of Trenton on July 15, 1881, and the Rt. Rev. Michael O'Farrell was consecrated as first Bishop on November 1, 1891. In 1853 it became part of the newly erected Diocese of Newark and remained under the Bishop of that See until January 15, 1881, when it was erected into a separate diocese.

The diocese comprises fourteen counties in the State of New Jersey, namely: Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren, an area of 5,756 square miles.

FLYNN, *The Catholic Church in New Jersey*, Morristown, 1904; LEAHY, *The Diocese of Trenton*, Princeton, 1907; McFAUL, *Memorial of the Rt. Rev. Michael J. O'Farrell*; FOX, *A Century of Catholicity in Trenton, N. J.*; *The Catholic Directory*, 1852, 1882, 1911; CHR, Vol. ii, p. 144.

1. O'FARRELL, MICHAEL J.

The first Bishop of Trenton was born at Limerick, Ireland, on December 2, 1832. He completed his classics and philosophy at All Hallows College, Dublin, after which he went to Saint Sulpice in Paris for his theology. Later he joined the Sulpicians and was ordained to the priesthood in his native city on August 18, 1855. After his career as professor in the Grand Seminary, Montreal, he left the Society and was incardinated in the Diocese of New York. He was appointed to the new See of Trenton and was consecrated in New York City on November 1, 1881, by Cardinal McCloskey. He died on April 2, 1894, at Trenton, New Jersey.

REUSS, *op. cit.*, p. 82; SHEA, *Hierarchy*, p. 381; CHR, Vol. II, p. 145.

2. McFAUL, JAMES A.

The second Bishop of Trenton was born at Larne, in County Antrim, Ireland, on June 6, 1850, and was taken to the United States by his parents when only a few months old. He made his college course at Saint Vincent's College, Beatty, Pennsylvania, and at Saint Francis Xavier's, New York City. He was ordained to the priesthood on May 26, 1877, after completing his theological course at Seton Hall. Under Bishop O'Connor he became chancellor and Vicar-General of the Diocese and at his death was chosen to be administrator during the interim. He was elevated to the episcopate on July 20, 1894, and was consecrated at Trenton by Archbishop Corrigan on October 18, 1894. He died at Trenton on June 16, 1917.

AER, Vol. xxiii, p. 572; Vol. xxxii, p. 302; Vol. xxxviii, p. 444; *Pastoral Letters, Addresses and other Writings of Bishop McFaul*, New York, 1916; CHR, Vol. I, p. 145.

3. WALSH, THOMAS J.

The present Bishop of Trenton was born at Parkers Landing, Pennsylvania, on December 6, 1875. He received his education at Saint Bonaventure's College, Allegheny, and in Rome, Italy. He was ordained to the priesthood on

January 27, 1900. Upon his return to the United States he served as an assistant at the Cathedral at Buffalo, and later became secretary and chancellor under Bishop Colton. He was consecrated Bishop on July 25, 1918.

XI. Diocese of Syracuse (1886)

On November 20, 1886, Pope Leo XIII erected the Diocese of Syracuse, with the Rt. Rev. Patrick A. Ludden as the first Bishop.

The Diocese of Syracuse comprises the seven counties of Broome, Chenango, Cortland, Madison, Oneida, Onondaga and Oswego in Central New York; an area of 5,629 square miles:

MARTIN, *Life of Father Jogues*, New York, 1896; DONGAN, *Reports in Documents relating to the Colonial History of New York City*, III, Albany, 1853; ed. THWAITES, *Jesuit Relations*, Cleveland, 1896-1901; O'CALLAGHAN, *Documentary History of the State of New York*, Albany, 1849-51; SHEA, *History of the Catholic Church in the United States*, New York, 1886-92; DONOHUE, *The Iroquois and the Jesuits*, Buffalo, 1895; BRUCE, *Memorial History of the City of Syracuse*, Syracuse, 1891; BANNON, *Pioneer Irish of Onondaga*, Syracuse, 1911; COOKINGHAM, *History of Oneida County*, Utica, 1912; BUGG, *Memoirs of Utica*, Utica, 1884; CAMPBELL, *Pioneer Priests of North America*, New York, 1908; HEWITT, *History of the Diocese of Syracuse*, Syracuse, 1909; LYNCH, *A Page of Church History in New York*, Utica, 1903; *United States Catholic Historical Society, Historical Records and Studies*, New York, April, 1909-February, 1911; FARLEY, *History of St. Patrick's Cathedral*, New York, 1908; ZWIERLEIN, *Religion in New Netherlands*, Rochester, 1910; BAYLEY, *A Brief Sketch of the Early History of the Catholic Church in the Island of New York*, New York, 1870; GRIFFIS, *The Story of New Netherland*, New York, 1909; DIEFENDOFF, *The Historic Mohawk*, New York, 1910; CHR, Vol. ii, p. 145.

1. LUDDEN, PATRICK A.

The first Bishop of Syracuse was born near Castle, County Mayo, Ireland, on February 4, 1836. He was ordained to the priesthood on May 21, 1864, in the Grand Seminary, Montreal. After his ordination he served as rector of the Church of the Immaculate Conception in Albany. Under Bishops Conroy and McNeirny, respectively, he held the position of Vicar-General and was appointed Bishop of Syracuse on December 14, 1886. On May 1, 1887, he was

consecrated by Archbishop Corrigan of New York. He died at Syracuse on August 6, 1912.

REUSS, *op. cit.*, p. 65; HEWITT, *History of the Diocese of Syracuse*, p. 25, Syracuse, 1909; ACHS *Researches*, Vol. xxviii, 130, on Know-nothings; CHR, Vol. ii, p. 145; USCHS *Records and Studies*, Vol. vii, p. 221.

2. GRIMES, JOHN.

The present Bishop of Syracuse was born at Limerick, Ireland, on December 18, 1852. He made his theological course at Montreal and was ordained to the priesthood on February 19, 1882. Appointed titular Bishop of Imeria and Coadjutor to Bishop Ludden of Syracuse on February 1, 1909, he was consecrated by Archbishop Farley on May 16, 1909. He succeeded to the See of Syracuse on August 6, 1912.

CHAPTER VI

THE PROVINCE OF CINCINNATI (1850)

The Archdiocese of Cincinnati was erected by Pius IX on July 19, 1850, and the Right Reverend John B. Purcell, D. D., was appointed as first Archbishop.

The Province, when erected, had as suffragan sees Bardstown-Louisville (1808-1841), Detroit (1833), Vincennes-Indianapolis (1834-1898), and Cleveland (1847). At present the Province includes the States of Ohio, Indiana, Kentucky, Tennessee and lower Michigan, with ten suffragan sees: Louisville (1841), Detroit (1833), Indianapolis (1834-1898), Nashville (1837), Cleveland (1847), Covington (1853), Fort Wayne (1857), Columbus (1868), Grand Rapids (1882), and Toledo (1910).

SHEA, *History of the Catholic Church in the United States*, New York, 1889-1892; KELLY and KIRWIN, *History of Mt. St. Mary's Seminary of the West*, Cincinnati, 1894; HOUCK, *A History of Catholicity in Northern Ohio*, Cleveland, 1902; *The Catholic Telegraph*, Cincinnati, files; LAMOTT, *History of the Archdiocese of Cincinnati, 1821-1921*, New York, 1921, contains a complete bibliography of this Province, and the various suffragan sees; MCCANN (*Sister M. Agnes*), *The History of Mother Seton's Daughters, the Sisters of Charity of Cincinnati, Ohio*, 2 Vols., New York, 1917; also Archbishop Purcell and the Archdiocese of Cincinnati, Washington, D. C., 1918; O'DANIEL, *Life of the Right Reverend Edward D. Fenwick, O. P.*, Washington, D. C., 1920, exceptionally good bibliography; CHR, Vol. ii, p. 283.

I. Diocese of Cincinnati (1821)

The Diocese of Cincinnati was erected by Pius VIII on June 19, 1821, and the Rt. Rev. Edward Dominic Fenwick, O. P., was consecrated as its first Bishop on January 13, 1822.

The original limits of the Diocese included the State of Ohio and the old northwest Territory. At present it comprises that part of the State of Ohio south of 40° 41", being the counties south of the northern line of Mercer, Anglaize, Hardin, all west of the eastern line of Marion, Union and Madison counties, and all west of the Scioto River to the Ohio River; an area of 12,043 square miles.

1. FENWICK, EDWARD DOMINIC, O. P.

The founder of the Dominican Order in the United States and the first Bishop of Cincinnati was born in Saint Mary's County, Maryland, on August 16, 1768. At the age of sixteen he was sent to the Dominican College at Bornheim in Flanders, and upon the completion of his college course he entered the Dominican Order there on September 4, 1788. He was ordained to the priesthood on February 23, 1793, and spent the early years of his priestly life in Europe as teacher. Appointed Superior of the first band of Dominicans to come to the United States, he arrived at Norfolk in November, 1804. He visited his relatives in Maryland and also Bishop Carroll, who assigned to him and his Order the field of Kentucky as the scene of future labor. The next fourteen years of his life he spent in the missionary fields of what are now the States of Ohio and Kentucky. On January 13, 1822, he was consecrated first Bishop of Cincinnati by the Rt. Rev. Benedict J. Flaget in Saint Rose's Chapel, Washington County, Kentucky. While on an episcopal visit through Ohio he was stricken with cholera and died at Wooster, Ohio, on September 26, 1832.

REUSS, *op. cit.*, p. 41; SHEA, *Hierarchy, etc.*, pp. 103-105; CLARKE, *op. cit.*, Vol. i, pp. 328-352; *Researches*, Vol. iii, p. 27, Vol. v, p. 390, Vol. ix, p. 160, Vol. xi, pp. 113, 123; HERBERMANN, *op. cit.*, p. 184; CHR., Vol. ii, pp. 20, 26, 27, 65-68, 312-317; McCANN, *op. cit.*, Vol. i, pp. 146-194 *passim*; *Cf. An Early Pastoral Letter*, 1827, in CHR., Vol. i, pp. 65-68; O'DANIEL, *Right Reverend Edward Dominic Fenwick, passim*, Washington, D. C., 1920; LAMOTT, *History of the Archdiocese of Cincinnati, 1821-1921, passim*, New York, 1921.

2. PURCELL, JOHN BAPTIST.

The first Archbishop of Cincinnati was born at Mallow, Ireland, on February 26, 1800, and made his classical studies there. Coming to the United States, he entered Mount Saint Mary's at Emmitsburg on June 20, 1820, to study for the priesthood. He was ordained in Paris on May 20, 1826, and the following year he returned to the United States and was assigned to Mount Saint Mary's as professor and later was selected to be President of this institution. He was serving in that capacity when appointed to the va-

cant See of Cincinnati, and was consecrated in Baltimore by Archbishop Whitfield on October 13, 1833. He was elevated to the archiepiscopate on July 19, 1850, and he died at the Ursuline Convent in Brown County, Ohio, on July 4, 1883.

REUSS, *op. cit.*, pp. 90-91; CLARKE, Vol. iii, p. 196 seq.; SHEA, *Hierarchy*, p. 105 seq.; MCCANN, *Archbishop Purcell and the Archdiocese of Cincinnati*, Washington, D. C., 1918; MCCANN, *The Most Reverend John Baptist Purcell, D.D., Archbishop of Cincinnati, 1800-1883*, an article in the *Catholic Historical Review*, Vol. vi, p. 172 seq.; LAMOTT, *op. cit.*, *passim*; KELLY and KIRWIN, *op. cit.*; CHR., Vol. ii, pp. 283-284.

3. ELDER, WILLIAM H.

Archbishop Elder was born in Baltimore, Maryland, on March 22, 1819, and desiring to become a priest he entered Mount Saint Mary's at Emmitsburg in 1831. Eleven years later he was sent to Rome to complete his theology at the Urban College, where he received the Doctorate of Divinity. His ordination to the priesthood took place in Rome on March 29, 1846, and upon his return to the United States he was appointed a professor at Mount Saint Mary's, a position he held until his nomination as Bishop of Natchez. Archbishop F. P. Kenrick consecrated him in Baltimore on May 3, 1857. On January 30, 1880, he was transferred to the See of Cincinnati as titular Archbishop of Avara and Coadjutor to Archbishop Purcell. He succeeded to the See on July 4, 1883, and died in Cincinnati on October 31, 1904.

REUSS, *op. cit.*, p. 38; SHEA, *Hierarchy*, etc., pp. 109-111; *Character Glimpses of Archbishop Elder*, Cincinnati, 1911; CE, Vol. v, p. 373; *Archbishop Elder's Jubilee Album*, Cincinnati, 1896; *Catholic Telegraph*, files for October, 1904; MCSWEENEY, *op. cit.*, Vol. i, pp. 29, 36, 78, 366-372, 419-438, Vol. ii, pp. 63, 127, 180-182, 197-213, 223-226, 310; LAMOTT, *op. cit.*, *passim*.

4. MOELLER, HENRY.

The present Archbishop of Cincinnati was born in that city on December 11, 1849. He studied philosophy and theology at the American College in Rome and was ordained to the priesthood on June 10, 1876. He served as pastor of St. Patrick's Church, Bellefontaine, Ohio; professor at Mount Saint Mary's of the West and chancellor of the Archdiocese before his appointment to the See of Columbus.

He was consecrated by Archbishop Elder on August 25, 1900. He was transferred to Cincinnati as Coadjutor to Archbishop Elder and titular Archbishop of Aeropolis on April 27, 1903. He succeeded to the see on October 31, 1904.

II. Diocese of Bardstown-Louisville (1808-1841)

The Diocese of Bardstown, one of the four original suffragan sees of the Metropolitan See of Baltimore, was erected by Pius VII on April 8, 1808, and the Rt. Rev. Benedict J. Flaget, D.D., was consecrated as its first Bishop on November 4, 1810. In 1841, the diocesan seat was transferred to Louisville.

Originally, the Diocese included the territory embraced by the States of Kentucky, Ohio, Tennessee and the old Northwest Territory. At present, its territorial limits comprise that part of Kentucky lying west of Carroll, Owen, Franklin, Woodford, Jessamine, Garrard, Rock Castle, Laurel and Whitley counties; an area of 22,714 square miles.

M. J. SPALDING, *Life, Times and Character of Benedict Joseph Flaget*, Louisville, 1852; IDEM, *Sketches of the Early Catholic Missions in Kentucky, 1787-1827*, Louisville, 1846; SHEA, *History of Catholic Church in the United States*, New York, 1886-93; J. L. SPALDING, *Life of Archbishop Spalding*, New York, 1873; WEBB, *Centenary of Catholicity in Kentucky*, Louisville, 1884; DEFFEN, *Louisville Guide*, Louisville, 1887; *Catholic Orphans' Souvenir*, Louisville, 1901; files of *Catholic Advocate*, *Catholic Guardian* and *Catholic Record*; CHR, Vol. ii, p. 284.

1. FLAGET, BENEDICT J.

Bishop Flaget was born at Coutournat, near Billom, Auvergne, France, on November 7, 1763. His early training was received from his uncle, Canon Flaget, and at seventeen he went to the Sulpician Seminary of Clermont to study philosophy and theology. On November 1, 1783, he entered the Society of Saint Sulpice, and was ordained to the priesthood in 1787 at Issy. He came to the United States on March 29, 1792. Shortly afterward Bishop Carroll sent him to the west, but later he was recalled to become professor at Georgetown College. Appointed Bishop of Bardstown on April 8, 1808, he was consecrated by Arch-

bishop Carroll on November 4, 1810. He died in Louisville on February 11, 1850.

REUSS, *op. cit.*, pp. 43-44; SHEA, *Hierarchy*, etc., pp. 277-280; CLARKE, *op. cit.*, Vol. i, pp. 144-163; *Researches*, Vols. v, xxvi *passim*, for which consult *Index*; Spalding, *Sketches of the Life of Rt. Rev. Benedict Joseph Flaget*, etc., Louisville, 1852; SPALDING, *Sketches of Kentucky*, Louisville, 1844, HOWLETT in ACHS *Records*, Vol. xxix, pp. 37-60 (*Bishop Flaget's Diary*); MAES, *Life of Nerinckx*, *passim*, Cincinnati, 1880; CHR, Vol. i, pp. 315-319; Vol. iii, pp. 5-20, *passim*; CE, Vol. vi, pp. 93-94; MCCANN, *op. cit.*, Vol. i, pp. 23-41, 157-158, 215, 216, 277, 290; MCSWEENEY, *op. cit.*, Vol. i, pp. 10, 16, 48, 50, 71, 227, 243, 293, 321-327; *Monseigneur Flaget, Eveque de Bardstown et Louisville, sa Vie, son Esprit, et ses Vertus, par le Pretre qui accompagnait le prelat pendant les voyages qu'il fit en Europe pour l'oeuvre de la Propagation de la Foi*, Paris, 1851; *Auszuge aus der Geschichte der Diocese Louisville: Leben des Hoch. Bischofs Benedict Joseph Flaget*, Louisville, 1884 (translation of Spalding's *Life*); vide *Bishop Flaget's Report on the Diocese of Bardstown to Pius VII*, April 10, 1815, in the CHR, Vol. i, pp. 305-310.

2. DAVID, JOHN B.

The second Bishop of Bardstown was born at Nantes, France, on January 4, 1761. His early educational training was received in and around Nantes, and after joining the Sulpicians he was ordained to the priesthood on September 24, 1785. He accompanied Bishop Flaget to this country in 1792, and served as professor at Georgetown and at Mount Saint Mary's College, Baltimore. In 1810 or the following year he went to Bardstown to labor as a missionary; he was consecrated coadjutor-Bishop of that see by Bishop Flaget on August 15, 1819, and upon the resignation of his superior he was appointed as his successor in November, 1832. He resigned in May, 1833, but he still continued to labor in the Diocese until his death, on July 12, 1841.

REUSS, *op. cit.*, p. 31; SHEA, *Hierarchy*, etc., pp. 280-282; CLARKE, *op. cit.*, Vol. i, pp. 256-267; *Researches*, Vol. xiii, pp. 23 ss. (Account of his appointment as Bishop of Bardstown and of Bishop Flaget's resignation and assumption of the See); *ibid.*, Vol. xiv, pp. 158-160; Vol. xix, p. 142; Vol. xxiii, p. 277; Vol. xxviii, p. 343; MAES, *Life of Rev. Charles Nerinckx*, *passim*, Cincinnati, 1880; WEBB, *Centenary of Catholicity in Kentucky*, pp. 384-353, Louisville, 1884; SPALDING, *Sketches of the Life, Times, and Character of the Rt. Rev. Benedict Joseph Flaget, First Bishop of Louisville*, pp. 242-259, Louisville, 1853; HERBERMANN, *Sulpicians in the United States*, pp. 161-166. New York, 1917; CHR, Vol. i, p. 312, Vol. ii, pp. 77, 227, 229-230, 284; Vol. iv, pp. 32, 71; Vol. v, pp. 240-241; MCCANN, *His-*

tory of Mother Seton's Daughters, Vol. ii, pp. 105, 120. *A Spiritual Retreat of Eight Days*, by Bishop David, edited with additions by M. T. Spalding, Louisville, 1844.

3. FLAGET, BENEDICT J.

Bishop Flaget was reappointed after the resignation of Bishop David in May, 1833, and became third Bishop of Bardstown. When the diocesan seat was changed to Louisville in 1841, he became Bishop under a new title. He died in that city at the advanced age of eighty-seven on February 11, 1850.

As a second coadjutor, Bishop Flaget had the Rt. Rev. Guy I. Chabrat.

He was born at Chambre, France, on December 27, 1787. He came to Kentucky in 1809 and was ordained to the priesthood on December 25, 1811. He was consecrated as coadjutor of Bardstown by Bishop Flaget on July 20, 1834. From 1835-1839, during the latter's absence, he administered the Diocese. He was stricken with a disease of the eyes, resigned his position in 1847 and retired to his native France where he died, at Mauriac, on November 21, 1868.

REUSS, *op. cit.*, p. 22; CLARKE, *op. cit.*, Vol. iii, pp. 282-288; SHEA, *Hierarchy*, etc., p. 282; DECOURCY-SHEA, *op. cit.*, p. 539; McCANN, *op. cit.*, Vol. i, p. 262, Vol. ii, pp. 15, 21; MCSWEENEY, *op. cit.*, Vol. i, pp. 321-323; WEBB, *op. cit.*, pp. 27, 93, 139, 191, 204, 210, 242, 270, 331, 348, 382. Cf. CHR, Vol. ii, p. 285, Vol. iii, p. 8; Bishop Chabrat was the first priest ordained in Kentucky, cf. CHR, Vol. i, p. 312, note 6.

4. SPALDING, MARTIN J.

Consecrated titular Bishop of Lengone and coadjutor to Bishop Flaget on September 10, 1848. He succeeded to the See of Louisville at the death of Bishop Flaget on February 10, 1850. Transferred to the See of Baltimore on June 11, 1864.

(Cf. Baltimore.)

5. LAVIALLE, PETER J.

Bishop Lavialle was born at Mauriac, France, on July 15, 1819, and came to this country with Bishop Cha-

brat in 1841. He was ordained to the priesthood on February 2, 1844, at Louisville, and assigned to the Cathedral. In 1856 he was made President of Saint Mary's College and was consecrated Bishop of Louisville by Archbishop Purcell on September 24, 1865. Upon his return from the second Plenary Council of Baltimore in 1866 he was stricken with illness and subsequently retired to Nazareth Academy, Kentucky, where he died on May 11, 1867.

REUSS, *op. cit.*, p. 62-63; SHEA, *Hierarchy, etc.*, p. 283; CLARKE, *op. cit.*, Vol. ii, pp. 586-594; SERRES, *Vis de Mgr. Pierre Joseph Laviolle, Eveque de Louisville*, Aurillac, 1891; WEBB, *Centenary of Catholicity in Kentucky*, pp. 492-495, Louisville, 1884; CHR, Vol. iv, p. 271 (diocesan bibliog.).

6. McCLOSKEY, WILLIAM G.

Bishop McCloskey was born in Brooklyn, New York, on November 10, 1823, and went to Mount Saint Mary's at Emmitsburg in 1835. After his ordination to the priesthood in New York City on October 6, 1852, he acted as assistant pastor to his brother (later Cardinal) for a number of years and on December 1, 1859, was chosen to be the first Rector of the American College at Rome. Cardinal August de Reisach, Archbishop of Munich, consecrated him on May 24, 1868. He died in Louisville on September 17, 1909.

REUSS, *op. cit.*, p. 70; SHEA, *Hierarchy, etc.*, p. 285; BRANN, *History of the American College in Rome*, New York, 1910; CHR, Vol. ii, p. 285.

7. O'DONAGHUE, DENIS.

The present Bishop of Louisville was born in Indiana, on November 30, 1848, and received his education at Saint Meinrad's College and Saint Thomas Seminary at Bardstown. After the completion of his theology at the Grand Seminary, Montreal, he was ordained to the priesthood on September 6, 1874. He served as parish priest in Indianapolis and chancellor of that Diocese before he was appointed titular Bishop of Pomario and Auxiliary of Indianapolis on February 10, 1900. He was consecrated by Bishop Chatard on April 25, 1900, and was transferred to

the Diocese of Louisville as eighth Bishop on February 7, 1910.

III. Diocese of Detroit (1833)

On March 8, 1833, Pope Gregory XVI created the Diocese of Detroit and the Rt. Rev. Frederick Résé was consecrated as its first Bishop on October 6, 1833.

The Diocese of Detroit embraced originally the State of Michigan and the Northwest Territory. At present it comprises the counties of the lower peninsula of the State of Michigan south of the counties of Ottawa, Kent, Montcalm, Gratiot and Saginaw, and east of the counties of Saginaw and Bay; an area of 18,558 square miles.

SHEA, *History of Catholic Missions among the Indian Tribes of the United States*, New York, 1855; IDEM, *Life and Times of Most Reverend John Carroll*, New York, 1881; IDEM, *History of the Catholic Church in the United States*, New York, 1894; CAMPBELL, *Pioneer Priests of North America*, New York, 1908; United States Catholic Historical Society, *Historical Records and Studies*, New York, November, 1907; Vol. v, part i; DILHET, *op. cit.*, *passim* (splendid account of beginnings of Catholicism in Detroit); FARMER, *History of Detroit and Michigan*, 2 Vols., Detroit, 1889; DECOURCY-SHEA, *op. cit.*; HERBERMANN, *op. cit.*, *passim*; O'GORMAN, *op. cit.*, *passim*; SHELDON (E. M.), *History of Michigan from the Earliest Settlements to 1815*, New York and Detroit, 1856; REZEK, *History of the Diocese of Sault Ste Marie and Marquette*, Houghton, Michigan, 1906; WOOD, *Historic Mackinac*, 2 Vols., New York, 1918; MAES, *History of the Catholic Church in Monroe City and County*, Michigan (pamphlet, no date); *Michigan Pioneer and Historical Collections*, especially Vol. ix, p. 128, article on the *Diocese of Detroit* by the late Right Reverend Msgr. F. O'Brien of Kalamazoo; CHR., Vol. ii, pp. 285-280. cf. files of *Michigan Catholic*; (a history of the Diocese of Detroit will be ready for the Centennial in 1933).

1. RESE, FREDERICK.

The first Bishop of Detroit was born at Hanover, Germany, on February 6, 1791, and as a young man he fought under Blücher at Waterloo. He made his theological studies at the College of Propaganda, at Rome, and was ordained to the priesthood on Trinity Sunday in 1832. He was acting as Vicar-General of the Diocese of Cincinnati, when appointed first Bishop of Detroit, and he was consecrated by Bishop Rosati on October 6, 1833. He retired

to his native Diocese of Hildesheim on account of ill health, and died there on December 29, 1871.

REUSS, *op. cit.*, p. 95; CLARKE, *op. cit.*, Vol. iii, p. 266; SHEA, *Hierarchy*, p. 221; REZEK, *op. cit.*, Vol. 1; CE, Vol. iv, p. 759; CHR, Col. ii, p. 286.

Bishop LeFevre was never actually Bishop of Detroit although he was consecrated Coadjutor Bishop and Administrator-Apostolic by Bishop F. P. Kenrick at Philadelphia on November 21, 1841. He was born at Roulers, near Ghent, Belgium, on April 30, 1804, and emigrated to the United States in 1828. Three years later he was ordained to the priesthood, in Saint Louis, on July 17, 1831. He died on March 4, 1869.

REUSS, *op. cit.*, p. 63; SHEA, *Hierarchy. etc.*, p. 222; CLARKE, *op. cit.*, Vol. ii, pp. 191-202; ACHS *Researches*, Vol. xii, pp. 82 (Church in Iowa), 173 (Marquette); Vol. xiii, p. 184 (on Father Cullen), Vol. xiv, pp. 50-61 (on Father Shawe), 155 (on Detroit Church), Vol. xxv, p. 10 (Church in Detroit), p. 83 (Sacred Heart Convent, Detroit), 151 (Church in Detroit), Vol. xix, pp. 163-165. Vol. xxi, p. 130 (on Sobriety), Vol. xxii, p. 209 (on Lincoln's faith); (diocesan bibliography).

2. BORGESS, CASPAR.

The second Bishop of Detroit was born at Koppenberg, near Essen, Hanover, Germany, on August 1, 1824, and came to the United States at the age of thirteen. He made his studies in Philadelphia and in Cincinnati, where he entered Saint Francis Xavier College, and finally was enrolled in the Diocesan Seminary. He was ordained to the priesthood on December 8, 1847, and after ten years' service he was named chancellor of the diocese and was acting as such when appointed Coadjutor and Administrator of Detroit by Pius IX on February 8, 1870. Bishop Rosecrans consecrated him titular Bishop of Claydon on April 24, 1870. He became second Bishop of Detroit at the death of Bishop Résé on December 29, 1871. On April 16, 1888, he resigned and received the titular See of Phacuistes. He died at Kalamazoo, Michigan, on May 3, 1890.

REUSS, *op. cit.*, p. 16; CE, Vol. i, p. 685 (biog. sketch); ACHS *Researches*, Vol. xx, 176; CHR, Vol. ii, p. 286; SHEA, *Hierarchy*, etc., p. 224.

3. FOLEY, JOHN S.

Bishop Foley was born in Baltimore, Maryland, on November 5, 1833. He attended Saint Mary's College and Seminary at Baltimore and completed his theological studies in Rome, where he was ordained to the priesthood on December 20, 1856. He was appointed Bishop of Detroit on September 12, 1888, and was consecrated in Baltimore by Cardinal Gibbons on November 4, 1888. He died in Detroit on January 5, 1918.

REUSS, *op. cit.*, p. 44; HERBERMANN, *op. cit.*, pp. 242, 294; CHR, Vol. ii, p. 286; cf. files of *Baltimore Catholic Review* for November, 1918.

4. GALLAGHER, MICHAEL J.

The present Bishop of Detroit was born at Auburn, Michigan, on November 18, 1866, and received his education at Assumption College, Sandwich, Ontario; Mungret College, Limerick (1885-1889); University of Innsbruck (Austria, 1889-1894). He was ordained to the priesthood on March 19, 1893, and upon his return to the United States he was assigned to parochial work in the Diocese of Grand Rapids. He served as secretary, chancellor and Vicar-General under Bishop Richter, and was consecrated by him Coadjutor *cum jure successionis* and titular Bishop of Tipasa on September 8, 1915. He succeeded to the See of Grand Rapids on December 26, 1916, and was transferred to the Diocese of Detroit on July 18, 1918.

IV. Diocese of Indianapolis (1834-1898)

Pope Gregory XVI erected the Diocese of Vincennes on May 6, 1834, and the Rt. Rev. Simon G. Bruté, was consecrated as its first Bishop on October 28, 1834. The diocesan seat was transferred to Indianapolis on March 28, 1898.

When erected as a Diocese, the territorial limits of this see extended to the State of Indiana and the eastern part of Illinois. Gradually, it was narrowed down to the State of Indiana and, in 1857, upon the erection of the Diocese of Fort Wayne, it received its present extension of the southern half of the State of Indiana; an area of 18,749 square miles.

ALERDING, *History of the Catholic Church in the Diocese of Vincennes*, Indianapolis, 1883; BAYLEY, *Memoirs of the Right Rev. Simon G. Bruté*, New York, 1860-1873; LYONS, *Silver Jubilee of University of Notre Dame*, Chicago, 1869; SHEA, *History of the Catholic Church in the United States*, New York, 1890, III, IV; CLARKE, *Lives of Deceased Bishops of the United States*, New York, 1872; *Catholic Directory*, Milwaukee, 1909; *Catholic Telegraph*, Cincinnati, contemporary files.

1. BRUTE DE REMUR, SIMON G.

Bishop Bruté was born at Remur, France, on March 20, 1779, and received his early education in the schools of that city until the French Revolution broke out. He was ordained to the priesthood on June 10, 1808, and joined the Sulpicians. He taught theology for two years in France and then sailed to the United States in company with Bishop-elect Flagnet. In 1834, he was appointed first Bishop of Vincennes, and on October 28, 1834, was consecrated by Bishop Flagnet in Saint Louis. While attending the Provincial Council of Baltimore in 1837 he contracted a cold which later developed into consumption from which he died on June 26, 1839, at Vincennes, Indiana.

REUSS, *op. cit.*, p. 18; CE, Vol. iii, p. 24 (biog. sketch); ACHS *Researched*. Vols. vi, ix, x, xii, xv, xviii, xxii, xxiii, xxix *passim*; MCSWEENEY, *op. cit.*, Vol. i, pp. 8-429 *passim*; *Berichte of the Leopoldine Association*, Vols. i-xiii *passim*; LADY HERBERT, *Life of Bishop Bruté*, London, 1870; ALERDING, *History of the Diocese of Vincennes*, *passim*, Indianapolis, 1883; BRUTE DE REMUR, *Vie de Mgr. Bruté de Remur, premier Eveque de Vincennes*, Paris, 1887; BAYLEY, *Memoirs of the Rt. Rev. Simon Bruté*, New York, 1876; CLARKE, *op. cit.*, Vol. ii, pp. 7-44; SHEA, *Hierarchy*, etc., p. 389; WEBB, *Centenary of Catholicity in Kentucky*, pp. 109-207, Louisville, 1884; *A Missionary Bishop's Reminiscences of a Troublous Boyhood*, by E. C. Donnelly in the *Historical Records and Studies*, Vol. 13 (1902), pp. 325-333; for the fate of his valuable papers and *Journals*, cf. CHR, Vol. iii, pp. 492-494, and Vol. iv. pp. 129-130; SHEA, *History of the Catholic Church in the United States*, Vol. ii, p. 398; *ibid.*, Vol. iii,

pp. 90, 411, 634, 638, 646, 659, 689, 692; CAUTHORN, *op. cit.*, pp. 114, 194; MACLEOD, *op. cit.*, p. 272; WHITE, *Life of Mother Seton*, pp. 314, 317, 319, New York, 1904; *Memorial Volume of St. Mary's Seminary, Baltimore*, pp. 19-20, Baltimore, 1891; HERRERMANN, *op. cit.*, pp. 267-276; MCCAFFREY, *Discourse on Bishop Bruté* (August 19, 1839), Emmitsburg, 1839; SHEA, *History of the Catholic Church*, etc., Vol. iv, p. 101; *Life of Mother Theodore, of the Sisters of Providence*, St. Mary-of-the-Woods, Ind., 1905; *Life and Letters of Sister Francis Xavier*, St. Louis, 1917.

2. DE LA HAILANDIERE, LAURENT CELESTINE RENE.

The second Bishop of this see was born at a small village near Cambourg, France, on May 2, 1798. At the age of twenty-four, he decided to abandon the legal profession and study for the priesthood. Accordingly, he entered the Seminary at Rennes and upon the completion of his course was ordained to the priesthood in Paris on May 28, 1825. Bishop Bruté induced him to come to the United States with him in 1836, where he labored zealously as a missionary in the State of Indiana. While touring Europe in the interests of the diocese in 1838, he was informed of his appointment as coadjutor to Bishop Bruté and titular Bishop of Axierne. His consecration took place in Paris on August 18, 1839, with Bishop Jansen of Nancy as consecrating prelate. Bishop Bruté having died before his consecration, he became Bishop of Vincennes immediately. He resigned the see on July 16, 1847, and retired to his native town of Triandin, France, where he died May 1, 1882.

REUSS, *op. cit.*, p. 51; SHEA, *Hierarchy*, etc., p. 385; CLARKE, *op. cit.*, Vol. iii, pp. 295-312; ALERDING, *History of the Catholic Church in the Diocese of Vincennes*, pp. 162-173, Indianapolis, 1883; CHR., Vol. ii, p. 287; *Discourse on the Occasion of the Entombment of Mgr. Celestin de la Hailandière, Second Bishop of Vincennes*, preached by Bishop Chatard, November 22, 1882, Indianapolis, 1882.

3. BAZIN, JOHN S.

Bishop Bazin was born at Duerne, near Lyons, France, on October 15, 1796. He was ordained July 22, 1822, and left his native country in October, 1830, to labor in the Diocese of Mobile. Soon after he was made Vicar-General by Bishop Portier who sent him to France in 1846 to obtain help for the diocese. Upon recommendation of

the Fathers of the Sixth Provincial Council of Baltimore, he was chosen for the See of Vincennes and was consecrated in the Cathedral of that city by Bishop Portier on October 24, 1847. Shortly after he was stricken with a fatal disease and died on April 23, 1848.

REUSS, *op. cit.*, p. 12, where reference is made to a biog. sketch, by Henry S. Cauthorn; ACHS *Researches*, Vol. xi, pp. 27-28; letters in Archives of Mount St. Joseph, Ohio—cf. MCCANN, *op. cit.*, Vol. ii, pp. 9; *Annales P. de Fide*, Vol. v, p. 619; CLARKE, *op. cit.*, Vol. ii, pp. 370-372; cf. CE, Vol. ii, p. 361 (biog. sketch), Vol. vii, pp. 741-744, Vol. x, p. 411, Vol. xii, p. 508; ALERDING, *The Diocese of Vincennes*, Fort Wayne, 1907; cf. CHR, Vol. iii, p. 492 (destruction of Vincennes Archives), p. 287 (biog. sketch); SHEA, *Hierarchy*, etc., p. 386; SHEA, *History of the Catholic Church*, etc., Vol. iii, p. 697; *ibid.*, Vol. iv, pp. 200-203, 281; *Life of Mother Theodore, of the Sisters of Providence*, St. Mary-of-the-Woods, Ind., 1905; *Life and Letters of Sister Francis Xavier*, St. Louis, 1917.

4. DE ST. PALAIS, MAURICE.

The fourth Bishop of Vincennes was born at La Salvatat, in the Diocese of Montpellier, France, on November 15, 1811. After completing his studies he was ordained to the priesthood on May 28, 1836. He arrived in the United States in the same year, having pledged his service to the Bishop of Vincennes. His priestly labors were confined to the northern part of the State of Indiana and during the administration of Bishop Bazin he served as Vicar-General. Appointed as successor to Bishop Bazin, he was consecrated by Bishop Miles on January 14, 1849. He died at Saint Mary's-of-the-Woods, Indiana, on June 28, 1877.

REUSS, *op. cit.*, p. 102; SHEA, *Hierarchy*, etc., p. 387; CLARKE, *op. cit.*, Vol. iii, pp. 313-323; *Researches*, Vol. vii, p. 100. Vol. xxviii, p. 255; ALERDING, *op. cit.*, pp. 190-210; CHR, Vol. ii, p. 287.

5. CHATARD, FRANCIS SILAS.

Bishop Chatard was born in Baltimore, Maryland, on December 13, 1834, and made his studies at Mount Saint Mary's and the University of Maryland. In 1857 he resolved to study for the ministry and was sent to Rome to make his theological studies. He was ordained to the priesthood on June 14, 1862, and the following year he received the degree of Doctor of Divinity. He remained in Rome, where he acted as Vice-Rector and Rector respec-

tively of the American College. His consecration as Bishop of Vincennes took place in Rome on May 12, 1878, with the Prefect of Propaganda, Cardinal Franchi, as consecrating prelate. He died at Indianapolis on September 7, 1918.

REUSS, *op. cit.*, pp. 22-23; SHEA, *Hierarchy*, etc., p. 388; CHR, Vol. ii, p. 287; BRANN, *History of the American College of the Roman Catholic Church of the United States*, Rome, Italy. New York, 1910; MCSWEENEY, *op. cit.*, Vol. i, pp. 47, 475, 485, 490, 520, Vol. ii, pp. 3, 180, 196, 203, 231, 329.

6. CHARTRAND, JOSEPH.

Bishop Chartrand was born in Saint Louis, Missouri, on May 11, 1870, and received his education at Saint Louis University, and at Saint Meinrad's, in Indiana. He was ordained to the priesthood on September 24, 1892, by Bishop Chatard and was acting as secretary to Bishop Chatard and Rector of the Cathedral when appointed coadjutor and titular Bishop of Flavia on July 27, 1910. Cardinal Falconio consecrated him on September 15, 1910.

V. Diocese of Nashville (1837)

On July 28, 1837, Pope Gregory XVI erected the Diocese of Nashville as a suffragan of the Archiepiscopal See of Baltimore with the Rt. Rev. Richard P. Miles as first Bishop.

The Diocese of Nashville still comprises its original limits of the State of Tennessee; an area of 41,750 square miles.

SHEA, *History*, Vols. iii and iv, *passim*; DECOURCY-SHEA, *op. cit.*, p. 544 seq.; CHR, Vol. ii, p. 288; cf. files of the *Louisville Record*.

1. MILES, RICHARD P., O. P.

The first Bishop of Nashville was born in Prince George County, Maryland, on May 17, 1791, and at the age of fifteen he joined the Dominican Order, in Kentucky, to which he had emigrated with his parents at the age of five. He was ordained to the priesthood in September, 1816, and was sent into various parts of Kentucky and Ohio to labor as a missionary. He was consecrated Bishop of Nashville at Saint Rose Convent in Kentucky by Bishop

Rosati on September 16, 1838. He died at Nashville in February, 1860.

REUSS, *op. cit.*, p. 75; SHEA, *Hierarchy*, etc., p. 805; CLARKE, *op. cit.*, Vol. ii, pp. 147-156; ACHS *Researches*, Vol. vi, p. 120 (cornerstone laying, Cathedral, Nashville), Vol. vii, p. 102 (Frenaye corresp.). Vol. xxiii, p. 93 (on way to Europe).

2. WHELAN, JAMES O. P.

Bishop Whelan was born in Kilkenny, Ireland, on December 8, 1823. His early youth was spent in London and New York, after which he journeyed to Ohio. He entered the Dominican Order in Ohio and was ordained to the priesthood on August 2, 1846. In 1854 he was appointed Provincial of the Order for the States of Ohio and Kentucky and his consecration took place on May 8, 1859, with Archbishop Peter R. Kenrick, as consecrating prelate. At the death of Bishop Miles he succeeded to the see on February 21, 1860, and resigned therefrom in 1864. He retired to a convent of his Order, and died at Zanesville, Ohio, on February 18, 1878.

REUSS, *op. cit.*, p. 107; SHEA, *Hierarchy*, pp. 307-308; CLARKE, *op. cit.*, Vol. iii, p. 289; CHR, Vol. ii, p. 288. He published a work entitled *A Golden Chain of Evidences Demonstrating from Analytical Treatment of History, that Papal Infallibility is no Novelty*, 1872.

3. FEEHAN, PATRICK.

Consecrated third Bishop of Nashville on November 1, 1865; transferred to the See of Chicago in 1880.
(Cf. Chicago.)

4. RADEMACHER, JOSEPH.

Bishop Rademacher was born on December 3, 1840, at Westphalia, Michigan, and at an early age he was sent to Saint Vincent's College at Beatty where he completed his classical course. He was ordained to the priesthood on August 2, 1863, at Fort Wayne, and on April 21, 1883, he was appointed Bishop of Nashville and was consecrated in that city on June 24, 1883, by Archbishop Feehan. Owing to ill health he was transferred to Fort Wayne on June 14, 1893, and five years later his health gave way completely and he had to relinquish the administration of diocesan

affairs to his Vicar-General. He died in Fort Wayne on June 12, 1900.

REUSS, *op. cit.*, p. 92; SHEA, *Hierarchy*, p. 308; ALERDING, *op. cit.*, p. 46, seq.; CHR. Vol. ii, p. 288.

5. BYRNE, THOMAS S.

The present Bishop of Nashville was born at Hamilton, Ohio, on July 19, 1841, and prepared for the priesthood at Saint Thomas Seminary, Bardstown; Mount Saint Mary's of the West, and the American College in Rome. He was ordained to the priesthood on May 22, 1869, and on his return to the United States he was a member of the faculty of Mount Saint Mary's at Cincinnati, of which institution he later became Rector. Appointed fifth Bishop of Nashville on May 10, 1894, he was consecrated by Archbishop Elder on July 25, 1894.

He translated from the German in collaboration with Dr. Pabisch, *A Manual of Universal Church History, by the Reverend Dr. John Alzog*, Cincinnati, 1874; translated from the Italian, *Jesus Living in the Priest*, by the Reverend P. Millet, S. J., New York, 1901. He also translated *The Homilies on the Epistles and Gospels for Every Sunday of the Year*, in 4 Vols., by Bishop Bondmailis; also *The Christian Mysteries*, in 4 Vols., by the same author.

VI. Diocese of Cleveland (1847)

The Diocese of Cleveland was erected on April 23, 1847, and the Rt. Rev. Louis A. Rappe was consecrated as its first Bishop on October 10, 1847.

This Diocese embraced about one-third of the northern part of the State of Ohio when erected in 1847. At present it comprises that part of the State of Ohio lying north of the southern limits of Columbiana, Stark, Wayne, Ashland, and Richmond counties, and east of the western limits of Erie, Huron and Richland counties; an area of 8,034 square miles.

SHEA, *Catholic Missions*, New York, 1854; *Catholic Universe*, Cleveland, 13 September, 1881; IDEM, *History of the Catholic Church in the United States*, New York, 1889, 1892; *Leben u. Wirken des hochw. Franz Sales Brunner*, C.P.P.S.; *The Catholic Miscellany*, Charleston, S. C., 1824-30; *The Catholic Telegraph*, Cincinnati, 1831-47; HOUCK, *A History of Catholicity in Northern Ohio and Diocese of Cleveland*, Cleveland, 1902; IDEM, *The Church in Northern Ohio*,

Cleveland, 1889; *Reminiscences of the Right Rev. P. J. Machabeuf in The Catholic Universe*, 18 October, 1883, and 31 January, 1889; *Reminiscences of the Right Rev. Louis de Goesbriand in The Catholic Universe*, 27 December, 1888; LAMOTT, *op. cit.*, *passim*.

1. RAPPE, LOUIS A.

The first Bishop of the Diocese of Cleveland was born near Saint Omer, France, on February 2, 1801. He was ordained to the priesthood at Arras, France, on March 14, 1829; labored in his native country for a few years and came to Cincinnati about 1840. His consecration took place at Cincinnati on October 10, 1847, with Bishop Purcell as the consecrating prelate. He resigned the see in August, 1870, and went to Vermont where he labored as a simple missionary priest and died at St. Albans, in that state, on September 7, 1877.

REUSS, *op. cit.*, pp. 92-93; SHEA, *Hierarchy*, p. 205; CLARKE, *op. cit.*, Vol. iii, p. 265, seq.; HOUCK, *A History of Catholicity in Northern Ohio and Diocese of Cleveland*, *passim*; LAMOTT, *op. cit.*, *passim*; CHR, Vol. ii, p. 288.

2. GILMOUR, RICHARD.

The second Bishop of Cleveland was born at Glasgow, Scotland, on September 28, 1824. He became a convert to the Faith at the age of nineteen. He entered Mount Saint Mary's Seminary to study for the priesthood, and was ordained for the Diocese of Cincinnati on August 30, 1852. He labored in the missions of southern Ohio and later acted as professor in Mount Saint Mary's Seminary, at Cincinnati. Chosen for the See of Cleveland on February 15, 1872, he was consecrated by Archbishop Purcell on April 14, 1872. He died at Saint Augustine, Florida, on April 13, 1891.

REUSS, *op. cit.*, p. 48; SHEA, *Hierarchy*, etc., pp. 206-208; HOUCK, *Church in Northern Ohio*, etc., pp. 67-75, New York, 1887; ACHS *Researches*, Vol. xxii, p. 180, Vol. xxiv, p. 66, Vol. xxvi, p. 250; SWEENEY, *op. cit.*, Vol. i, pp. 446, 457, 462; Vol. ii, pp. 98, 180, 190, 202, 213; CHR, Vol. ii, p. 228, (Bibliography of Cleveland Diocese); see also two-volume edition of HOUCK, Vol. i, pp. 105-163 (well documented).

3. HORSTMANN, IGNATIUS F.

Bishop Horstmann was born in Philadelphia on December 16, 1840, and received his education at the Cathedral High School in that city, Saint Joseph's College, and the Diocesan Seminary. In 1860 he was sent to the American College, Rome, where he was ordained to the priesthood on June 10, 1865. In the following year he returned to Philadelphia to teach in Saint Charles Seminary, where he remained for eleven years. Later he was appointed Rector of Saint Mary's Church, Philadelphia, and when chosen for the See of Cleveland was acting as chancellor of the Archdiocese. He was consecrated by Archbishop Elder of Cincinnati on February 25, 1892. He was stricken with heart disease and died from its effects on May 13, 1908, at Canton, Ohio.

REUSS, *op. cit.*, p. 35; CHR, Vol. ii, p. 289; CUB, Vol. ii, p. 106; cf. BRANN, *History of the American College, Rome*, 1898; HOUCK, *The Catholic Church in Northern Ohio and in the Diocese of Cleveland*, Vol. i, pp. 164-192, Vol. ii, pp. 40-45.

4. FARRELLY, JOHN P.

Bishop Farrelly was born at Memphis, Tennessee, on March 15, 1856. The beginnings of his college course were spent at Georgetown University, Washington, D. C., and later he went to Europe to pursue further study at the college of Notre Dame de la Prais, Namur, Belgium, and at the Propaganda, Rome, where he received a Doctorate in Sacred Theology. Cardinal Lavalette ordained him to the priesthood, in Rome, on March 22, 1888, and upon his return to the United States he was appointed pastor of the Cathedral at Nashville. Having been appointed Secretary to the American Bishops on September 25, 1887, he returned to Rome to fulfil the duties of that office. From 1904 to 1909 he was Spiritual Director at the American College and on March 16, 1909, was appointed to the See of Cleveland and was consecrated by Cardinal Gotti on May 1, 1909. He died at Cleveland on February 12, 1921.

CHR, Vol. ii, p. 289; NCWC *News Bulletin* for week of his death; CURTIS, *American Catholic Who's Who*, p. 199, St. Louis, 1911.

5. SCHREMBS, JOSEPH.

The present Bishop of Cleveland was born at Wuzelhofen, near Ratisborn, Bavaria, on March 12, 1866. He came to the United States at the age of eleven and after completing a course at Saint Vincent's, Beatty, Pennsylvania, he spent a few years in teaching and then was accepted by Bishop Richter as a student of the Diocese of Grand Rapids and entered the Sulpician Seminary at Montreal in 1884. He was ordained to the priesthood on June 29, 1889. In 1903 he was appointed Vicar-General of the Diocese of Grand Rapids and three years later was made a Monsignor with the rank of Domestic Prelate. Bishop Richter consecrated him titular Bishop of Sophene and Auxiliary on February 22, 1911. He was transferred to the newly created Diocese of Toledo, on August 11, 1911; on the death of Bishop Farrelly was promoted to Cleveland as his successor on June 16, 1921.

VII. Diocese of Covington (1853)

The Diocese of Covington was erected by Pope Pius IX on July 29, 1853, and the Rt. Rev. George H. Carrell, S. J., was consecrated as first Bishop on November 1, 1853.

The diocese still retains its original limits of that part of Kentucky lying east of the Kentucky River and the western limits of Carroll, Owen, Franklin, Woodford, Jessamine, Garrard, Rock Castle, Laurel and Whitley counties; an area of 17,286 square miles.

MAES, *Life of Rev. Charles Nerinckx*, Cincinnati, 1880; *IDEM*, *Golden Jubilee of the Diocese of Covington*, Pastoral Letter, November, 1903; WEBB, *The Century of Catholicity in Kentucky*, Louisville, 1884; SPALDING, *Life of Benedict Joseph Flaget*, Louisville, 1852; *IDEM*, *Sketches of Early Catholic Missions in Kentucky*, Louisville, 1844; CHIR, Vol. ii, p. 289.

1. CARRELL, GEORGE A., S. J.

The first Bishop of Covington was born on June 13, 1803, in Philadelphia, Pennsylvania, and received his education at Mount Saint Mary's and at Georgetown. After entering the Society of Jesus he was sent to the former institution to complete his theological course and was

ordained to the priesthood at Philadelphia on December 20, 1827. After a year of priestly labor in the eastern states he was appointed professor at Saint Louis University and afterwards became president of that institution. Chosen for the See of Covington on July 29, 1853, he was consecrated on November 1, 1853, by Archbishop Purcell. He died in Covington on September 25, 1868.

REUSS, *op. cit.*, pp. 20-21; CE, under *Covington*; McCANN, *op. cit.*, Vol. i, pp. 8, 12, 131, Vol. ii, pp. 140, 154, 178; MCSWEENEY, *op. cit.*, Vol. i, pp. 37-39, 158-178 *passim*, 279, 380, 475, 489, 502-506 *passim*, 515, 545, Vol. ii, pp. 1, 60; WEBB, *Centenary of Catholicity in Kentucky*, p. 350, Louisville, 1884; MAES, *Life of Rev. Charles Nerinckx*, Cincinnati, 1880; MAES, *Golden Jubilee of the Diocese of Covington*, pastoral letter, November, 1903; SPALDING, *Life of Flaget*, Louisville, 1852; SPALDING, *Sketches of Early Catholic Missions in Kentucky*, Louisville, 1844; SHEA, *History of the Catholic Church in the United States*, Vol. iv, pp. 381, 541; cf. M. J. O'BRIEN, *Irish Pioneers in Kentucky*, New York, 1917; WILLCOX, *Historical Sketches of Some of the Pioneer Catholics of Philadelphia and Vicinity*, in *ACHS Records* for December, 1904, pp. 2-4 (see this for the genealogy of the Carrell family); DECOURCY-SHEA, *History of the Catholic Church in the United States*, p. 242, New York, 1879; SHEA, *Hierarchy*, etc., p. 214; CLARKE, *op. cit.*, Vol. ii, pp. 505-513; ACHS *Researches*, Vol. x, p. 19, Vol. xiii, pp. 66, Vol. xiv, p. 90; for his years at St. Louis University, cf. FANNING, *Historical Sketch of St. Louis University*, St. Louis, 1908; ID, *Diamond Jubilee of St. Louis University*, St. Louis, 1904; cf. CHR, Vol. ii, p. 289.

2. TOEBBE, AUGUSTUS M.

Bishop Toebbe was born in Hanover, Germany, on January 15, 1829. He came to the United States in 1852 and entered Mount Saint Mary's, at Cincinnati, and was ordained to the priesthood on September 14, 1854. His priestly labors were confined to Ohio and he was appointed to the See of Covington on September 17, 1869. Bishop Rosecrans consecrated him on January 9, 1870, at Cincinnati, Ohio. He died on May 2, 1884, at Covington, Kentucky.

REUSS, *op. cit.*, p. 104; SHEA, *Hierarchy*, p. 215; CLARKE, *op. cit.*, Vol. iii, p. 216, seq.; LAMOTT, *op. cit.*, *passim*; CE, Vol. ii, p. 463; CHR, Vol. ii, p. 289.

3. MAES, CAMILLUS P.

Bishop Maes was born on May 13, 1846, in West Flanders, Belgium, and made his classical studies in the

college of his native city. Desirous of devoting himself to the American missions he entered the American College at Louvain, where he completed his theological studies and was ordained to the priesthood in September, 1884. He was elected to the See of Covington and was consecrated in that city by Archbishop Elder on January 25, 1885. He died at Covington on May 10, 1915.

REUSS, *op. cit.*, p. 66; SHEA, *Hierarchy*, etc., p. 216; *Character Sketches of the Right Rev. C. P. Maas, D. D.*, Baltimore, 1917; *ACHS Researches*, Vol. xii, p. 94 (on Catholic American Hierarchy), Vol. xxiii, p. 164; CUB, p. 164; CUB, Vol. ii, p. 105; AER, Vols. xi, p. 342, xiv, 204, 312, 435, 531, xxix, 33, 113, 570, 579, 1, 394; CHR, Vol. i, pp. 125-128 (*In Memoriam* by Bishop Shahan), *ibid.*, Vol. iv, p. 272 (diocesan bibliography).

Among his published works are *The Life of the Rev. Charles Nerinckx*, Cincinnati, 1880; *History of the Catholic Church in Monroe City and County, Michigan*, n. d. As General Spiritual Director of the Priests' Eucharistic League he founded the society's paper, *Emmanuel*. He also contributed historical papers to many periodicals and magazines.

4. BROSSART, FERDINAND.

The present Bishop of Covington was born in Buechelberg, Rhenish Bavaria, on October 19, 1849. He received his seminary training at Louvain, and was ordained to the priesthood at Covington, Kentucky, on September 1, 1872. After his ordination he performed priestly duties at Cynthiana, White Sulphur, Paris, and Lexington. He was made Vicar-General and Pastor of Saint Mary's Cathedral in 1888. He was consecrated Bishop on January 25, 1916, with the Most Rev. Henry Moeller, Archbishop of Cincinnati, Ohio, as the consecrating prelate.

VIII. Diocese of Fort Wayne (1857)

On January 8, 1857, the Holy See erected the Diocese of Fort Wayne, and the Rt. Rev. John H. Luers was consecrated as its first Bishop on January 10, 1858.

The Diocese embraces the northern half of the State of Indiana (its original limits); an area of 17,431 square miles.

SHEA, *History*, Vol. iv, p. 599 seq.; DECOURCY-SHEA, *op. cit.*, p. 565; ALERDING, *History of the Diocese of Fort Wayne*, Fort Wayne, 1907; LAMOTT, *op. cit.*, *passim*; CHR, Vol. ii, p. 289.

1. LUERS, JOHN HENRY.

Bishop Luers was born near the city of Münster in Westphalia, Germany, on September 29, 1819. He came to the United States with his parents in 1833 and located at Piqua, Ohio. He was sent to the Lazarist Seminary of Saint Francis Xavier by Bishop Purcell, and was ordained to the priesthood on November 11, 1846. When the See of Fort Wayne was erected he was chosen to be its first Bishop and was consecrated by Archbishop Purcell on January 10, 1858. He died at Cleveland, Ohio, on June 29, 1871.

REUSS, *op. cit.*, p. 65; SHEA, *Hierarchy, etc.*, p. 235; CLARKE, *op. cit.*, Vol. ii, pp. 555-585; CHR, Vol. ii, pp. 289-290.

2. DWENGER, JOSEPH, C. P. P.S.

The second Bishop of Fort Wayne was born in Ohio, on September 7, 1837. His primary education was received in the schools of Cincinnati, and while an orphan, a priest, Father Kunkler, fathered him and placed him with the Fathers of the Precious Blood. He completed his studies at Mount Saint Mary's of the West, and was ordained to the priesthood at Cincinnati on September 4, 1859. Before his appointment as successor to Bishop Luers, he held several responsible positions in the Congregation of the Precious Blood. Archbishop Purcell consecrated him on April 14, 1872, and he died at Fort Wayne on January 3, 1893.

REUSS, *op. cit.*, p. 38; SHEA, *Hierarchy, etc.*, pp. 236-238; CHR, Vol. ii, p. 290, Vol. v, pp. 311-357, *passim*.

3. RADEMACHER, JOSEPH.

The third Bishop of this Diocese was transferred from the See of Nashville on July 14, 1893, and died at Fort Wayne on January 12, 1900.

(Cf. Nashville.)

4. ALERDING, HERMAN J.

Bishop Alerding was born in the Province of Westphalia, Germany, on April 13, 1845. When an infant his parents emigrated to the United States and settled in Kentucky. His educational training was received at Saint Thomas', Kentucky, and Saint Meinrad's, in Indiana, and on September 22, 1868, he was ordained to the priesthood by Bishop De St. Palais. He was acting pastor of Saint Joseph's Church in Indianapolis when appointed Bishop of Fort Wayne on August 30, 1900. He was consecrated on November 30, 1900.

IX. Diocese of Columbus (1868)

The Diocese of Columbus was erected on March 3, 1868, and the Rt. Rev. Sylvester H. Rosecrans, then Auxiliary Bishop of Cincinnati, was appointed as its first Bishop.

The Diocese comprises its original limits of that part of the State of Ohio of 40' 41", and between the Ohio River in the east and the Scioto River on the west, together with the counties of Franklin, Delaware and Morrow; an area of 13,685 square miles.

HOWE, *Historical Collection of Ohio*, Cincinnati, Ohio, 1900; *American Catholic Historical Researches*, Philadelphia, July, 1896; files of *Catholic Telegraph*, Cincinnati, and *Catholic Columbian*, Columbus; *United States Catholic Magazine*, Baltimore, January, 1847, *The Catholic Church in Ohio*; LAMOTT, *op. cit.*, *passim*.

1. ROSECRANS, SYLVESTER.

The first Bishop of Columbus was born at Homer, Ohio, on February 15, 1827, and received his collegiate training at Kenyon College, and Saint John's, Fordham. After his conversion to the Faith, Bishop Purcell sent him to Rome to study at the Propaganda, where he received a Doctorate in Divinity. After ordination on June 5, 1853, Father Rosecrans returned to the United States and labored in the Archdiocese of Cincinnati until his appointment in 1862 as Auxiliary to Archbishop Purcell. He was consecrated as titular Bishop of Pompeipol on March 25, 1862, the Archbishop of Cincinnati being the consecrating prelate. For six years Bishop Rosecrans assisted his venerable

Metropolitan until he was transferred to Columbus upon the erection of that see, on March 3, 1868. He died in Columbus on October 21, 1878.

REUSS, *op. cit.*, p. 96; SHEA, *Hierarchy*, p. 209; CLARKE, *op. cit.*, Vol. iii, p. 250 seq.; LAMOTT, *op. cit.*, *passim*; CHR, Vol. i, p. 290.

2. WATTERSON, JOHN A.

The second Bishop of Columbus was born at Bardstown, Westmoreland County, Pennsylvania, on May 27, 1844, and at an early age was sent to Mount Saint Mary's, Emmitsburg, to begin his education. He pursued theological studies at that institution and was ordained to the priesthood on August 9, 1868. In 1877 he was chosen President of Mount Saint Mary's and was acting in this capacity when appointed to succeed Bishop Rosecrans. He was consecrated Bishop of Columbus by Archbishop Elder on August 8, 1880. Bishop Watterson died in Columbus on April 17, 1889.

REUSS, *op. cit.*, p. 107; SHEA, *Hierarchy*, p. 213; LAMOTT, *op. cit.*, *passim*; CHR, Vol. ii, p. 290.

3. MOELLER, HENRY.

Consecrated Bishop of Columbus on August 25, 1900; transferred to the See of Cincinnati on April 27, 1903.

(Cf. Cincinnati.)

4. HARTLEY, JAMES J.

The present Bishop was born on June 6, 1858, in Columbus, Ohio, and received his ecclesiastical training at Mount Saint Mary's College and the Seminary of Our Lady of Angels, at Niagara, New York. He was ordained to the priesthood on July 10, 1882, and was appointed Bishop of Columbus on December 23, 1903. Archbishop Elder consecrated him on February 25, 1904, at the Holy Name Church, in Steubenville, Ohio.

X. Diocese of Grand Rapids (1882)

The Diocese of Grand Rapids was created on May 12, 1882, and the Rt. Rev. Henry J. Richter was consecrated as its first Bishop on April 22, 1883.

The Diocese still comprises its original allotment of the counties of Lower Peninsula of State of Michigan, north of the southern line of the counties of Ottawa, Kent, Montcalm, Gratiot and Saginaw, and west of the eastern line of the counties of Saginaw and Bay and adjacent islands; an area of 22,561 square miles.

REZEK, *op. cit.*, Vol. i, for beginnings of Grand River Mission; BROWN, *Historical Sketch of the Diocese of Grand Rapids*, in the *Michigan Pioneer and Historical Collections*, Vol. 38, pp. 509, 522; CHR, Vol. ii, p. 290; cf. files of the *Michigan Catholic* at Detroit, Michigan.

1. RICHTER, HENRY JOSEPH.

The first Bishop of Grand Rapids was born at Neuenkirchen, Duchy of Oldenburg, Germany, on April 9, 1838, came to the United States in 1854 and settled at Cincinnati. He entered Saint Paul's school in that city, after which he spent five years at Bardstown and Mount Saint Mary's of the West. He was sent to Rome in 1860; five years later received a Doctorate in Divinity, and on June 10, 1865, he was ordained to the priesthood. Upon his return to Cincinnati, he taught in the seminary of that diocese for a time, and was then assigned to parochial work. He was appointed first Bishop of Grand Rapids on January 30, 1883, and was consecrated by Archbishop Elder in the Cathedral of Saint Andrew on April 22, 1883. After a three days' illness he died at Grand Rapids, Michigan, on December 26, 1916.

REUSS, *op. cit.*, pp. 94 and 95; SHEA, *Hierarchy*, p. 243; BROWN, article cited under the Diocese; cf. files of *Michigan Catholic* for December, 1916.

2. GALLAGHER, MICHAEL J.

Consecrated second Bishop of Grand Rapids on September 8, 1915. Transferred to Detroit on July 18, 1918. (Cf. Detroit.)

3. KELLY, EDWARD D.

The present Bishop of Grand Rapids was born in Michigan in 1860, and was ordained to the priesthood on June 16, 1886. After his ordination he was stationed at Battle Creek as curate and later was appointed Rector of Bishop Borgess Seminary. His next appointment was the pastorate of the church in Monroe City, followed by pastorates at Dexter and Ann Arbor. He was chosen titular Bishop of Cestro and Auxiliary Bishop of Detroit on December 1, 1910, and was consecrated by Cardinal Gibbons at Ann Arbor on January 26, 1911. He was transferred to the See of Grand Rapids on January 30, 1919.

XI. Diocese of Toledo (1910)

The Diocese of Toledo was erected on April 15, 1910, and the Rt. Rev. Joseph Schrembs was appointed as first Bishop on August 11, 1911.

The Diocese comprises that part of the State of Ohio lying north of the southern limits of Crawford, Wyandot, Hancock, Allen and Van Wert counties and west of the eastern boundaries of Ottawa, Sandusky, Seneca and Crawford counties; an area of 6,969 square miles.

PARKMAN, *La Salle and the Discovery of the Great West*, Boston, 1899, xi, 151; IDEM, *Conspiracy of Pontiac*, I, v, 162; xiii, 281; II, xxxi, 317; SHEA, *The Catholic Church in the United States*, New York, 1886; I, 631; II, (1888), 387, 474 seq.; *Jesuit Relations*, Cleveland, 1900, LXIX, 191; SCRIBNER, *Memoirs*, Western Historical Association, Madison, Wis., 1910; HOUCK, *Catholic Church in Northern Ohio*, I, Cleveland, 1903, 1 seq.; *United States Catholic Historical Magazine*, IV, xiii, 22; *United States Catholic Magazine*, March, 1848, 155; *Diocesan Reports*, Cleveland and Toledo, 1911; parish records, *St. Antoine de la Rivière aux Raisins*; *St. Francis de Sales*, Toledo; *St. Mary's*, Tiffin, Ohio; CHR., Vol. ii, p. 291.

1. SCHREMBBS, JOSEPH.

Appointed Bishop of Toledo on August 11, 1911; transferred to the See of Cleveland in May, 1921.

(Cf. Cleveland.)

2. STRITCH, SAMUEL.

The present Bishop of Toledo is the youngest member of the Hierarchy in the United States, having been

born August 17, 1887, in Nashville, Tennessee. After graduating from the parochial school in his native city he entered Saint Gregory's College, Cincinnati, and remained there as a student for two years. He was then sent to the American College at Rome where he completed his studies and was ordained to the priesthood on May 21, 1909. Upon his return to the United States he was appointed assistant at Saint Patrick's Church in Nashville. He was chancellor of the diocese when appointed Bishop, and was consecrated in Toledo on November 30, 1921, by Archbishop Moeller of Cincinnati.

CHAPTER VII

THE PROVINCE OF SAN FRANCISCO (1853)

The Province of San Francisco was erected on July 29, 1853, with the Rt. Rev. Joseph S. Alemany, O.P., as first Archbishop.

When erected, the Province comprised only the State of California, with the Diocese of Monterey as a suffragan see. At present the Province of San Francisco includes the States of California, Nevada and Utah, with the Dioceses of Monterey-Los Angeles (1840-1850), Grass Valley-Sacramento (1868-1886), and Salt Lake City (1890), as suffragans.

MANUSCRIPTS: In the Cathedral Archives, San Francisco—*Diary of Bishop Diego y Morena, continued by Archbishop Alemany; A. S. Taylor MSS.; Records of the Missions of San Francisco de Asis, San Jose, Santa Clara, San Francisco Solano, and San Rafael; Chancery Records.*

In the University of California: *Spanish and Mexican Archives of California* (copies of the originals burnt in the San Francisco fire of 1906) *Bancroft Collection of MSS.; Pioneer MSS.; Seville and Mexican Transcripts.*

Synodus Diocesan Sanct. Francisci Habita, 1862, San Francisco, 1872; *Concilii Prov. S.F.; II, Acta et Decreta*, San Francisco, 1883; GLEASON, *Catholic Church in California*, San Francisco, 1872; BANCROFT, *History of California*, San Francisco, 1885; GREY, *Pioneer Times in California*, San Francisco, 1881; CLINCH, *California and Its Missions*, San Francisco, 1904; HITTEL, *History of San Francisco*, San Francisco, 1878; ROYCE, *California*, Boston, 1886; DWINELLE, *Colonial History of San Francisco*, 3rd ed., San Francisco, 1866; WILLEY, *Transition Period of California*, San Francisco, 1901; SHUCK, *California Scrap Book*, San Francisco, 1868; MOSES, *Establishment of Municipal Government in San Francisco*, Baltimore, 1889; BLACKMAR, *Spanish Institutions of the Southwest*, Baltimore, 1891; RICHMAN, *California under Spain and Mexico*, Boston, 1911; MARRYAT, *Mountains and Molehills*, London, 1855; KELLY, *The Diggings of California*, London, 1852; DE SMET, *Western Missions and Missionaries*, New York, 1863; RIORDAN, *The First Half-Century*, San Francisco, 1905; ENGLEHARDT, *The Franciscans in California*, Harbor Springs, 1897; ROSSI, *Six Ans en Amérique, Californie et Oregon*, Paris, 1863; FRIGNET, *La Californie*, 2nd ed., Paris, 1867; FERRY, *La Nouvelle Californie*, Paris, 1850; LEVY, *Les Français en Californie*, San Francisco, 1884; MAGUIRE, *The Irish in America*, New York, 1868, xiii; SWASEY, *Early Days and Men of California*, San Francisco, 1894; QUIGLEY, *The Irish Race in California*, San Francisco, 1878; YORKE, *Wendts Controversy*, San Francisco, 1896; SHEA, *Catholic Church in the United States*, New York, 1892; GLEASON,

Golden Jubilee of the Archdiocese of San Francisco, San Francisco, 1903; Foreign Relations of the United States, Appendix II, Pious Fund of the Californias (documents), Washington, 1903; O'MEARA, *Broderick and Gwin*, San Francisco, 1881; the Local and County Histories of HALLEY, HALL, FRAZER, BOWEN, MENEFEE, etc.; Silver and Golden Jubilee Memorials of different religious orders of the Archdiocese; *Society of California Pioneers, Annual Reports*, San Francisco; *California Historical Society*, papers, San Francisco; *Academy of Pacific Coast History*, papers, San Francisco; *Metropolitan Directory* and *Catholic Directory*, 1850-1911; *Monitor*, San Francisco, files; *Freeman's Journal*, New York, 1850-60, files; *Alta California*, San Francisco, early files; *Evening Bulletin*, San Francisco, files, especially *A. S. Taylor Papers*; *Evening Examiner*, San Francisco, files especially.

I. San Francisco (1853)

San Francisco was created an Archdiocese immediately, and included the entire northern part of California. At present it comprises the counties of San Francisco, San Mateo, San Joaquin, Stanislaus, Sonoma, Alameda, Contra Costa, Lake, Marin, Mendocino, Napa Solano, and their portions of Santa Cruz, Santa Clara and Merced, lying north of 37', 5" north latitude, in the State of California; an area of 16,856 square miles.

1. ALEMANY, JOSEPH SADOE, O. P.

The first Archbishop of San Francisco was born on July 13, 1814, at Vich, Province of Catalonia, Spain. After completing his primary studies, he entered the Dominican Order at the age of fifteen and went to Rome to finish his education and was ordained to the priesthood on March 27, 1837, at Viterbo, Italy. In 1841 he chose the American missions for his future work and spent about ten years in missionary activities in Ohio, Kentucky, and Tennessee, during which he held the office of Provincial for a certain period. While at Rome in 1850, attending a general chapter of the Dominican Order, he was chosen Bishop of Monterey (May 31, 1850) and was consecrated in the Eternal City by Cardinal Franson on June 30, 1850. He was transferred to the See of San Francisco on July 29, 1853, and resigned on December 28, 1884. He retired to Spain where he died at Valencia on April 14, 1888.

REUSS, *op. cit.*, pp. 7-8; CHR, Vol. i, p. 32, and Vol. ii, p. 293 (biographical sketches); CLARKE, *op. cit.*, Vol. i, pp. 196-260; SHEA, *Hierarchy*, etc., p. 170; ENGELHARDT, *Missions and Missionaries of California*, Vol. iv, pp. 666-816 *passim*; ACHS *Researches*, Vol. xxi, p. 177; articles in *Dominicana* of San Francisco, 1900-1906; GLEESON, *History of the Catholic Church in California*, pp. 205-208, San Francisco, 1872; cf. *The First Ecclesiastical Synod of California* by Engelhardt, in the CHR, Vol. i, pp. 30-37; SHEA, *History of the Catholic Church in the United States*, Vol. iv, pp. 356-357, 369, 703-708; ENGELHARDT, *Franciscans in California*, pp. 199-202, 232, 470; in the Santa Barbara Mission archives are numerous personal letters of Alemany.

2. RIORDAN, PATRICK W.

The second Archbishop of San Francisco was born at Chatham, New Brunswick, on August 27, 1841, and made his early studies at Notre Dame University, whence he went to Rome as one of twelve students who formed the first class in the North American College in the Eternal City. Subsequently, he went to Louvain and received a Doctorate in Sacred Theology, and was ordained to the priesthood at Mechlin, Belgium, on June 10, 1865. Upon his return to the United States he was appointed professor at Saint Mary's-of-the-Lake, Chicago, and also held the rectorship of St. James Church in that city. While in that capacity, he was chosen as coadjutor Bishop of San Francisco and was consecrated on September 16, 1883, at Chicago by Archbishop Feehan. He succeeded to the see upon the resignation of Archbishop Alemany on December 28, 1884. He died in San Francisco on December 27, 1914.

REUSS, *op. cit.*, p. 95; SHEA, *Hierarchy*, p. 172; CHR, Vol. ii, p. 293; ACHS *Researches*, Vol. xxvi, p. 297; *The Monitor*, of San Francisco, issue of April 17, 1915.

Most Reverend George Montgomery, consecrated Bishop of Monterey on May 8, 1894, was chosen as titular Archbishop of Osino and Coadjutor of San Francisco in January, 1903.

(Cf. Los Angeles.)

3. HANNA, EDWARD J.

The present Archbishop of San Francisco was born at Rochester, New York, on July 21, 1860, and made his theological studies at Rome, Munich, and Cambridge. He

was ordained to the priesthood in 1835, taught in the College of Propaganda for a year, and later in Saint Bernard's Seminary in Rochester. He was appointed Auxiliary Bishop of San Francisco on October 22, 1912, and consecrated by Bishop Hickey on December 4, 1912. He succeeded to the see on June 1, 1915.

II. Diocese of Monterey and Los Angeles (1840-1850)

The Diocese of the Californias was erected on April 27, 1840, and the Rt. Rev. Francis García Diego y Moreno was consecrated Bishop. Ten years later the Diocese of Monterey was created and the Rt. Rev. Joseph S. Alemany was consecrated as its first Bishop. This change was necessitated on account of political disturbances with Mexico.

When erected, the Diocese of Monterey included all Upper California. At present it comprises the counties of Fresno, Inyo, Imperial, Kern, Los Angeles, Monterey, Riverside, San Benito, San Bernardino, Orange, San Diego, San Luis Obispo, Santa Barbara, Ventura, Tulare, and those portions of the counties of Santa Cruz, Santa Clara and Merced, lying south of 37', 5" north latitude, in the State of California; an area of 80,000 square miles.

Santa Barbara Mission Archives; Bishop's Archives, Los Angeles; ENGLEHARDT, The Franciscans in California, Harbor Springs, Mich., 1897; REUSS, Biographical Cyclopaedia of the Hierarchy of the United States, Milwaukee, 1898; Catholic Directory; CHR, Vol. ii, p. 294.

1. GARCIA DIEGO Y MORENO, FRANCIS, O. F. M.

The first Bishop of this see was born on September 17, 1785, in Lagos, Mexico. He commenced his studies for the priesthood in the Seminary at Guadalajara, where he remained until 1800. Three years later he joined the Franciscan Order and was ordained to the priesthood at Satallo, in the Diocese of Linares, on November 13, 1808. He was appointed Commissary of the Indian Missions in Alta California in 1830 with headquarters at Santa Barbara, a position he held until chosen to be the first Bishop of the Two Californias on April 27, 1840. He was consecrated by

the Rt. Rev. Abbot Campos on October 4, 1840, and he died at the Franciscan Mission at Santa Barbara on April 30, 1846.

REUSS, *op. cit.*, pp. 46-47 (important data; Reuss claims that the spelling of *Garcia Diego* is incorrect); ENGELHARDT, *Missions and Missionaries of California*, Vol. iv, pp. 194 seq.; CHR, Vol. i, pp. 292, 294; CLARKE, *op. cit.*, Vol. ii, pp. 157-166; SHEA, *Hierarchy*, etc., 169; see important bibliography of San Francisco Diocese *supra*, cf. *Index* to ENGELHARDT, *Missions*, etc., pp. 31-32.

2. ALEMANY, JOSEPH S.

Consecrated second Bishop of Monterey on June 30, 1850, and was promoted to the Archiepiscopal of San Francisco on July 29, 1853.

(Cf. San Francisco.)

3. AMAT, THADDEUS.

The third Bishop of this diocese was born at Barcelona, Spain, on December 30, 1810, and made his theological studies in the seminary of his native city. At the age of twenty he entered the Congregation of the Mission and was ordained to the priesthood in Paris in 1838. In August of that year he was sent to the American Missions by his Superiors and labored as a missionary in the southwest for many years. On June 29, 1853, Pius IX appointed him to the vacant See of Monterey, and he was consecrated by Cardinal Fransoni at Rome on March 12, 1854. He died at Los Angeles on May 12, 1878.

REUSS, *op. cit.*, p. 9; *Giornale di Roma* of March 13, 1854; CLARKE, *op. cit.*, Vol. i, pp. 637-643; HERBERMANN, *The Sulpicians in the United States*, p. 213, New York, 1916; CHR, Vol. ii, p. 294; SHEA, *Hierarchy*, etc., p. 301; SHEA, *History of the Catholic Church*, etc., Vol. iv, pp. 62, 709-712; ENGELHARDT, *Franciscans in California*, pp. 200-206; *id.*, *Missions and Missionaries*, Vol. iv, pp. 711-712, 717-720, 816. In the episcopal archives are the *Libro de Gobierno*, *Libro Borrador*, and the *Cartas Pastorales* of the bishop.

4. MORA, FRANCIS.

Bishop Mora was born in the Province of Catalonia, Spain, on November 27, 1827, and in 1855 he accompanied Bishop Amat to California to labor in this diocese. He was

ordained to the priesthood in Santa Barbara on May 19, 1856, and seven years later he was chosen to be Vicar-General of the diocese. He was appointed Coadjutor to Bishop Amat on May 20, 1873, and was consecrated titular Bishop of Mosynopolis by Bishop Amat on August 3, 1873; succeeded to the see on May 12, 1878. He resigned on February 1, 1896, and retired to his native land and died at Sarria, Catalonia, on August 3, 1905.

REUSS, *op. cit.*, p. 76-77; SHEA, *Hierarchy*, etc., p. 303; CHR, Vol. iv, pp. 389-390 (diocesan bibliography).

5. MONTGOMERY, GEORGE.

Bishop Montgomery was born in Kentucky, on December 30, 1847. He was ordained to the priesthood on December 20, 1879, and was chancellor of the Archdiocese of San Francisco when appointed Coadjutor to Bishop Mora. He was consecrated titular Bishop of Tuni by Archbishop Riordan, on April 8, 1894. He succeeded to the see on May 6, 1896, and was promoted to the Archiepiscopal See of Osino and Coadjutor to Archbishop Riordan of San Francisco in 1913. His activities in rescue work during the aftermath of the famous earthquake of 1904 had a debilitating effect upon his health and he died there on January 10, 1907.

REUSS, *op. cit.*, p. 76; ACHS *Researches*, Vol. xxiii, p. 80 (on *Researches*); Diocesan bibliography; CHR, Vol. ii, p. 294.

6. CONATY, THOMAS J.

The sixth Bishop of this see was born in County Cavan, Ireland, on August 1, 1847, and came to the United States with his parents in 1850. He attended the schools at Taunton, Massachusetts, and made his college course at Holy Cross College, Worcester. He was ordained to the priesthood in Montreal on December 21, 1872, and labored as pastor in Worcester until his appointment as Rector of the Catholic University of America at Washington, D. C., on January 10, 1897. Pope Leo XIII made him a Domestic Prelate on November 1, 1897, and later he was elevated to the episcopate as titular Bishop of Samos and consecrated by Cardinal Gibbons on November 21, 1901. Two years later he was appointed Bishop of

Monterey-Los Angeles (March 27, 1903) and he died at Coronado, California, on September 18, 1915.

REUSS, *op. cit.*, p. 25; CUB, Vol. iv, pp. 487, 493, Vol. viii, p. 124, Vol. ix, p. 439; CHR, Vol. ii, p. 294; cf. files of *The Tidings*, for September, 1915.

Among his published works are *New Testament Studies, The Principal Events of the Life of Our Lord*, New York, 1898; *Celtic Influence in English Literature*, n. p., 1896; *Bible Studies for the Use of Colleges and Schools*, 1898.

7. CANTWELL, JOHN JOSEPH.

The present Bishop of this see was born at Limerick, Ireland, on December 1, 1874. He was educated at the College of the Sacred Heart in Limerick and also at a private Academy in Clonmel. After the completion of his course at Saint Patrick's College, Thurles, he was ordained to the priesthood in the Cathedral of that city on June 18, 1899. In the fall of the same year he was appointed curate of Saint Joseph's Church at Berkeley, and in 1904 Archbishop Riordan chose him to be his secretary. Under the present Archbishop of San Francisco he served as Vicar-General until his appointment to the vacant See of Los Angeles in September, 1917. He was consecrated by Archbishop Hanna on December 5, 1917.

III. Diocese of Grass Valley-Sacramento (1868-1886)

The Vicariate of Marysville was erected into the Diocese of Grass Valley on March 29, 1868, and the Rt. Rev. Eugene O'Connell, D.D., was appointed its first Bishop on March 29, 1868. Pope Leo XIII on May 16, 1886, changed the boundaries of the Diocese and removed the diocesan seat to Sacramento, and the Rt. Rev. Patrick Manogue was appointed as Bishop.

When the Diocese of Grass Valley was erected it comprised the northern part of California and the State of Nevada. At present, the Diocese of Sacramento comprises Alpine, Amador, Butte, Colusa, Calaveras, Del Norte, Eldorado, Humboldt, Lassen, Mariposa, Modoc, Mono, Nevada, Placer, Plumas, Sacramenero, Shasta, Sierra, Siskiyou, Sutter, Tuolumne, Tehama, Trinity, Yola and Yuba counties

in California, and Churchill, Douglas, Esmeralds, Humboldt, Lyon, Ormsby, Storey and Washoe counties in Nevada; an area of 92,611 square miles.

SHEA, *The Hierarchy of the Catholic Church in the United States*, New York, 1886; SHEA, *History of the Catholic Church in the United States*, IV, New York, 1886-93; *Catholic Directory*, 1911; *Lives of American Prelates in Mem. Vol. 3rd Plenary Council*, Baltimore, 1885; *Sacramento Union*, files; *Catholic Herald*, Sacramento, 26 December, 1908; *Monitor*, San Francisco, 16 July, 1910; *Statistics of Population of California*, compiled for the use of the Legislature, 1911; *Missiones Catholicae*, Rome, 1901; CHR, Vol. ii, p. 295.

1. O'CONNELL, EUGENE.

The first Bishop of Grass Valley was born on June 18, 1815, near Navan, County Meath, Ireland. He studied in the diocesan seminary of his native city and later entered Maynooth, where he was ordained to the priesthood in June, 1842. After his ordination he was stationed at the seminary in Navan as professor. He left for California in 1851 and acted as Director of a College at Santa Inez. His next appointment was to the Seminary of Saint Thomas, near San Francisco, where he remained three years. He left for Ireland in 1854 and accepted a professorship of theology at All Hallows College. While there he was selected to be Vicar-Apostolic of Marysville on September 26, 1860, and he was consecrated titular Bishop of Flaviopolis on February 3, 1866. When the Diocese of Grass Valley was created, he became its first Bishop on March 29, 1868. He resigned the see on March 17, 1884, and was made titular Bishop of Joppa. He died at Los Angeles, California, on December 4, 1891.

REUSS, *op. cit.*, p. 80; SHEA, *Hierarchy*, pp. 245-246; CE, Vol. xiii, p. 294; CHR, Vol. ii, p. 295.

2. MANOGUE, PATRICK.

Bishop Manogue was born in County Kilkenny, Ireland, on March 15, 1821. He came to this country when a boy and settled in New England. He studied for the priesthood at the University of Saint Mary's-of-the-Lake, Chicago, and at Saint Sulpice in Paris, where he was ordained to the priesthood on December 25, 1861. When

appointed coadjutor to Bishop O'Connell he was acting as pastor of the church in Virginia City, Nevada. Archbishop Alemany consecrated him titular Bishop of Ceramos on January 16, 1881, and he succeeded to the See of Grass Valley on the resignation of his predecessor, March 17, 1884. He became first Bishop of Sacramento on May 16, 1886, and died in that city on February 27, 1895.

REUSS, *op. cit.*, p. 66; SHEA, *Hierarchy*, pp. 246; CHR, Vol. ii, p. 295.

3. GRACE, THOMAS.

Bishop Grace was born in County Wexford, Ireland, on August 2, 1841, and made his ecclesiastical studies at All Hallows College, Dublin. He was ordained to the priesthood on June 11, 1867, and shortly after, he left for the missionary field of California. He held several pastorates in the States of Nevada and California and was acting as Administrator of the Diocese when appointed to succeed Bishop Manogue on March 20, 1896. Archbishop Riordan consecrated him on June 16, 1896, and he died at Sacramento on December 30, 1921.

REUSS, *op. cit.*, pp. 49-50; CHR, Vol. ii, p. 295; cf. *The Catholic Herald of Sacramento*, issue of December 31, 1921.

4. KEANE, PATRICK JAMES.

Bishop Keane was born in County Kerry, Ireland, on January 6, 1872. He received his classical training at Saint Michael College and made his theological studies at Saint Mark's College, Carlow, Ireland. While doing post-graduate work at the Catholic University of America, he was ordained to the priesthood on June 20, 1895, in one of the chapels of that institution. He labored in the Archdiocese of San Francisco before he was appointed titular Bishop of Samaria and Auxiliary to Bishop Grace. Archbishop Hanna consecrated him on December 14, 1920, and he was chosen as third Bishop of Sacramento on April 3, 1922.

IV. Diocese of Salt Lake City (1890)

The Diocese of Salt Lake was erected in 1891 and the acting Vicar-Apostolic of Utah, the Rt. Rev. Lawrence

Scanlan, D.D., was appointed as its first Bishop on January 30, 1890.

The Diocese includes the entire State of Utah, the counties of Eureka, Lander, Lincoln, White Pine, Nye, Elk, Clark, in the State of Nevada; an area of 153,768 square miles.

SALPOINTE, *Soldiers of the Cross*, Banning, California, 1898; HOWLETT, *Life of Rt. Rev. Joseph P. Machabaut*, Pueblo, 1908; DE SMET, letter published in *Precis Historiques*, Brussels, 19 January, 1858; CHITTENDEN, *Father De Smet's Life and Travels among the North American Indians*; HARRIS, *The Catholic Church in Utah*, Salt Lake City, 1909. CHR, Vol. ii, p. 295.

1. SCANLAN, LAWRENCE.

The first Bishop of Salt Lake was born on September 28, 1843, at Ballintarsna, County Tipperary, Ireland. He graduated from All Hallows, Dublin, in 1868, and was ordained to the priesthood in that city on June 24, 1868. Coming to California shortly after, he held various important pastorates in the Archdiocese of San Francisco. He was appointed the first Vicar-Apostolic of Utah on January 25, 1887, and was consecrated titular Bishop of Larama at San Francisco on June 29, 1887, by Archbishop Riordan. He became first Bishop of Salt Lake City in 1891 and died there on May 10, 1915.

HARRIS, *op. cit.*, *passim*; REUSS, *op. cit.*, p. 98; SHEA, *Hierarchy*, p. 404; CHR, Vol. ii, p. 295.

2. GLASS, JOSEPH S., C. M.

The present Bishop of Salt Lake was born at Bushnell, Illinois, on March 13, 1874. He graduated from Saint Vincent's College at Los Angeles and then joined the Congregation of the Mission. He made his theological course at Saint Mary's Seminary at Perryville, Missouri, and was ordained to the priesthood on August 15, 1897. Two years later he received the degree of Doctor of Divinity at the Minerva in Rome. He was appointed Bishop of Salt Lake on June 1, 1915, and was consecrated by Archbishop Hanna of San Francisco on August 24, 1915.

CHAPTER VIII

THE PROVINCE OF BOSTON (1875).

This Province was one of the four metropolitan sees erected by Pius IX on July 12, 1875, and the Right Reverend John Williams, D.D., was appointed its first Archbishop.

When created, the Archdiocese had as suffragan sees the Dioceses of Hartford (1843), Burlington (1853), Portland (1853), Springfield (1870) and Providence (1872). The Province still embraces the New England States and to the original suffragan sees have been added the Dioceses of Manchester (1884) and Fall River (1904).

SHEA, *History of the Cath. Ch. in U. S.*, New York, 1886; IDEM, *Life and Times of the Most Rev. John Carroll* (Ib., 1888); HAMON, *Vie du Cardinal de Cheverus*, Paris, 1838, tr. WALSH, *Philadelphia*, 1839; tr. STEWART, Boston, 1839; FITTON, *Sketches of the Establishment of the Church in New England*, Boston, 1872; CREAGH, *Lait's Directory*, New York, 1822; *Catholic Observer*, Boston, 1847, files; *Mémoires de P. De Sales Laternere* Quebec, 1813; *Gazette de Québec* (22 October, 1789, supplement); *American Cath. Hist. Researches*, January, 1889; July, 1902; FINOTTI, *Bibliographia Cath. Americana*, New York, 1872; U. S. *Cath. Magazine* (Baltimore), viii, 102 sqq.; U. S. CATH., *Hist. Soc., Hist. Records and Studies*, New York, October, 1906, IV, parts I and II; SULLIVAN, *Catholic Church of New England, Archdiocese of Boston* (Boston and Portland, 1895); LEAHY in *History of Catholic Church in the New England States*, Boston, 1899, I; *Memorial Volume, One Hundredth Anniversary Celebration of the Dedication of the Church of the Holy Cross, Boston* (Boston, 1904); H. F. BROWNSON, *Orestes A. Brownson's Early Life*; IDEM, *Middle Life*, Detroit, 1898-99. CHR, Vol. ii, p. 298.

I. Diocese of Boston (1808)

The Diocese of Boston was erected on April 8, 1808, and the Right Reverend John L. De Cheverus was consecrated as its first Bishop on November 1, 1810.

When erected, the Diocese of Boston included all the New England States, but at present it comprises only the Counties of Essex, Middlesex, Suffolk, Norfolk and Plymouth, in the State of Massachusetts, the towns of Mattapoisett, Marion and Wareham excepted; an area of 2,465 square miles.

1. DE CHEVERUS, JOHN LOUIS LEFEBVRE.

The first Bishop of Boston was born at Mayenne, France, on January 28, 1768. His early training was received from his mother who later sent him to the College of Louis le Grand to complete his education. He was ordained to the priesthood in Paris on December 18, 1790, and upon refusing to take the constitutional oath to the Directory, he was cast into prison, from which he made his escape to England. In response to an invitation from his friend Abbé Matignon to come to this country, he arrived in Boston on October 3, 1796, and labored incessantly as a missionary in that city and in various parts of New England. When the See of Boston was erected, he was chosen to be its first Bishop, but he was not consecrated until two years later (on December 1, 1810) by Archbishop Carroll. Owing to ill health he was transferred to the Diocese of Montauban in France on January 15, 1823. He was promoted to the archiepiscopal see of Bordeaux on July, 1826, and preconized Cardinal on February 1, 1836. He died in Bordeaux, France, on July 19, 1836.

REUSS, *op. cit.*, p. 23; CLARKE, *op. cit.*, Vol. i, pp. 164-185; SHEA, *Hierarchy, etc.*, pp. 85-87; SHEA, *Hist. of the Cath. Missions among the Indian Tribes of the United States (1529-1824)*, p. 157. New York, 1855; SHEA, *Hist. Cath. Church in the United States*, Vol. iii, pp. 107-131; HAMON, *Vie du Cardinal Cheverus*, Paris, 1837; English translation of Hamon by STEWART, Boston, 1839; DOUBOURG, J. HUEN, *Cardinal De Cheverus*, trans. by Robert M. Walsh. Philadelphia: Hooker and Claxton, 1839; LEAHY, *Archdiocese of Boston in History of the Catholic Church in the New England States*, Boston, 1889; CE, Vol. iii, p. 650; McCANN, *op. cit.*, i, pp. 9, 18, 32, 37-38, 54, 78, 83, 97-99, 103-108, 233—letters of, pp. 19, 30, 103, Vol. ii, pp. 81 (funeral of); MCSWEENEY, *op. cit.*, Vol. i, pp. 28, 49-50; 124, 156, 172; FINOTTI, *op. cit.*, pp. 40-41, 50, 119-120, 136, 143, 177, 191, 195, 239, 240-242; FISH, *op. cit.*, pp. 176-178; KENNEDY, *Centenary, etc.*, p. 32 (portrait of Cheverus); ACHS Records, Vol. xii (1901), pp. 358-361 (*Two letters from Rt. Rev. John Cheverus to Jean Marie Maximilien de Vernous, Marquis de Bonneuil*); *ibid.*, Vol. xv (1904), pp. 35-45 (*Boston's first Catholic Church*, by E. I. DEVITT, S. J., contains also letters of Matignon to Carroll); *ibid.*, Vol. xiv (1903), pp. 229-382 (*An Interesting Correspondence*, by I. M. O'REILLY, contains an excellent historical introduction to Cheverus' life); *ibid.*, Vol. xv (1904), pp. 83-112 (sixty-four letters from the Cheverus papers); *cf.* O'REILLY, *Cheverus in France*, a second series of letters in the ACHS Records, Vol. xvii (1906), pp. 97, 211, 348, 486. *Cf.* also *My Unknown Chum*. New York, 1917 (Devn Adair Co.); *U. S. Cath. Magazine*, Vol. iv (1845), p. 300 (portrait of Cheverus), pp. 261-267 (*Notice of Card. Cheverus*). See *Index to ACHS Researches*, p. 70. CHR, Vol. i, pp. 151, 279, 310-11, 369, Vol. ii, pp. 21-29, 40, 77, 228-230, 296, 300, Vol. iv, pp. 38, 42, 48, 403.

Nouvelle Biographie Universelle, Paris, F. Didot Frères, 1854, Vol. 9, p. 270 seq.; *Boston Monthly Magazine*, June, 1825; *Boston, Memorial History of*, edited by J. Winsor, Boston, Ticknor & Co., 1886, Vol. 3, p. 516 seq.; *Bostonian Society Publications*, Vol. 2, p. 32 seq.; *Metropolitan, The*, Vol. iv, pp. 460, 462; *Figures of the Past*, by Josiah Quincy, Boston, Roberts Bros., 1883, pp. 311, 313; *Recollections of Samuel Breck*, Philadelphia, Porter & Coates, 1877, p. 117; *Cheverus, Vie du Cardinal de*, par M. le Curé de S. Sulpice, Paris, J. Lecoffre & Cie, 1858; *New England, Sketches of Catholic Church in*, by Rev. J. Fitton, Boston, P. Donahue, 1872, pp. 99 seq.; *Boston Herald*, 2, Aug., 1903; *Boston Commercial Gazette*, 20 June, 1827; *Columbian Centinel*, Boston, 20 June, 1827; *Baltimore Archives*: letters Cheverus to Bishop Carroll, 1797-1816, to Arch. Neale, 1816-1817, to Arch. Maréchal, 1817-1823; *Boston Archives*: Memoir for Ecclesiastical History of Boston; letter Fr. Cheverus in reply to article in *Telegraph*, 20 May, 1800, signed *A Catholic*, letter to — Boston, 17 April, 1801, letter to editor *Boston Anthology*, 4 May, 1807, address of Boston Catholics to Bishop-elect Cheverus, 27 Sept., 1810, letter Bishop Cheverus to god-child, Boston, 2 April, 1816.

2. FENWICK, BENEDICT JOSEPH.

The second Bishop of Boston was born at Leonardtown, Maryland, on September 3, 1782. In 1793 he was sent to Georgetown and in 1805 he entered the Sulpician Seminary at Baltimore to study for the priesthood. Upon the restoration of the Society of Jesus in 1806, he was received as one of its members and was ordained to the priesthood at Georgetown, D. C., on March 12, 1808. As a priest, he labored in New York as pastor, Administrator, and Vicar-General. His appointment as Bishop of Boston was announced on May 10, 1825, and on November 1, 1825, he was consecrated by Archbishop Maréchal. He died at Boston, on August 11, 1846.

REUSS, *op. cit.*, p. 41; SHEA, *Hierarchy, etc.*, pp. 87-89; CLARKE, *op. cit.*, Vol. i, pp. 374-413; *Researches*, Vol. viii, pp. 93, 170, 175, Vol. ix, pp. 95, 159, 191, Vol. x, p. 159, Vol. xx, pp. 3, 173, 176, Vol. xxii, pp. 91, 260, 277, 288, Vol. xxvi, pp. 23, 244, 274, 290; HERBERMANN, *op. cit.*, pp. 72, 204; CHR., Vol. ii, p. 296; McCANN, *op. cit.*, Vol. i, pp. 146, 210; MCSWEENEY, *op. cit.*, Vol. i, pp. 4, 165, 213, 277, 288, 300, 407, 432.

3. FITZPATRICK, JOHN B.

Bishop Fitzpatrick was born in Boston on November 1, 1812, and received his education in the city schools. His studies for the priesthood were made at the Sulpician Seminaries in Montreal and in Paris, and he was ordained to the priesthood on June 13, 1840. Upon his return to Boston, he was made assistant at the Cathedral and later

served as pastor at East Cambridge. He was consecrated titular Bishop of Callipolis and coadjutor by Bishop Fenwick on March 24, 1844, and succeeded to the see on August 11, 1846. He died in Boston on February 13, 1866.

REUSS, *op. cit.*, p. 43; SHEA, *Hierarchy, etc.*, pp. 89-91; CLARKE, *op. cit.*, Vol. ii, pp. 310-336; *Researches*, Vol. ii, p. 93, Vol. viii, p. 5, Vol. ix, p. 185. Vol. xxvi, p. 234; CHR, Vol. i, pp. 154, 160, Vol. ii, pp. 297.

4. WILLIAMS, JOHN J.

Archbishop Williams was born in Boston on April 27, 1822, and completed his studies at the Sulpician Seminary in Paris, where he was ordained to the priesthood on May 17, 1845. As Rector of St. James Church in Boston, he established the first branch of the St. Vincent de Paul Society in New England. He was consecrated Bishop of Boston by Archbishop McCloskey on March 11, 1866, and he became first Archbishop of this See on February 12, 1875. He died at Boston on August 30, 1907.

REUSS, *op. cit.* p. 109; SHEA, *Hierarchy*, pp. 92-93; O'DONNELL, *History of the Catholic Church in New England*, Boston, 1899; C.H.R. Vol. ii, p. 297.

The Right Reverend John Brady was appointed titular Bishop of Alabanda and Auxiliary to Archbishop Williams and was consecrated by the Archbishop on August 5, 1891. He was born in County Cavan, Ireland, on April 11, 1842. His ordination to the priesthood for the Diocese of Boston took place on December 4, 1864, and he served as curate at Newburyport until 1868, when he was made pastor at Amesbury where he remained until his appointment as Auxiliary Bishop. He died in Boston on January 6, 1910.

REUSS, *op. cit.*, p. 17; CHR, Vol. ii, p. 297; KENNEY, *Centenary, etc.*, p. 198; SULLIVAN, *Catholic Church of New England, Archdiocese of Boston*, Boston, 1895; LEAHY, *History of the Catholic Church in the New England States*, Boston, 1899.

5. O'CONNELL, WILLIAM CARDINAL.

The present Archbishop of Boston was born at Lowell, Massachusetts, on December 8, 1859. After the completion of his early studies in the primary schools of

his native city, he attended Saint Charles College at Ellicott City, Maryland. He graduated from the Jesuit College in Boston (1881) and was sent to the American College in Rome, where he was ordained to the priesthood on June 8, 1884. The following year he was appointed assistant at Medford and, later, served in Boston in that capacity until 1895, when he was appointed the Rector of the American College in Rome—a position he held during the subsequent five years. He was then nominated Bishop of Portland, Maine, and was consecrated by His Eminence, Cardinal Satolli, on May 19, 1901. On account of his success as special envoy to Japan, the Holy Father named Bishop O'Connell coadjutor to Archbishop Williams of Boston and on August 30, 1907, he succeeded to the See. He was created Cardinal on November 27, 1911.

The present Auxiliary Bishop of Boston is the Rt. Rev. Joseph G. Anderson, who was born in that city on September 30, 1865. He received his seminary training at Saint John's, Brighton, and was ordained to the priesthood on May 20, 1892, in Boston. He served as Chaplain at the Massachusetts State Prison; Director of the Charities Bureau and Pastor of St. Paul's before his appointment as Auxiliary Bishop. He was consecrated on July 25, 1909, by Cardinal O'Connell.

II. Diocese of Hartford (1843)

Pope Gregory XVI created the Diocese of Hartford on November 28, 1843, and the Reverend William Tyler, then Vicar-General of Boston, was consecrated as its first Bishop on March 17, 1844.

Originally, the Diocese of Hartford included the States of Connecticut and Rhode Island. When the Diocese of Providence was erected in 1872, Rhode Island was abscinded, and Hartford now comprises only the State of Connecticut; an area of 5,004 square miles.

O'DONNELL, *History of the Catholic Church in New England*. Boston, 1899; SHEA, *History of The Catholic Church in the United States*. New York, 1888; FITTON, *Sketches of the Establishment of the Church in New England*. Boston, 1872; LEAHY, *History of the Catholic Church in the*

New England States. Boston, 1899; *The Catholic Transcript*, Hartford, Conn.; *The Connecticut Catholic Year Book*, Hartford, Conn.; DR. COURCY-SHEA, *op. cit.*, CHR, Vol. ii, p. 297.

1. TYLER, WILLIAM.

The first Bishop of Hartford, a convert to the Faith, was born on June 5, 1806, at Derby, Vermont. He was ordained to the priesthood at Boston on June 5, 1827, and later distinguished himself in the missions of Maine and Massachusetts. Before his appointment as first Bishop of Hartford, he was Vicar-General of the Archdiocese of Boston. He was consecrated on March 17, 1844, by Bishop Fenwick. At the Seventh Provincial Council of Baltimore, he petitioned the Fathers to accept his resignation as Bishop, but they refused the request. He died at Providence, on June 18, 1849.

REUSS, *op. cit.*, p. 105; SHEA, *Hierarchy*, p. 253; CLARKE, *op. cit.*, Vol. ii, p. 272; CHR, Vol. ii, p. 297.

2. O'REILLY, BERNARD.

The second Bishop of Hartford was born at Columkille, County Longford, Ireland, in 1803 and completed his classical studies in his native land before coming to America. He finished his theology at St. Mary's, Baltimore, and was ordained to the priesthood on October 13, 1831. Bishop Timon, of Buffalo, consecrated him at Rochester on November 10, 1850. Having completed some ecclesiastical business of importance in Europe, he took passage on the ill-fated *Pacific* on January 23, 1856, which was lost at sea.

REUSS, *op. cit.*, p. 84; SHEA, *Hierarchy*, p. 254; CLARKE, *op. cit.*, Vol. ii, p. 391; CHR, Vol. ii, p. 297.

3. MCFARLAND, FRANCIS P.

The third Bishop of Hartford was born at Franklin, Pennsylvania, on April 18, 1819. He received his education at Mt. St. Mary's, Emmitsburg, and was ordained to the priesthood on May 18, 1845. He was Administrator of the Diocese of Hartford in 1856, and was consecrated by Archbishop Hughes on March 14, 1858. He died at Hartford on October 12, 1874.

REUSS, *op. cit.*, p. 71; SHEA, *Hierarchy, etc.*, p. 255; CLARKE, *op. cit.*, Vol. iii, pp. 117-127; *History of the Catholic Church in the New England States*, Vol. ii, pp. 149-158. Boston, 1899; CHR, Vol. i, pp. 148-163 (*Early Times in the Diocese of Hartford*, by Rooney); *ibid.*, Vol. iv, p. 391 (diocesan bibliography).

4. GALBERRY, THOMAS, O. S. A.

Bishop Galberry was born at Naas, County Kildare, Ireland, in 1833. He entered the Augustinian Order after his graduation from Villa Nova College in 1851, and was ordained to the priesthood in Philadelphia on December 20, 1856. Archbishop Williams consecrated him on March 19, 1876. While on his way to Villa Nova in October, 1878, he was stricken with hemorrhages at the Grand Hotel in New York City, and died on October 17, 1878.

REUSS, *op. cit.*, p. 45, CHR, Vol. ii, pp. 297-298; SHEA, *Hierarchy, etc.*, pp. 256-257; CLARKE, *op. cit.*, Vol. iii, pp. 128-140; ROONEY, *Early Times in the Diocese of Hartford*, in CHR, Vol. i, pp. 148-163; CUB, Vol. vii, p. 233 *seq.* (*History of Hartford Diocese*); O'DONNELL, *History of Diocese of Hartford*. Boston, 1900; see bibliography of Hartford Diocese.

5. MCMAHON, LAWRENCE S.

The fifth Bishop of Hartford was born at St. John's, Newfoundland, on December 26, 1835. His youth and childhood were spent around Cambridge, Massachusetts, and he entered Holy Cross College at the age of fifteen. His higher studies were made in France and in Italy. He was ordained to the priesthood in Rome, on March 24, 1860. He served as Chaplain during the Civil War and was Vicar-General of the Diocese of Providence when appointed to the See of Hartford. His consecration took place at Hartford, August 10, 1879, with Archbishop Williams as consecrating prelate. He died at Lakeville, Connecticut, on August 21, 1893.

REUSS, *op. cit.*, p. 72; *History of the Catholic Church in New England*, Vol. ii, pp. 166-176. Boston, 1899.

6. TIERNEY, MICHAEL.

Bishop Tierney was born at Ballylooby, County Tipperary, Ireland, on September 29, 1839. He came to the

United States at an early age and spent his youth in the environs of Norwalk, Connecticut. After the completion of his studies in Montreal and at Troy, New York, he was ordained to the priesthood in May, 1866, and immediately after Bishop McFarland made him his chancellor and rector of the Cathedral. He was consecrated on February 22, 1894, by Archbishop Williams, and died at Hartford on October 5, 1908.

Reuss, *op. cit.*, p. 103; CHR, Vol. ii, p. 298.

7. NILAN, JOHN J.

The present Bishop of Hartford was born in Massachusetts on August 5, 1855, and received his educational training at Saint Joseph's Seminary, Troy, New York. He was ordained to the priesthood on December 21, 1878, and commenced his priestly career in the Archdiocese of Boston. He was acting as pastor of Saint Joseph's Church in Amesbury, Massachusetts, when appointed Bishop of Hartford on February 14, 1910, and was consecrated by His Eminence, Cardinal O'Connell, on April 28, 1910, in the Cathedral at Hartford.

Bishop Murray was acting as chancellor of the Diocese of Hartford when appointed titular Bishop of Flavia and Auxiliary to Bishop Nilan. He was born in Waterbury, Connecticut, on February 26, 1877, and he completed his theological training at the American College in Rome, where he was ordained to the priesthood on April 14, 1900. He was consecrated by the Most Rev. John Bonzano, Apostolic Delegate, on April 28, 1920, in Saint Joseph's Cathedral, Hartford, Connecticut.

III. Diocese of Burlington (1853)

The Diocese of Burlington was erected by Pius IX on July 15, 1853, and the Very Reverend Louis de Goesbriand, then Vicar-General of the Diocese of Cleveland, was named as first Bishop and consecrated in New York City on October 30, 1853.

The Diocese comprises its original territory—the State of Vermont; an area of 9,135 square miles.

DE GOESBRIAND, *Catholic Memoirs of Vermont and New Hampshire*. Burlington, Vt., 1886; MICHAUD in *History of the Catholic Ch. in the New England States*, Boston 1899, II; SHEA, *Hist. of Cath. Ch. in U. S.*, New York, 1894; REUSS, *Biog. Cycl. of the Cath. Hierarchy of U. S.* Milwaukee, 1898; *Catholic Directory*, 1907; CHR, Vol. ii, p. 298.

1. DE GOESBRIAND, LOUIS.

The first Bishop of Burlington was born at Saint Urbain, France, on August 4, 1816, and received his entire education in the schools of that country, completing his theology at St. Sulpice, Paris. He was ordained to the priesthood on July 13, 1840, by Bishop Rosati and shortly after set sail for the United States to labor in the Diocese of Cincinnati. When the Diocese of Cleveland was erected, Bishop Rappe selected him to be his Vicar-General, an appointment he held until his elevation to the episcopate. He was consecrated in New York City by Archbishop Bedini on October 30, 1853. He was Dean of the American Hierarchy at the time of his death on November 3, 1899.

REUSS, *op. cit.*, p. 49; SHEA, *Hierarchy, etc.*, pp. 195-197; CHR, Vol. ii, pp. 299, 429; *Researches*, Vol. xxviii, p. 160; DE GOESBRIAND, *Catholic Memoirs of Vermont and New Hampshire*, Burlington, Vt., 1866; DE GOESBRIAND, *The Young Converts*, New York, 1908.

2. MICHAUD, JOHN S.

Bishop Michaud was born in Burlington, Vermont, on November 24, 1843, and made his theological studies at Saint Joseph's Seminary, Troy, N. Y. His ordination to the priesthood took place on June 7, 1873. When Bishop De Goesbriand asked for a coadjutor in 1892, the choice fell upon the Reverend John Michaud, then pastor at Bennington, who was consecrated titular Bishop of Modra by Archbishop Williams on June 29, 1892. Upon the retirement of his Ordinary, he became Administrator of the Diocese and succeeded to the See on November 3, 1899. He died at Burlington on December 22, 1908.

REUSS, *op. cit.*, p. 75; *History of the Catholic Church in New England*, Vol. ii, p. 470, Boston, 1899; ACHS *Researches*, Vol. xxvi, p. 71 (on *Researches*), p. 267 (on cooperation of French Clergy, 1780), Vol. xxiii, p. 173 (on Fanny Allen's apparition), Vol. xxvi, p. 49 (on French clergy gift of 1780).

3. RICE, JOHN J.

The present Bishop of Burlington was born at Leicester, Massachusetts, on December 6, 1871, and received his early training at Leicester Academy and at Holy Cross College. After graduating from college, he entered the seminary at Montreal, and on the completion of his course was ordained to the priesthood in Springfield, Massachusetts, on September 29, 1894. After his ordination, he went to Rome for post graduate work at the Propaganda and upon his return, he labored in the Springfield Diocese until 1901, when he accepted the Chair of Philosophy at Saint John's Seminary at Brighton, Massachusetts. Later he returned to his native diocese and served as pastor of St. Peter's Church at Northbridge, Massachusetts. Appointed Bishop of Burlington in 1910, he was consecrated by Bishop Beaven in the Cathedral of the Immaculate Conception at Burlington, on April 14, 1910.

IV. Diocese of Portland (1853)

The Diocese of Portland was erected on July 29, 1853, and the Right Reverend David W. Bacon, D.D., was consecrated as its first Bishop on April 22, 1855.

Formerly, the Diocese of Portland included the States of Maine and New Hampshire, but upon the erection of the Diocese of Manchester, in 1884, this latter State was abscinded from its area. As a result, its territorial extent at present is confined to the State of Maine; an area of 29,895 square miles.

YOUNG, *History of the Diocese of Portland*, Boston, 1899; SHEA, *History of the Catholic Church in the United States*, passim; FERRON, *op. cit.*, p. 209; *Histories of the Catholic Church*, cited under *Province of Boston*; DE COURCY-SHEA, *op. cit.*, p. 519; CHR., Vol. ii, pp. 298-299.

1. BACON, DAVID W.

The first Bishop of Portland was born in New York City, on September 15, 1813, and made his classical studies at the Sulpician College in Montreal and his theological studies at St. Mary's, Baltimore. He was ordained to the priesthood on December 13, 1838, and began his labors in the parishes of New York City. In 1841 he was sent to

Brooklyn to organize the third parish erected in that city and remained there until 1855, when he was appointed Bishop of the newly created Diocese of Portland. His consecration took place in New York City on April 22, 1855, with Archbishop Hughes as the consecrating prelate. Accompanying Archbishop McCloskey on a trip to Europe in 1874, he was stricken with illness while abroad and on the homeward voyage became worse. He survived until the ship reached New York City, where he died on November 5, 1874.

REUSS, *op. cit.*, pp. 9-10; CLARKE, *op. cit.*, Vol. iii, pp. 141-153; KENNEY, *Centenary of the See of Boston*, p. 217. Boston, 1909; CE, Vol. ii, p. 191; *Historical Records and Studies of the ACHS*, Vol. ii, p. 16; MITCHELL, *Golden Jubilee of Bishop Loughlin*, p. 79. Brooklyn, 1891; *Mulrenan, Brief Historical Sketch of the Catholic Church on Long Island*, p. 121: New York, 1871; FARLEY, *Life of John Cardinal McCloskey*, pp. 198, 261, 299, 302, 303. New York, 1918; CHR, Vol. ii, p. 299; SHEA, *Hierarchy, etc.*, p. 344; SHEA, *History of the Catholic Church, etc.*, Vol. iv, pp. 375, 535-539; LYNCH, *A Page of Church History in New York*, pp. 63-65. Utica, N. Y., 1894; *History of the Catholic Church in the New England States*, Vol. ii, pp. 137, 152, 690. Boston, 1899; BAYLEY, *History of the Catholic Church in New York*, p. 227. New York, 1879.

2. HEALY, JAMES A.

The second Bishop of Portland was born near Macon, Georgia, on April 6, 1830. He graduated from Holy Cross College in 1849, and received his theological training in Montreal and in Paris under the Sulpician Fathers. He was ordained to the priesthood in the Cathedral of Notre Dame, in Paris, on June 19, 1854. Upon his return to Boston, he was made secretary to Bishop Fitzpatrick and in March, 1866, became the first chancellor of the Diocese. He was appointed second Bishop of Portland on February 12, 1875, and was consecrated by Archbishop Williams on June 2, 1875. He died in Portland on August 23, 1907.

REUSS, *op. cit.*, p. 52; CHR, Vol. ii, p. 299; *Maine Catholic Historical Magazine*, *passim*, since 1913; SHEA, *Hierarchy, etc.*, pp. 345-346.

3. O'CONNELL, WILLIAM CARDINAL.

The third Bishop of Portland was consecrated on May 19, 1901; transferred to Boston on January 26, 1906 as titular Archbishop of Tomi and Coadjutor to Arch-

bishop Williams and succeeded to the See on August 30, 1907.

(Cf. Boston.)

4. WALSH, LOUIS S.

The present Bishop of Portland was born at Salem, Massachusetts, on January 22, 1858. He received his ecclesiastical training at the Grand Seminary, Montreal, at Saint Sulpice, Paris, and also in Rome where he was ordained to the priesthood on December 23, 1882. He labored in the Archdiocese of Boston as assistant pastor at Saint Joseph's Church and as professor at the Brighton Seminary until September, 1897, when he was appointed Supervisor of Schools in the Archdiocese of Boston. He was appointed Bishop of Portland in August, 1906, and was consecrated in that city by Bishop Harkins on October 18, 1906.

V. Diocese of Springfield (1870)

Pius IX erected the Diocese of Springfield on June 23, 1870 and the Reverend Patrick O'Reilly of Worcester was consecrated as its first Bishop on September 25, 1870.

The Diocese comprises its original territory of five counties in central and western Massachusetts; an area of 4,372 square miles.

McCoy, *History of the Catholic Church in New England*, Boston, 1899; FITTON, *Sketches of the Establishment of the Catholic Church in New England*, Boston, 1872; SHEA, *History of the Catholic Church in the United States*, New York, 1890; MALANEY, *Catholic Pittsfield and Berkshire*, Pittsfield, 1897; *The Official Catholic Directory*, New York, 1911; CHR., Vol. ii, p. 299.

1. O'REILLY, PATRICK T.

The first Bishop of Springfield was born in County Cavan, Ireland, on December 24, 1833, and he came to the United States at an early age and located in Boston. He was ordained to the priesthood in Boston, on August 15, 1857, and labored in that city and at Saint John's, Worcester, until his appointment as bishop, on June 28, 1870. He was consecrated by Archbishop McCloskey on Septem-

ber 25, 1870, at Springfield. He died in Springfield on May 28, 1892.

REUSS, *op. cit.*, p. 85; SHEA, *Hierarchy*, p. 371; FITTON, *op. cit.*, p. 287, *seq.*; CHR, Vol. ii, p. 300.

2. BEAVEN, THOMAS D.

Bishop Beaven was born in Springfield, Massachusetts, in 1851, and studied at Holy Cross College, Worcester, and the Grand Seminary at Montreal before his ordination to the priesthood on December 18, 1875. His priestly labors were exercised in the cities of Spencer and Holyoke, Massachusetts. On August 9, 1892, he was appointed as Bishop O'Reilly's successor in the See of Springfield and Archbishop Williams consecrated him on October 18, 1892. He died at Springfield on October 5, 1920.

REUSS, *op. cit.*, p. 12; CHR, Vol. ii, p. 300.

3. O'LEARY, THOMAS M.

Bishop O'Leary was born at Dover, New Hampshire, on August 16, 1875. His early training was received in the schools of his native city and at Mungret, in Ireland. After the completion of his theological course at the Grand Seminary, Montreal, he was ordained to the priesthood in that city in 1897. In 1904 he was appointed chancellor of the Diocese of Manchester, and on December 8, 1914, was designated Vicar-General. He was acting in that capacity when appointed Bishop of Springfield, in May, 1921. He was consecrated on September 8, 1921, in Springfield, Massachusetts, by Archbishop Sinnott of Winnipeg.

VI. Diocese of Providence (1872)

On February 17, 1872, Pius IX erected the Diocese of Providence and the Right Reverend Thomas F. Hendricken D.D. was consecrated as its first Bishop, on April 28, 1872.

Formerly, the Diocese of Providence included besides the State of Rhode Island, the southeastern portion of Massachusetts (now in the Diocese of Fall River). Its present extent is limited to the State of Rhode Island; an area of 1,085 square miles.

Histories of Church in New England, cited under *Province of Boston*; DE COURCY-SHEA, *op. cit.*; CHR, Vol. i, p. 150, and Vol. iii, p. 300, *Providence Visitor* for May 27, 1921.

1. HENDRICKEN, THOMAS F.

The first Bishop of Providence was born on May 5, 1827, at Kilkenny, Ireland. All his educational training was received in his native country and he was ordained to the priesthood at All Hallows College by Bishop O'Reilly, of Hartford, in 1853. He came to the United States to labor in the Diocese of Hartford, where his ability as an Administrator was soon recognized. When the See of Providence was created he was recommended to Rome by Bishop McFarland as the most worthy candidate. He was consecrated by Archbishop McCloskey, of New York, on April 28, 1872. He died at Providence on July 11, 1886.

REUSS, *op. cit.*, p. 52; SHEA, *Hierarchy, etc.*, pp. 347-384; CLARKE, *op. cit.*, Vol. iii, pp. 324-338; CHR, Vol. ii, p. 350; *cf.* Bibliography of Boston Province; *History of the Catholic Church in the New England States*, Boston, 1889.

2. HARKINS, MATTHEW.

Bishop Harkins was born in Boston, Massachusetts, on November 17, 1845, and received his education at the Boston Latin School, Holy Cross College, and Douai College, in France. He studied theology at St. Sulpice, France, and was ordained to the priesthood in Paris on May 22, 1869. Upon his return to the United States, he labored in the Archdiocese of Boston until he was appointed Bishop of Providence on February 11, 1887. He was consecrated by Archbishop Williams at Providence, on April 14, 1887. He died in Providence on May 25, 1921.

REUSS, *op. cit.*, p. 52; CHR, Vol. ii, p. 300. *Cf.* Files of *Providence Visitor*.

The Right Reverend Thomas F. Doran was appointed titular Bishop of Halicarnassus and Auxiliary Bishop of Providence on March 11, 1915. He was born in Barrington, Rhode Island, on October 4, 1856. He received his seminary training at Mount Saint Mary's, Emmitsburg, Maryland, and he was ordained to the priesthood in Saint Charles Church, Woonsocket, Rhode Island,

on July 4, 1880. He was appointed Vicar-General in January, 1894, and in 1905 became Domestic Prelate. He was consecrated by Bishop Harkins, of Providence, in SS. Peter and Paul's Cathedral, Providence, Rhode Island, on April 28, 1915. He died at St. Joseph's Hospital, in Providence, on January 3, 1916.

The Right Reverend Denis M. Lowney was appointed titular Bishop of Adrianople and Auxiliary Bishop of Providence on July 4, 1917, and was consecrated by Bishop Beaven, of Springfield. He was born on June 1, 1863, in Ireland, and received his seminary training at the Grand Seminary, in Montreal. He was ordained to the priesthood on December 17, 1887; was appointed assistant at the Cathedral in Providence in 1891, and later, chancellor. He became permanent Rector of Saint Joseph's, Pawtucket, on June 3, 1905. In 1918 he returned to the Cathedral at Providence to assist Bishop Harkins as Auxiliary Bishop. He died at the Cathedral Rectory in Providence, on August 13, 1918.

3. HICKEY, WILLIAM A.

The present Bishop of the Diocese was born in Worcester, Massachusetts, on May 13, 1869, and received his primary education in the schools of that city, after which he entered Holy Cross College. His theological studies were made in Paris and he was ordained to the priesthood in Boston on December 22, 1893. He labored successfully as curate and pastor in the Diocese of Springfield until his appointment as Coadjutor *cum jure successionis* to the See of Providence. He was consecrated titular Bishop of Claudopolis on April 10, 1919, by Bishop Beaven and succeeded to the See on May 25, 1921.

VII. Diocese of Manchester (1884)

Pope Leo XIII erected the Diocese of Manchester, on May 4, 1884, and the Right Reverend Denis Bradley was consecrated as its first Bishop on June 11, 1884.

The Diocese of Manchester still embraces its original territory of the State of New Hampshire; an area of 9,305 square miles.

Diocesan Archives; History of Catholic Church in New England; Guidon, files: *Life of Bishop Bradley*, Manchester, 1905; *Life of Rev. Wm. McDonald*, Manchester, 1909; *Official Catholic Directory* (Milwaukee); CHR, Vol. ii, p. 300.

1. BRADLEY, DENIS.

The first Bishop of Manchester was born in Castle Island, County Kerry, Ireland, on February 25, 1846, and at the age of eight he came to the United States with his mother who decided to make Manchester her residence. He studied theology at Saint Joseph's Seminary, in Troy, New York, and was ordained to the priesthood on June 13, 1871. He was assigned to duty in Portland and later became rector of the Cathedral and chancellor of the diocese, which office he filled until 1880, when he came to Manchester as pastor of Saint Joseph's Church. On May 4, 1884, he was chosen to be the first Bishop of the newly-created Diocese of Manchester and was consecrated by Archbishop Williams on June 11, 1884. He died at Manchester on December 13, 1903.

REUSS, *op. cit.*, p. 17; SHEA, *Hierarchy, etc.*, p. 286; CE, Vol. ii, p. 727 (biog. sketch); GABRIELS, *History of Troy Seminary*, New York, 1906; KENNEY, *Centenary, etc.*, p. 219; ACHS, *Researches*, Vol. xxii, p. 109; CHR, Vol. ii, p. 301; *History of the Catholic Church in the New England States*, Vol. ii, pp. 177-179, 471, 480, 500.

2. DELANY, JOHN B.

The second Bishop of Manchester was born at Lowell, Massachusetts, on August 6, 1864, and made his classical and philosophical studies at Holy Cross and Boston Colleges. He studied at Saint Sulpice, Paris, where he was ordained to the priesthood on May 23, 1891. At the time of his appointment as Bishop he was serving as chancellor of the Diocese and secretary to Bishop Bradley. He was consecrated on July 6, 1904. He died on September 8, 1906.

CHR, Vol. ii, p. 307; [G.C.D.], *Life and Writings of the Rt. Rev. John Bernard Delany, D. D., Second Bishop of Manchester*. Lowell, 1911.

3. GUERTIN, GEORGE A.

Bishop Guertin was born in Nashua, New Hampshire, on February 17, 1869, and was educated in the parochial schools of that city. Later he went to the College of St. Hyacinthe and St. Charles in the Province of Quebec to continue his studies, and afterwards to Saint John's Seminary at Brighton. He was ordained to the priesthood on December 17, 1892, and after his ordination he served as assistant at St. Augustine's Church in Manchester and at Lebanon. He was acting as pastor of St. Augustine's when he was appointed Bishop on January 2, 1907. He was consecrated by Bishop Harkins on March 19, 1907.

VIII. Diocese of Fall River (1904)

The Diocese of Fall River was erected by Pius X on March 12, 1904, and the Right Reverend William Stang D.D. was consecrated as its first Bishop on May 1, 1904.

The Diocese comprises Bristol, Barnstable, Dukes and Nantucket Counties and the towns of Marion, Mattapoisett and Wareham in Plymouth County in the south-eastern part of the State of Massachusetts; an area of 1,194 square miles.

Diocesan Archives; Catholic Directory, Milwaukee, 1908; *Missiones Catholicae*, Rome, 1907; *American College Bulletin*, Louvain, April, 1907; *Catholic Union*, New Bedford, Feb., 1908; Cf. *Histories of New England*, under Province of Boston.

1. STANG, WILLIAM.

The first Bishop of Fall River was born in Langenbrücken, Germany, in 1854. After the completion of his primary work in the schools of his native land, he enrolled in the American College at Louvain in October, 1875. He was ordained to the priesthood in 1878. In September of that year he came to the United States to labor in the Diocese of Providence, where he held the office of Rector of the Cathedral until 1895. Three years later he accepted an appointment as Professor of Moral Theology at Louvain, a position he held until the following year, when he returned to Providence to become Superior of the Diocesan

Mission Band. When appointed first Bishop of Fall River he was acting as pastor of Saint Edward's Church in Providence. He was consecrated on May 1, 1904. He died on February 2, 1907, at Rochester, Minnesota.

CHR, Vol. ii, p. 301.

2. FEEHAN, DANIEL F.

Bishop Feehan was born on September 24, 1855, at Athol, Massachusetts, and received his classical and philosophical training at St. Mary's College, Montreal, graduating in 1876. The next three years were spent at the Seminary of Troy, New York, and he was ordained to the priesthood on December 29, 1879. His priestly activities were exercised in the Diocese of Springfield where he labored until July 2, 1907, when he was appointed second Bishop of Fall River. He was consecrated on September 19, 1907, by Bishop Harkins, of Providence.

CHAPTER IX

THE PROVINCE OF PHILADELPHIA (1875)

The Province of Philadelphia was erected by Pius IX on February 12, 1875, with the Right Reverend James F. Wood, D.D., as its first Archbishop.

The Province is still limited to the State of Pennsylvania, and to the original suffragan sees of Pittsburgh (1848), Erie (1853), Scranton (1868) and Harrisburg (1868), the Diocese of Altoona was added in 1901.

SHEA, *Hist. of the Cath. Church in the U. S.*, New York, 1886-92; MAHONY, *Historical Sketches of the Cath. Churches and Institutions of Philadelphia*; KIRLIN, *Catholicity in Philadelphia*, Philadelphia, 1909; *Catholic Standard and Times*, files; *Am. Cath. Hist. Researches*; *Official Cath. Directory* (1911); GUILDAY, *Life and Times of John Carroll*, 2 vols., passim., New York, 1922; DILLET-BROWN, *Etat De L'Eglise Catholique ou Diocèse des Etats-Unis de L'Amérique Septentrionale*, passim., Washington, D. C., 1922; DE COURCY-SHEA, *New History of the Catholic Church in the United States*, passim., New York, 1879; CHR, Vol. iii, p. 22.

I. Diocese of Philadelphia (1808)

The Diocese of Philadelphia, one of the four original suffragan sees of Baltimore, was erected by Pius VII on April 8, 1808, and the Rt. Rev. Michael Egan was consecrated as its first Bishop on October 28, 1810.

In the beginning, the Diocese included the States of Pennsylvania, Delaware and West Jersey. At present it comprises all the City and County of Philadelphia, and the Counties of Berks, Bucks, Carbon, Chester, Delaware, Lehigh, Montgomery, Northampton and Schuylkill in the State of Pennsylvania; an area of 5,043 square miles.

1. EGAN, MICHAEL.

The first Bishop of Philadelphia was born in Galway, Ireland, in 1761, and entered the Franciscan Order at an early age. He came to the United States in 1802 and was received into the Diocese of Baltimore, where he served as pastor in various cities. In 1808 he was appointed first Bishop of the newly created See of Philadelphia and was consecrated by Archbishop Carroll in Baltimore on October 28, 1810. He died in Philadelphia on July 22, 1814.

REUSS, *op. cit.*, pp. 38-39 (important letters on his life); SHEA, *Hierarchy, etc.*, pp. 155-156; CLARKE, *op. cit.*, Vol. i, pp. 185-191; *Researches*, Vol. iii, pp. 53, 54, 60, pp. 2, 139, 144, Vol. vi, pp. 43-45, Vol. viii, pp. 65, 154, Vol. iv and x *passim* (*The History of the Schism in Philadelphia*); Vol. xvii, p. 79, Vol. xviii, p. 4, Vol. xxviii, p. 377; consult *Index to Researches*; KIRLIN, *Catholicity in Philadelphia*, pp. 195-210; GRIFFIN, *History of the Rt. Rev. Michael Egan, D.D., First Bishop of Philadelphia*, Philadelphia, 1893; CHR, Vol. i, pp. 311, 369, 439, Vol. iii, p. 22; CE, Vol. v, p. 324; see under CONWELL; MCSWEENEY, *op. cit.*, Vol. i, pp. 32, 76, 82-85, 95, 100-132 *passim*, 219-25 *passim*, 413-534; MCCANN, *op. cit.*, Vol. i, pp. 94, 112; GUILDAY, *op. cit.*, Vol. i, p. 646 *seq.*

2. CONWELL, HENRY.

The second Bishop of Philadelphia was born at Moneymore, County Derry, Ireland, in 1748. He made his studies for the priesthood at the Irish College in Paris. His ordination to the priesthood occurred, probably in 1776, either at Paris or at Armagh. He was serving as Vicar-General of the Diocese of Armagh when appointed Bishop of Philadelphia on November 26, 1819. He was consecrated by the Vicar-Apostolic of London, Bishop Poynter, on September 24, 1820, and shortly afterward he came to the United States. After years of diocesan strife Bishop Conwell relinquished the affairs of the See to Reverend William Matthews, and the First Provincial Council of Baltimore petitioned the Holy See to appoint a coadjutor with the right of administration for Philadelphia. The request was granted and the Right Reverend Francis P. Kenrick became coadjutor. Bishop Conwell died in Philadelphia on April 22, 1842.

REUSS, *op. cit.*, pp. 27-28; CLARKE, *op. cit.*, Vol. i, pp. 310-327; SHEA, *Hierarchy, etc.*, p. 156; FISH, *op. cit.*, pp. 146-147, 180-182; FINOTTI, *op. cit.*, pp. 139, 141, 143, 149, 151-170 *passim*; MCCANN, *op. cit.*, Vol. i, p. 112; MCSWEENEY, *op. cit.*, Vol. i, pp. 60, 150, 164, 277, 241; KIRLIN, *Catholicity in Philadelphia*, pp. 219-266. Philadelphia, 1909. Cf. *Index to ACHS Researches*, pp. 78-79. The American Catholic Historical Society began in 1913 (Vol. xxiv, p. 16 of its *Records*) the publication of the *Life of Bishop Conwell* of Philadelphia, written by Martin I. J. Griffith. For the literature on the troubles which burdened Conwell's episcopate, cf. *Index of Historical Pamphlets in the Library of St. Charles Seminary, Overbrook, Pa.*, in the *ACHS Records*, Vol. xxiii (902), pp. 66-119. Cf. CHR, Vol. i, p. 357, Vol. ii, pp. 227, 428, Vol. iii, pp. 22, 23, 336. Cf. for an account of his funeral by an eye-witness, SALZBACHER, *Meine Reise nach Nord-Amerika in Jahre, 1842*. Vienna, 1895. SHEA, *Hist. C. C. in the U. S.*, Vol. iii, pp. 229-264; GUILDAY, *op. cit.*, Vol. ii, p. 685.

3. KENRICK, FRANCIS PATRICK.

Became Bishop of Philadelphia on April 22, 1843, and was transferred to the See of Baltimore on August 19, 1851.

(Cf. Baltimore.)

4. NEUMANN, JOHN.

Bishop Neumann was born at Prachatitz, Bohemia, on March 28, 1811, and began his studies for the priesthood in the Seminary at Budweis in 1831. He completed his course at the University of Prague in August, 1835, and returned to his native city for ordination. While there he decided to come to the United States as a seminarian to labor in the missions of this country, and accordingly set sail for New York, arriving there on June 2, 1836. He was adopted by Bishop Dubois and was ordained to the priesthood a few days later, on June 25, 1836. After laboring as a missionary in western New York, he entered the Redemptorist Congregation in 1840, and the following year was chosen to be Vice-Provincial of the Congregation in America. Under obedience, he was consecrated Bishop of Philadelphia at Baltimore by Archbishop Kenrick on March 28, 1852, Pius IX insisting that he accept the bishopric. He died quite suddenly in Philadelphia on January 5, 1860.

REUSS, *op. cit.*, pp. 79-80; SHEA, *Hierarchy, etc.*, p. 157; CLARKE, *op. cit.*, Vol. ii, pp. 431-467; BERGER, *Life of Bishop Neumann*; KIRLIN, *Catholicity in Philadelphia*, pp. 352-370. Philadelphia, 1909; MANGNIER, *Life of Venerable Bishop Neumann*. St. Louis, 1837; ACHS *Researches*, Vol. v, p. 46, xiv, p. 137 (burial of), xix, p. 186, xxii, p. 11, (fourth Bishop of Philadelphia), 22 (death of), 112 (in Philadelphia), xxiii, p. 263 (consecration), xxvi, p. 289 (consecration), xxviii, p. 212 (schools in Philadelphia), 313 (on Parochial Schools), 341-344 (Forty Hours Devotion), xxix, p. 41 (introduces Forty Hours Devotion in U. S.).

5. WOOD, JAMES F.

The first Archbishop of Philadelphia was born in that city on April 27, 1813. His early education was received there, and in 1827, he went to Cincinnati with his parents and obtained a position as a bank clerk. He was received into the Catholic Church by Bishop Purcell on April 17, 1838, and the next year, having decided to study

for the priesthood, he was sent to Rome to pursue his studies at the Propaganda. He was appointed coadjutor-Bishop of the See of Philadelphia and was consecrated by Archbishop Purcell on April 26, 1857. The temporal administration of the diocese devolved on him even during the lifetime of Bishop Neumann and upon the death of the latter, on January 6, 1860, he succeeded to the See. He was made Archbishop on February 12, 1875, and presided over the First Provincial Council of Philadelphia on May 23, 1880. He died in Philadelphia on June 20, 1883.

REUSS, *op. cit.*, p. 110; SHEA, *Hierarchy*, p. 158; CLARKE, *op. cit.*, Vol. iii, p. 533 *seq.*; KIRLIN, *Catholicity in Philadelphia*; CHR, Vol. iii, p. 23; *Cf. Index* of the ACHS, *Researches*, p. 318.

6. RYAN, JOHN.

The second Archbishop of Philadelphia was born in County Tipperary, Ireland, on February 20, 1831. In 1847 he was adopted for the Archdiocese of St. Louis and entered St. Patrick's College, Carlow, to prepare for the priesthood. After the completion of his course in 1852 he came to the United States and by special dispensation was ordained to the priesthood in St. Louis on September 8, 1852. He held various important charges before his appointment as coadjutor to Bishop Kenrick, who consecrated him titular Bishop of Tricomia on February 14, 1872. He was translated to the See (titular) of Salamis as Archbishop on January 6, 1884, and on June 8, 1884, was promoted to the See of Philadelphia. He died there on February 11, 1911.

REUSS, *op. cit.*, p. 97; SHEA, *Hierarchy*, p. 106; CHR, Vol. iii, p. 23; *Cf. Files* of the Catholic Standard and Times; *Cf. Index* of the ACHS, *Researches*, p. 271.

7. PRENDERGAST, EDMOND F.

The seventh Bishop of Philadelphia was born in Clonmel, Ireland, on May 3, 1843, and came to the United States in 1859, and entered the Seminary at Overbrook, where he was ordained to the priesthood on November 17, 1865. He held various charges in Philadelphia until his appointment on November 27, 1865, as titular Bishop of

Scillio and Auxiliary to Archbishop Ryan. He was consecrated by Archbishop Ryan on February 24, 1897, and succeeded to the See on May 27, 1911. His death occurred in Philadelphia on February 26, 1918.

REUSS, *op. cit.*, p. 90; CHR, Vol. iii, p. 23; Files of the *Catholic Standard and Times* for May, 1911; ACHS, Researches, Vol. xix, p. 104; *The Golden Jubilee of the Priesthood of the Most Rev. Edmond F. Prendergast, D.D., and the Dedication of the Cathedral of the Saints Peter and Paul, Philadelphia*, a brochure published at Philadelphia in 1915.

Archbishop Prendergast directed the translation of the *Diary and Visitation Record of the Rt. Rev. Francis P. Kendrick, Administrator and Bishop of Philadelphia (1830-1851)*. Philadelphia, 1916, privately printed.

8. DOUGHERTY, DENNIS CARDINAL.

The first Cardinal Archbishop of Philadelphia was born at Ashland, Pennsylvania, on August 16, 1865. He received his education at Saint Mary's College, Montreal, Canada; Saint Charles Seminary at Overbrook, and the American College in Rome, receiving the degree of Doctor of Divinity from the last school in 1890. On May 31, 1890, he was ordained to the priesthood by Cardinal Parocchi and, upon his return to the United States, he was made Professor of Dogmatic Theology at Overbrook. In 1903 he was selected for the bishopric of Neuva Segovia in the Phillipine Islands and was consecrated in Rome by Cardinal Satolli on June 14, 1903. His transfer to the See of Jaro in the same Island group became effective on April 19, 1908, and seven years later he was again transferred to the vacant See of Buffalo, New York, on December 6, 1915. He was promoted to the See of Philadelphia on April 30, 1918, and the following year, on May 6, he was invested with the pallium by the Most Reverend John Bonzano, Apostolic Delegate. He was preconized Cardinal on March 10, 1921.

The Right Reverend Michael J. Crane, D.D., is the present Auxiliary Bishop of Philadelphia, having been consecrated titular Bishop of the See of Curium on August 21, 1921, by Cardinal Dougherty. He was born in Ashland, Pennsylvania, on September 8, 1863. He was ordained to the priesthood on June 15, 1889, by Archbishop Ryan and in the following September he entered the Catholic Univer-

sity at Washington, where he remained a year doing post graduate work. On September 23, 1914, he was made a Papal Chamberlain with the rank of Monsignor, and on March 1, 1920, was appointed Vicar-General.

II. Diocese of Pittsburgh (1843)

On August 8, 1843, Pope Gregory XVI erected the Diocese of Pittsburgh and the Right Reverend Michael O'Connor was consecrated as its first Bishop on August 15, 1843.

The Diocese of Pittsburgh embraced the whole of western Pennsylvania until the Diocese of Erie was erected in 1853. It now comprises the Counties of Allegheny, Beaver, Lawrence, Washington, Greene, Fayette, Butler, Armstrong, Indiana and Westmoreland in the State of Pennsylvania; an area of 7,238 square miles.

BARON, *Register of Baptisms and Burials in Fort Duquesne*, 1753-1756; CRAIG, *History of Pittsburgh*, Pittsburgh, 1851—; *The Catholic Pittsburgh*, 1844-1911, files; *St. Vincent's in Pennsylvania*, New York, 1873; O'CONNOR, *Diocesan Register*, Pittsburgh, 1843; LAMBING, *History of the Diocese of Pittsburgh*, New York, 1880; BECK, *The Redemptorists in Pittsburgh*, Pittsburgh, 1889; LAMBING, *Catholic Historical Researches*, Pittsburgh, 1844-86; GRIFFIN, *American Catholic Historical Researches*, Philadelphia, 1886-1911; IDEM, *History of Bishop Egan*, Philadelphia, 1893; *History of Pittsburgh*, Pittsburgh, 1908; *Cathedral Record*, Pittsburgh, Pittsburgh, 1895-1911; SHEA, *History of the Catholic Church in the United States*, New York, 1892; CHR, Vol. iii, pp. 23-24.

1. O'CONNOR, MICHAEL.

The first Bishop of Pittsburgh was born on September 27, 1810, at Queenstown, County Cork, Ireland. His early education was received in the schools of his native city; his ecclesiastical studies were made in France and in Rome. He was ordained to the priesthood in Rome on June 1, 1833, and immediately after he was appointed a professor in the Propaganda. He accepted Bishop Kenrick's offer to come to the United States in 1839 and was appointed professor at Saint Charles Borromeo Seminary. Later he was sent to Western Pennsylvania as Vicar-General, with a pastorate at Saint Paul's, in Pittsburgh. He was consecrated in Rome, Italy, on August 15, 1843, by Cardinal Fransoni, Prefect of Propaganda. He resigned from the See of Pittsburgh on May 23, 1860, and

entered the Jesuit Order at Woodstock, in Maryland, where he died on October 18, 1872.

REUSS, *op. cit.*, p. 81; SHEA, *Hierarchy*, p. 336; CLARKE, *op. cit.*, Vol. iii, p. 560; LAMBING, *op. cit.*, p. 59 sq.; CHR, Vol. iii, p. 24; *Cf. Index of the ACHS Researches*, p. 228.

2. DOMENEC, MICHAEL.

The second Bishop of Pittsburgh was born at Ruez, near Terragona, in Spain, on December 27, 1816. His early education was received in Madrid and at the age of fifteen he went to France for further study. While there he entered the Lazarist Congregation and came to the United States in 1838, and a year later was ordained to the priesthood at the Barrens, St. Louis, Missouri. He served there as professor for a while and came to Philadelphia in 1845 to take charge of the Diocesan Seminary and also to act as pastor at Germantown. He was consecrated Bishop of Pittsburgh by Archbishop Kenrick, of Baltimore, on December 9, 1860. When the Diocese of Pittsburgh was divided he was made first Bishop of Allegheny, a post he held until July 27, 1877, when he resigned from this See and retired to Spain, where he died at Terragona on January 7, 1878.

REUSS, *op. cit.*, p. 33; SHEA, *Hierarchy, etc.*, pp. 338-339; CLARKE, *op. cit.*, Vol. iii, pp. 583-591; LAMBING, *History of the Catholic Church in the Dioceses of Pittsburgh and Alleghany*, pp. 85-116; CHR, Vol. ii, p. 24.

3. TUIGG, JOHN.

Bishop Tuigg was born in Ireland on February 19, 1821, and after his early education had been completed, he studied for the priesthood at All Hallows College, Dublin, and at Saint Michael's Seminary in Pittsburgh. He was ordained on May 14, 1850, by Bishop O'Connor, and later was assigned to the Cathedral as assistant and secretary to the Bishop. On January 11th, he was appointed to the See of Pittsburgh, after serving as Vicar-forane of the eastern part of the Diocese, since 1869. He was consecrated on March 19, 1876, by Archbishop Wood, of Philadelphia. He also acted as Administrator of Allegheny after the resignation of Bishop Domenec and upon being stricken

with paralysis he solicited the appointment of a coadjutor who aided him in the administration of the Diocese until his death on December 7, 1889.

REUSS, *op. cit.*, p. 105; SHEA, *Hierarchy*, p. 339; LAMBING, *op. cit.*, p. 101 seq.; CHR, Vol. ii, p. 24.

4. PHELAN, RICHARD.

The fourth Bishop of Pittsburgh was born in County Limerick, Ireland, on January 1, 1828. He received his early education in Ireland but came to the United States to complete his theological studies at St. Mary's, Baltimore. He was ordained to the priesthood in Pittsburgh on May 4, 1854. In May, 1855, he was appointed coadjutor to Bishop Tuigg, and upon the latter's death was consecrated Bishop of Pittsburgh, on August 2, 1885, by Archbishop Ryan. He succeeded to the united Dioceses of Pittsburgh and Allegheny on December 7, 1889. He died at Idlewood, Pennsylvania, on December 20, 1904.

REUSS, *op. cit.*, p. 89; SHEA, *Hierarchy*, p. 343, CHR, Vol. iii, p. 24.

5. CANEVIN, J. F. REGIS.

The fifth Bishop of Pittsburgh was born in Westmoreland County, Pennsylvania, on June 5, 1853, and was educated at Saint Vincent's College and Seminary, Beatty, Pennsylvania. He was ordained to the priesthood in Pittsburgh on June 4, 1879. He was Rector of the Cathedral when selected to be Coadjutor of Bishop Phelan and was consecrated titular Bishop of Sabrata on February 24, 1903, by Archbishop Ryan of Philadelphia. He succeeded to the See of Pittsburgh on December 20, 1904, and resigned on November 26, 1920. He was designated titular Archbishop of Pelusium on January 9, 1921.

6. BOYLE, HUGH C.

The present incumbent of the See of Pittsburgh was born in Cambria Borough, now part of Johnstown, Pennsylvania, on October 8, 1873. His early education was received in the parochial schools of that locality and in his fourteenth year he entered Saint Vincent's College at

Beatty, Pennsylvania. He was ordained to the priesthood by Bishop Phelan on July 2, 1898, and was acting Rector of Saint Mary Magdalene's Church in Pittsburgh when chosen to be sixth Bishop of this See. He was consecrated on June 29, 1921, in Pittsburgh, by Archbishop Canevin.

III. Diocese of Erie (1853)

The Diocese of Erie was erected on July 29, 1853, and the Right Reverend Josue M. Young was consecrated as first Bishop on April 23, 1854.

The Diocese comprises its original allotment of the following Counties in northwestern Pennsylvania: Erie, Crawford, Mercer, Venango, Forest, Clarion, Jefferson, Clearfield, Cameron, Elk, McKean, Potter and Warren; an area of 9,936 square miles.

LAMBING, *History of the Catholic Church in the Diocese of Pittsburgh*, New York, 1880; BATES, *Hist. of Cranford County*; SMALL, *Legislative Hand-Book*; SHEA, *Hist. of Cath. Ch. in U. S.*, New York, 1894; Cf. *Index of the ACHS Researches*, p. 107; CHR, Vol. iii, p. 25.

1. O'CONNOR, MAURICE.

As first Bishop of Erie he ruled the See for only seven months and then returned to Pittsburgh.

(Cf. Pittsburgh.)

2. YOUNG, JOSUE M.

The second Bishop of Erie, a convert from Episcopalianism, was born at Shapleigh, Maine, on October 29, 1808. He was ordained to the priesthood by Archbishop Purcell on April 1, 1838. He labored as a missionary in Ohio for many years and was selected to replace Bishop O'Connor in the See of Pittsburgh, but declined the appointment. He was consecrated second Bishop of Erie by Archbishop Purcell on April 23, 1854. He died quite suddenly at Erie on September 18, 1866.

REUSS, *op. cit.*, p. 110; SHEA, *Hierarchy*, p. 232, CHR, Vol. iii, p. 25; ACHS, *Researches*, Vol. iv, p. 1881, and Vol. xii, p. 46.

3. MULLEN, TOBIAS.

The third Bishop of Erie was born in County Tyrone, Ireland, on March 4, 1818. He attended Maynooth,

and while there met Bishop O'Connor, of Pittsburgh, who prevailed on him to come to the United States to labor in his diocese. He accompanied the Bishop on his return to this country and was ordained to the priesthood on September 1, 1844, and began missionary labors in western Pennsylvania. He was consecrated Bishop of Erie on August 2, 1868, by Bishop Domenec. In May, 1897, he was stricken with paralysis and died on April 22, 1900.

REUSS, *op. cit.*, pp. 77-78; SHEA, *Hierarchy, etc.*, p. 233; LAMBING, *Foundation Stones of a Great Diocese*, p. 221, Williamsburg, 1914; CHR, Vol. iii, p. 25.

4. FITZMAURICE, JOHN E.

The fourth Bishop of Erie was born at Newtown-Sanders, County Kerry, Ireland, on January 9, 1840, and was ordained to the priesthood in Philadelphia on December 21, 1862. He was appointed Rector of the Diocesan Seminary and on February 24, 1898, was consecrated titular Bishop of Amisus and Coadjutor *cum jure successionis* of the Diocese of Erie by Archbishop Ryan of Philadelphia. He became Bishop of Erie on September 18, 1899, and died in that city on June 11, 1920.

REUSS, *op. cit.*, pp. 42, 43; CHR, Vol. iii, p. 25; Cf. NCWC, *News Bulletins* for June, 1921.

5. GANNON, JOHN MARK.

The present Bishop of Erie was born in that city on June 12, 1877. He received his collegiate training at Saint Bonaventure's, Allegheny, and in 1899 attended the Catholic University of America at Washington, D. C. He was ordained to the priesthood in Baltimore on December 21, 1901, after which he spent some time in further study at the Appolinaris in Rome, Italy, from which he received a Doctorate of Divinity in 1903. He held several important charges in the Diocese before his consecration as Auxiliary Bishop of Erie on February 6, 1918, by Bishop Hoban, of Scranton. He acted as Administrator of the See from the death of Bishop Fitzmaurice until his installation as the fifth Bishop of the Diocese on December 16, 1920.

IV. The Diocese of Harrisburg (1868)

The Diocese of Harrisburg was erected by Pius IX on March 3, 1868, and the Right Reverend Jeremiah F. Shanahan was consecrated as its first Bishop on July 12, 1868.

Originally, the Diocese of Harrisburg comprised fifteen counties in the southern part of Pennsylvania, but two of these counties were absconded upon the erection of the Diocese of Altoona. At present it comprises the Counties of Dauphin, Lebanon, Lancaster, York, Adams, Franklin, Cumberland, Perry, Juniata, Mifflin, Snyder, Northumberland, Union, Montour and Columbia in the state of Pennsylvania; an area of 8,000 square miles.

HASSETT, *An Historical Sketch of the Diocese of Harrisburg, 1868-1918*. (A brochure printed privately); CHR, Vol. iii, p. 25; *Catholic Directory* for 1922; Cf. Files of the *Catholic Standard and Times*, Philadelphia.

1. SHANAHAN, JEREMIAH F.

The first Bishop of Harrisburg was born at Silver Lake, Susquehanna County, Pennsylvania, in July 1834. His educational training was received at Saint Joseph's College, near Binghamton, New York, and at the Seminary of Saint Charles Borromeo in Philadelphia. He was ordained to the priesthood on July 3, 1859, and a few months later he received the important appointment of Rector of the new Seminary at Glenriddle, Pennsylvania. He was nominated first Bishop of Harrisburg on March 3, 1868, and on July 12, 1868, was consecrated in Philadelphia by Archbishop Wood. He died in Harrisburg on September 24, 1886.

REUSS, *op. cit.*, p. 100; SHEA, *Hierarchy*, p. 25; CLARKE, *op. cit.*, Vol. iii, p. 548, CHR, Vol. iii, p. 25; HASSETT, *An Historical Sketch of the Diocese of Harrisburg, 1868-1918*, p. 2 seq.

2. MCGOVERN, THOMAS.

Bishop McGovern was born in County Cavan, Ireland, in 1832. In 1855 he entered Mount Saint Mary's College, Emmitsburg, where he received the degree of Bachelor of Arts. He then enrolled at Mount Saint Mary's Theological Seminary, but completed his studies for the priesthood at Saint Charles Borromeo, Overbrook, where

he was ordained to the priesthood on December 27, 1861. He was pastor in Danville when appointed second Bishop of Harrisburg. He was consecrated by Bishop O'Hara, of Scranton, on March 11, 1888. He died at Harrisburg on July 25, 1898.

REUSS, *op. cit.*, pp. 71-72; HASSETT, *An Historical Sketch of the Diocese of Harrisburg*, 1868-1918, pp. 15-18; CHR, Vol. iii, p. 25.

3. SHANAHAN, JOHN W.

The third bishop of this diocese was born at Silver Lake, Pennsylvania, on January 3, 1846. He was ordained to the priesthood at Overbrook Seminary in 1869. He was pastor of a church in Philadelphia when appointed Bishop of Harrisburg and was consecrated by Archbishop Ryan on May 1, 1899. He died in Harrisburg on January 19, 1916.

HASSETT, *op. cit.*, p. 21 seq.; CHR, Vol. iii, p. 25.

4. McDEVITT, PHILIP R.

The present Bishop of Harrisburg was born in Philadelphia, Pennsylvania, on July 12, 1858. After his graduation from La Salle College in Philadelphia, he entered Saint Charles Borromeo Seminary at Overbrook, and was ordained to the priesthood at Philadelphia on July 14, 1885. He was Superintendent of parish schools in the Archdiocese of Philadelphia when appointed Bishop of Harrisburg on July 10, 1916. He was consecrated by Archbishop Prendergast, of Philadelphia, on December 21, 1916.

V. Diocese of Scranton (1868)

On March 3, 1868, the Diocese of Scranton was erected and the Right Reverend William O'Hara was consecrated as its first Bishop on July 12, 1868.

The Diocese comprises its original territory of eleven counties in northeastern Pennsylvania; an area of 6,710 square miles.

Official Catholic Directory; SHEA, *Life and Times of the Most Rev. John Carroll*, New York, 1888; BRADSBY, *History of Luzerne County*, Chicago, 1893; KIRLIN, *Catholicity in Philadelphia*, Philadelphia, 1909; LA

ROCHEFOUCAULD-LIANCOURT, *Voyage dans les Etats-Unis d'Amérique*, Paris, 1799-1800; MURRAY, *The Story of Some French Refugees and their "Asylum,"* Athens, 1903; CHR. Vol. iii, p. 26. We have been informed that a *History of the Diocese* will be published in the near future.

1. O'HARA, WILLIAM.

The first Bishop of Scranton was born in Dungibben, County Kerry, Ireland, on April 14, 1816. He came to the United States with his parents in 1820, and resided in Philadelphia. He studied philosophy and theology at the Urban College in Rome where he was ordained to the priesthood on December 21, 1842. After his ordination he served as pastor in Philadelphia for some years and was Vicar-General under Bishop Wood in 1860. When the Diocese of Scranton was erected, he was chosen as its first Bishop and was consecrated in Philadelphia by Archbishop Wood on July 12, 1868. He died in Scranton on February 3, 1899.

REUSS, *op. cit.*, p. 83; SHEA, *Hierarchy*, p. 369, CHR. Vol. iii, p. 26 seq.; ACHS, *Researches*, Vol. x, p. 191, and Vol. xxii, p. 337.

2. HOBAN, MICHAEL J.

The present Bishop of Scranton was born at Waterloo, New Jersey, on June 6, 1853. His early education was received at Hawley, Pennsylvania, where his parents moved after his birth. After his collegiate course at Holy Cross College, Worcester and Saint John's College, Fordham, he spent a year at Saint Charles Seminary, Overbrook, and then went to the American College at Rome. He was ordained to the priesthood in Rome on May 22, 1880. His appointment as coadjutor-Bishop of Scranton was announced on February 1, 1896, and he was consecrated titular Bishop of Atalis by Cardinal Satolli on March 22, 1896. He succeeded to the See, on February 3, 1899, as second Bishop of Scranton.

VI. The Diocese of Altoona (1901)

The Diocese of Altoona was erected by Pope Leo XIII on May 30, 1901, and the Right Reverend Eugene Garvey, D. D., was consecrated as its first Bishop on September 8, 1901.

The Diocese of Altoona comprises the counties of Bedford, Blair, Cambria, Center, Clinton, Fulton, Huntington and Somerset in the State of Pennsylvania; an area of 6,710 square miles.

SHEEDY, *The Quarterly*, Altoona, October, 1901, vii, 263; IDEM, *The Observer*, Pittsburgh, February 25, 1904; LAMBING, *History of the Diocese of Pittsburgh*, New York, 1880; CHR, Vol. iii, p. 26.

1. GARVEY, EUGENE A.

The first Bishop of Altoona was born in Carbon-dale, Pennsylvania, on October 6, 1845. His educational training was received at Saint Charles College, Ellicott City, Maryland, and at Saint Charles Borromeo Seminary in Philadelphia. He was ordained to the priesthood on September 22, 1869, after which he labored as pastor in the Diocese of Philadelphia and on May 31, 1901, he was appointed first Bishop of Altoona. He was consecrated by Archbishop Prendergast on September 8, 1901. He died in Altoona on October 22, 1920.

CHR, Vol. iii, p. 26.

2. MCCORT, JOHN J.

The present Bishop of Altoona was born in Philadelphia on February 16, 1860, and received his Seminary training at Saint Charles Seminary, Overbrook, Pennsylvania. He was ordained to the priesthood on October 14, 1883, and after his ordination was stationed at Saint Charles Seminary as professor. Later he was made rector of a church in Philadelphia and on July 26, 1910, was appointed Vicar-General of the Archdiocese. On June 28, 1912, he was appointed titular Bishop of Azotus and Auxiliary of Philadelphia and was consecrated by Archbishop Prendergast on September 17, 1912. He was named Coadjutor to Bishop Garvey of Altoona with the right of succession on January 27, 1920, and he became Bishop of the See on October 22, 1920.

CHAPTER X.

THE PROVINCE OF MILWAUKEE (1875)

The Province of Milwaukee was erected by Pius IX on July 12, 1875, and the Right Reverend John M. Henni, D. D., was appointed as first Archbishop.

The Province includes its original limits of the State of Wisconsin and the Upper Peninsula of Michigan. When erected, the suffragan sees were the Dioceses of Sault Sainte Marie-Marquette (1857), Green Bay (1868) and La Crosse (1868). These Dioceses, with the See of Superior, erected in 1905, are the present suffragan sees.

The Metropolitan Catholic Almanac and Laity's Directory, Baltimore; WILTZIUS, *Catholic Directory*, Milwaukee; SULLIVAN, *The Catholic Church in Wisconsin*, Milwaukee, 1895; *Memoirs of Milwaukee County*, Madison, 1909; MARTY, *Johann Martin Henni, erster Bischof und Erzbischof von Milwaukee*, New York, 1888; RAINER, *A Noble Priest, Joseph Salzmann, Founder of the Salesianum*, tr. from the German by BERG, Milwaukee, 1903; ABBELEN, *Die Ehrwuerdige Mutter Caroline Fries*, St. Louis, 1892; SHEA, *History of the Catholic Church, etc.*, New York, 1898; HAUG, *Geschichte der Katolischen Kirche in Wisconsin*, Milwaukee, 1899; CHR, Vol. ii, pp. 26, 27.

I. Diocese of Milwaukee (1843)

In 1843 the Fathers of the Fifth Provincial Council of Baltimore petitioned the Holy See to erect the Diocese of Milwaukee, and on November 24, 1843, Pope Gregory XVI granted the request. The Right Reverend John M. Henni, D. D., was consecrated as first Bishop of the diocese on March 19, 1844.

When erected the Diocese had as territorial limits Wisconsin Territory (the present State of Wisconsin and that part of the present State of Minnesota which lies east of the Mississippi River). At present the Diocese comprises the Counties of Columbia, Dane, Dodge, Fond du Lac, Green, Green Lake, Jefferson, Kenosha, Marquette, Ozaukee, Racine, Rock, Sheboygan, Walworth, Washington, Waukesha, in the State of Wisconsin; an area of 9,321 square miles.

1. HENNI, JOHN M.

The first Archbishop of Milwaukee was born at Misanenga, Switzerland, on June 15, 1805, and studied philosophy and theology in Rome. He pledged his services to the Very Reverend Frederic Résé, then Vicar-General of the Diocese of Cincinnati, to labor in the missionary fields, and together with his fellow-student Kundig arrived in New York in 1828. Bishop Fenwick ordained him to the priesthood in Cincinnati on February 2, 1829, and he labored as a missionary in the State of Ohio, until appointed first Bishop of Milwaukee on November 28, 1843. He was consecrated by Archbishop Purcell on March 19, 1844. On June 3, 1875, he was promoted to the archiepiscopate and he died in Milwaukee on September 7, 1881.

REUSS, *op. cit.*, p. 53; CHR., Vol. iii, p. 27; SHEA, *Hierarchy, etc.*, pp. 111-113; CLARKE, *op. cit.*, Vol. iii, pp. 324-338; HAUG, *op. cit.*, *passim*.

2. HEISS, MICHAEL.

The second Archbishop of Milwaukee was born in Pfahldorf, Bavaria, on April 28, 1818. He entered the Latin School at the age of nine, and completed his theology at the University of Munich. He was ordained to the priesthood on October 18, 1840, after which he spent two years in his home Diocese of Eichstatt and then offered his services to the American Mission. He had charge of a church at Covington until 1844, when he accompanied Archbishop Henni to Milwaukee as secretary. After filling the office of secretary for a number of years he was given the pastorate of Saint Mary's Church in Milwaukee, and later became the first rector of Saint Francis Seminary. He was consecrated Bishop of La Crosse on September 6, 1868, by Archbishop Henni and was transferred to the Archiepiscopal See of Milwaukee as Coadjutor to Archbishop Henni and titular Archbishop of Adrianople on March 14, 1880. He succeeded to the See as Second Archbishop on September 7, 1881. He died at La Crosse on March 26, 1890.

REUSS, *op. cit.*, p. 52; SHEA, *Hierarchy, etc.*, pp. 114-117; CHR, Vol. iii, pp. 27-29; HAUG, *op. cit. passim*. Among his published works are: *The Four Gospels Examined and Vindicated*, Milwaukee, 1863, and *De Matrimonio*, Munich, 1861.

3. KATZER, FREDERICK X.

Archbishop Katzer was born at Ebensee, Upper Austria, on February 7, 1844, and was ordained to the priesthood on December 21, 1866, after completing his theology at the Salesianum in Milwaukee. He was appointed professor at the Seminary after his ordination and in 1875 he went to Green Bay where he acted as secretary, and later as Vicar-General to Bishop Krautbauer. In 1885 he was appointed Administrator of the Diocese. On May 31, 1886, he was chosen Bishop of that See and was consecrated by Archbishop Heiss on September 21, 1886. He was promoted to the See of Milwaukee on January 30, 1891, and died at Fond du Lac, Wisconsin, on August 4, 1903.

REUSS, *op. cit.*, p. 59; CHR, Vol. iii, pp. 27-28; CUB, Vol. ix, p. 574; AER, Vol. vi, pp. 241 *et seq.* (On Forbidden Societies); ACHS *Researches*, Vol. xii, p. 38, Vol. xx, p. 128; Cf. STECKEL, *The Catholic Church in Wisconsin* in the ACHS *Records*, Vol. vii, pp. 225-233; HAUG, *op. cit.*, *passim*.

4. MESSMER, SEBASTIAN G.

Archbishop Messmer was born at Goldach, Switzerland, on August 29, 1847. He completed his theology at Innsbruck and was ordained to the priesthood on July 23, 1871. He came to the United States shortly after and joined the Diocese of Newark. For many years he was Professor at Seton Hall Seminary and in 1889 he was called to the chair of Canon Law, at the Catholic University of America, Washington, D. C. He held this position until his appointment to the See of Green Bay on December 14, 1891. His consecration took place in Newark on March 27, 1892, with the Right Reverend Bishop Zardetti as consecrating prelate. He was transferred to the See of Milwaukee on November 28, 1903.

Bishop Kozlowski was born in Michigan and received his educational training at Saint Francis Seminary, Mil-

waukee. After his ordination to the priesthood on June 29, 1887, he labored in the Diocese of Grand Rapids before his appointment as Auxiliary Bishop of Milwaukee. He was consecrated by Archbishop Messmer in the Milwaukee Cathedral on January 14, 1914. He died in that city on August 6, 1915.

II. Diocese of Sault Ste. Marie-Marquette (1857)

The Vicariate of Upper Michigan was erected into the Diocese of Sault Sainte Marie on January 9, 1857, and the Right Reverend Frederic Baraga, D.D., was appointed as its first Bishop.

The Diocese comprises its original territorial limits,—the Upper Peninsula of the State of Michigan; an area of 16,281 square miles.

REZEK, *History of the Diocese of Sault Ste. Marie and Marquette*, Houghton, Mich., 1906; THWAITES, *The Jesuit Relations*, Cleveland, 1901; VERWYST, *Life of Bishop Baraga*, Milwaukee, 1900; KELTON, *Annals of Fort Mackinac*, Detroit, 1890; JACKER, in the *American Catholic Quarterly Review*, I, 1876, *History of the Upper Peninsula of Michigan*, Chicago, 1883; *Acta et Decreta, Collectio Lacensis*, III; *Berichte der Leopoldinen Stiftung in Kaiserthume Oesterreich*, Vienna, 1832-65; *Diocesan Archives, Marquette, Mich.*; *Catholic Directory for 1922*; CHR, Vol. iii, pp. 27-28.

1. BARAGA, FREDERIC.

The first Bishop of Upper Michigan was born in the Austrian Dukedom of Carniola, on June 29, 1797, and in 1816 he entered the University of Vienna to study law. Some time after he went to the Seminary at Laibach where he was ordained to the priesthood on September 21, 1823. For seven years after his ordination he labored in his native land and on October 29, 1830, he came to the United States, arriving in Cincinnati on January 18, 1831. The following Spring he was sent to Arbres Croche where he began his missionary labors among the Indians. For ten years he labored among the natives of this region and for a long time, he was the only priest in that part of the State. He was appointed Vicar-Apostolic of Upper Michigan on July 29, 1853, and was consecrated titular Bishop of Amyzonias at the Cathedral in Cincinnati by Archbishop

Purcell on November 1, 1853. He became first Bishop of Sault Sainte Marie on January 9, 1857. He died in Marquette on January 19, 1868.

REUSS, *op. cit.*, p. 10; CLARKE, *op. cit.*, Vol. ii, pp. 468-505; SHEA, *History of the Catholic Missions Among the Indian Tribes of the United States* (1529-1854), pp. 388-401. New York, 1855; list of his writings in CLARKE, *op. cit.*, Vol. ii, pp. 487-488, and CE., Vol. ii, p. 283; JACKER, *Life and Services of the Rt. Rev. Frederick Baraga*, in the *Catholic Telegraph* for Feb. 19 and 26, 1868; ZAPLOTNIK, *A Lecture delivered by Bishop Baraga*, in *Acta et Dicta*, Vol. v, (1917), pp. 99-110; ELLIOTT, *Baraga Among the Indians*, in the *ACQR*, Vol. xxi (1896), p. 106; *Memoirs of Father Mazzuchelli, O. P.*, pp. 64-69, Chicago, 1915; REZEK, *History of the Diocese of Sault Ste. Marie and Marquette*. Houghton, Mich., 1906; VERWYST, *Life and Labors of the Rt. Rev. Frederick Baraga*. Milwaukee, 1900; biographical sketch in CE, Vol. ii, pp. 282-283; ACHS, *Researches*, Vol. xv, p. 2; Vol. xiii, p. 180, Vol. xx, p. 69; *Berichte der Leopoldinen-Stiftung, passim* for the years of his episcopate (1853-1868)—for which see CHR, Vol. i, pp. 51-62, 175-190, where an analysis is given of his letters to the Leopoldine Society; articles in the *Baltimore Metropolitan* (the first Catholic magazine) for 1830-34; in 1906, his life appeared in *Slovenian*—the sale of which has already reached 100,000 copies; other references in CHR, Vol. i, pp. 51, 54-55, 182, Vol. iii, p. 28; SHEA, *Hierarchy*, etc., p. 288; SHEA, *History of the Catholic Church in the United States*, Vol. iii, pp. 614, 634; *ibid.*, Vol. iv, pp. 576, 589-593; SILAS FARMER, *The History of Detroit and Michigan*, Detroit, 1884; *The Bi-centenary of the Founding of Detroit*, issued by the Common Council of the City of Detroit. Detroit, 1902; *Landmarks of Detroit and History of the City*, by Robert B. Ross and Geo. Catlin, revised by C. M. Burton. Detroit, 1891; *An Old Indian Mission*, Translation of the Letters of Father Baroux by Rt. Rev. E. D. Kelly, DD. Ann Arbor Press, 1913; *A Retrospect*, by A Sister of The I. H. M. New York, 1916; HEBERMANN, *Sulpicians in the U. S.* New York, 1917; EDWIN O. WOOD, *Historic Mackinac*, 2 Vols., New York, 1918; ACHS, *Researches* for July, 1896, April, Oct., 1897, articles by Richard R. Elliott; *The Jesuit Manuscript*, translated and annotated by R. R. Elliott, Vol. iv, No. 15, in the *U. S. Catholic Magazine*; CHAS. LANMAN, *The Red Book of Michigan*. Detroit, 1871; R. R. Elliott's contributions to the *Michigan Catholic*; *The Church Farm*, by R. R. Elliott, in the *Detroit Sunday News*, Aug. 23 and 30, 1891; The C. M. Burton *Historical Collections*; *Michigan Pioneer and Historical Collections*; *The Diocese of Detroit*, by Rev. F. A. O'Brien, Vol. ix, 1886; *Italians in Detroit*, by Rev. John Vismara, DD., in the *Michigan Pioneer and Historical Collections*, 1918; *Rt. Rev. Edmond Joos, V. G.*, by Rev. F. A. O'Brien, *ibid.*, Vol. xxx; *The Roman Catholics in Detroit*, by a Layman, *ibid.*, Vol. i; ENGELHARDT, *Baraga*, in the *Indian Sentinel*, Jan., 1919. Among his important works are: a *Chippewa Dictionary* (Cincinnati, 1853); *Theoretical and Practical Grammar of the Chippewa Language*, Detroit, 1850; *History, Character and Habits of the North American Indians*, (Laibach and Paris, 1837).

2. MRAK, IGNATIUS.

The second Bishop of this See was born in Poland, Diocese of Laibach, Austria, on October 16, 1818, where he received his ecclesiastical training in the Diocesan Semi-

nary. He was ordained to the priesthood on August 13, 1837, and after spending a few years in parochial work in his own country, he came to the United States in 1845 and proceeded to the Diocese of Detroit. As a missionary among the Indians he labored at Harbor Springs, La Croix, and Eagle Town. On November 20, 1859, he was made Vicar-General of the Diocese of Sault Sainte Marie and was consecrated as the successor of Bishop Baraga in Cincinnati by Archbishop Purcell on February 7, 1869. Owing to ill health he resigned the See in 1878, but remained in the city of Marquette until 1884, when he moved to Eagle Town. He died there on January 2, 1901.

REUSS, *op. cit.*, p. 77; SHEA, *Hierarchy, etc.*, p. 291; CHR, Vol. iv, p. 543 (diocesan bibliography); REZEK, *op. cit.*, Vol. i, p. 216 seq.

3. VERTIN, JOHN.

Bishop Vertin was born in Doblin Parice, Province of Carniola, Austria, on July 17, 1844. He made his preparatory and collegiate course in his native country and came to Houghton, Michigan, at the age of eighteen. Bishop Baraga sent him to the Salesianum in Milwaukee in 1864. After completing his theology he was ordained to the priesthood in Marquette on August 31, 1866. He was entrusted with the mission at Houghton and later at Negaunee, where he labored successfully until his appointment to the See of Sault Ste. Marie-Marquette, on May 15, 1875. He was consecrated by Bishop Heiss on September 14, 1879, in Negaunee, Michigan. He died in Marquette on February 26, 1899.

REUSS, *op. cit.*, pp. 106-107; SHEA, *Hierarchy*, p. 292; REZEK, *op. cit.*, Vol. i, p. 260, seq.; CHR, Vol. iii, p. 28.

4. EIS FREDERICK.

The present Bishop of Marquette was born at Arbach, Diocese of Treves, Germany, on January 20, 1843, and emigrated to the United States in 1855. His studies for the priesthood were made at Saint Francis Seminary, Milwaukee, and at Joliet, Canada. He was ordained to the

priesthood on October 30, 1870, and filled many important pastorates until he was named Administrator of the Diocese after the death of Bishop Mrak. He was appointed to the vacant See of Marquette by Leo XIII on June 7, 1899, and was consecrated by Archbishop Katzer on August 24, 1899.

III. Diocese of Green Bay (1868)

The Diocese of Green Bay was erected on March 3, 1868, and the Right Reverend Joseph Melcher was consecrated as its first Bishop on July 12, 1868.

The Diocese comprises its original limits of the Counties of Brown, Calumet, Door, Florence, Forest, Kewaunee, Langlade, Waushara, Winnebago, Manitowoc, Marinette, Oconto, Outagamie, Portage, Shawano, Waupaca, in the State of Wisconsin; an area of 11,583 square miles.

Catholic Directory (Milwaukee, 1909); *Catholic Home Almanac* (New York, 1892); *Catholic Citizen* (Milwaukee), files; Cf. *Bibliography* under the Province of Milwaukee for further references; CHR, Vol. iii, p. 28.

1. MELCHER, JOSEPH.

Bishop Melcher was born in Vienna, Austria, on March 19, 1806, and attended the schools of his native city. He was ordained to the priesthood at Modena on March 27, 1830, and upon his return to Austria he acted as Chaplain to the Court. In response to the plea of Bishop Rosati for missionaries, he set out for the United States in 1843. He labored in Little Rock and in Saint Louis and for a number of years was Vicar-General of the Diocese of St. Louis. He was appointed Bishop of Green Bay, and was consecrated in St. Louis by Archbishop Kenrick on July 12, 1868. He died at Green Bay on December 20, 1873.

REUSS, *op. cit.*, p. 74; SHEA, *Hierarchy, etc.*, p. 248; CLARKE, *op. cit.*, Vol. iii, pp. 339-345. HAUG, *op. cit. passim*.

2. KRAUTBAUER, FRANCIS X.

The second Bishop of Green Bay was born in Bruck, Bavaria, on January 12, 1824. He received his education in his native land and came to the United States after his ordination to the priesthood on July 16, 1850. He began

his priestly career in the Diocese of Buffalo, and later proceeded to Milwaukee, where he remained for ten years, until his selection as successor to Bishop Melcher, in February, 1875. Archbishop Henni consecrated him in Milwaukee on June 25, 1875. He died at Green Bay on December 17, 1885.

REUSS, *op. cit.*, p. 62; CHR, Vol. iii, p. 28; ACHS, *Researches*, Vol. iv, pp. 152, 155; SHEA, *Hierarchy, etc.*, pp. 249-250; CLARKE, *op. cit.*, Vol. iii, pp. 346-356.

3. KATZER, FREDERICK X.

The third Bishop of Green Bay was consecrated on September 21, 1886, and was promoted to the See of Milwaukee on January 30, 1891.

(Cf. Milwaukee.)

4. The present Archbishop of Milwaukee served as fourth Bishop of Green Bay until his translation to his present position on November 28, 1903.

(Cf. Milwaukee.)

5. FOX, JOSEPH J.

The fifth Bishop of Green Bay was born in that city on August 2, 1855. His theological studies were made at Louvain and he was ordained to the priesthood on June 7, 1870. He served as secretary to Bishop Krautbauer; Vicar-General of the Diocese of Green Bay, and pastor of Mariette before his appointment as Bishop of this See on May 27, 1904. His consecration took place on July 25, 1904, with Archbishop Messmer as the consecrating prelate. He resigned the See on December 4, 1914, and was made titular Bishop of Ionopolis. He died a few months afterward, on March 14, 1915.

CHR, Vol. iii, p. 29; *Catholic Directory* for 1922.

6. RHODE, PAUL L.

The present Bishop of Green Bay was born in Wego-ramo (Neustadt), Prussian Poland, on September 18, 1871. He made his studies at the colleges of Saint Mary's and

Saint Ignatius in Illinois, and was ordained to the priesthood on June 17, 1894. He held various pastorates in the city of Chicago, and on May 22, 1908, was appointed titular Bishop of Barca and Auxiliary Bishop of Chicago. He was consecrated by Archbishop Quigley on July 29, 1908. He was transferred to the Diocese of Green Bay on July 5, 1915.

IV. Diocese of La Crosse (1868)

The Diocese of La Crosse was erected simultaneously with that of Green Bay, on March 3, 1868. The Right Reverend Michael Heiss was consecrated as its first Bishop on September 6, 1868.

When erected, the Diocese included that part of the State of Wisconsin lying north and west of the Wisconsin River. In 1905 it was given its present limits of the Counties of Adams, Buffalo, Chippewa, Clark, Crawford, Dunn, Eau Claire, Grant, Iowa, Jackson, Juneau, La Crosse, Lafayette, Marathan, Monroe, Pepin, Pierce, Richland, Sauk, Trempealeau, Vernon and Wood; an area of 17,299 square miles.

DECOURCY-SHEA, *New History of the Catholic Church in the United States*, New York, 1879; HAUG (compilation) *op. cit. passim*; CHR, Vol. iii, p. 29. *Official Catholic Directory*, 1869-1910; *Catholic Family Almanac*, New York, 1892; *Bensiger's Almanac*, New York, 1888, 1893; *The Catholic Citizen* (Milwaukee), files.

1. HEISS, MICHAEL.

The first Bishop of LaCrosse was consecrated on September 6, 1868; transferred to the See of Milwaukee on September 7, 1881.

(Cf. Milwaukee.)

2. FLASCH, KILLIAN C.

The second Bishop of LaCrosse was born at Retzstadt, Bavaria, on July 16, 1837, and came to the United States with his parents at the age of ten years. He made his academic studies at Notre Dame University and completed his theology at Saint Francis Seminary, Milwaukee, where he was ordained to the priesthood on September 16,

1859. He was a professor at the Salesianum in Milwaukee when appointed to the See of La Crosse and was consecrated by Archbishop Heiss in the Chapel of Saint Francis Seminary, Milwaukee, on August 24, 1881. He died at La Crosse on August 3, 1891.

REUSS, *op. cit.*, p. 44; CHR, Vol. iii, p. 29.

3. SCHWEBACH, JAMES.

Bishop Schwebach was born at Platten, Luxemburg, on August 15, 1847. He made his early studies at the College of Diekirk, after which he emigrated to the United States where he completed his theological course at Saint Francis Seminary, Milwaukee. He was ordained to the priesthood on July 17, 1870, and served as rector of Saint Mary's Church under the administration of Bishops Heiss and Flasch. He was Administrator of the Diocese when chosen as third Bishop of La Crosse and was consecrated by Archbishop Katzer in the Cathedral at La Crosse on February 25, 1892. He died at La Crosse on June 6, 1921.

REUSS, *op. cit.*, p. 99; CHR, Vol. iii, p. 29.

4. MCGAVICK, ALEXANDER J.

The present Bishop of La Crosse was born in Lake County, Illinois, on August 21, 1863. At the age of sixteen he entered Saint Viator's College, where he completed his classical course, after which he enrolled in the theological school of that same institution. Archbishop Feehan ordained him to the priesthood on June 11, 1887, and he served in Chicago at the churches of All Saints and Saint John. He was appointed Auxiliary Bishop to Archbishop Feehan in December, 1898, and was consecrated by him on May 1, 1899. He held the irremovable rectorship of the Church of the Holy Angels until his appointment to the See of La Crosse on November 21, 1921.

V. Diocese of Superior (1905)

The Diocese of Superior was erected by Pius X on May 3, 1905, and the Right Reverend Francis Schinner was consecrated as its first Bishop on July 25, 1905.

The Diocese comprises the Counties of Ashland, Barron, Bayfield, Burnett, Douglas, Iron, Lincoln, Oneida, Polk, Price, Rusk, Sawyer, St. Croix, Taylor, Velas and Washburn in the northern part of the State of Wisconsin; an area of 15,715 square miles.

The Catholic Church in Superior, Wisconsin, Superior, 1905; Haug, Geschichte der Katolischen Kirche in Wisconsin, passim, Milwaukee, 1899; CHR, Vol. iii, p. 26-27.

1. SCHINNER, AUGUSTINE F.

Consecrated Bishop of Superior on July 25, 1905; resigned the See on January 15, 1913, and was appointed Bishop of Spokane on March 18, 1914.

(Cf. Spokane.)

2. KOUDELKA, JOSEPH M.

The second Bishop of Superior was born at Chlístová, Bohemia, Austria, on December 8, 1852. He was educated at the College of Klattan in his native land, and at Saint Francis' Seminary in Milwaukee. He was ordained to the priesthood on October 8, 1875, and served as pastor of several churches in Cleveland until his appointment as titular Bishop of Germanicopolis and Auxiliary of Cleveland on November 29, 1907. Bishop Horstmann consecrated him on February 26, 1908, and he was transferred to Milwaukee as Auxiliary to Archbishop Messmer on September 4, 1911. He was appointed Bishop of Superior on August 6, 1913, and he died in that city on June 24, 1921.

CHR, Vol. iii, p. 29; Cf. NCWC, *news bulletins* for June, 1921; Bishop Koudelka was the author of a series of *Bohemian Readers* for the use of Catholic Schools in Bohemian Congregations.

3. PINTEN, JOSEPH.

The present Bishop of Superior was born in 1867 at Rockland, Michigan, and received his early education in the schools of Calumet. After completing studies in the Seminary at Milwaukee and at the American College, Rome, he

was ordained to the priesthood on November 1, 1890. Upon his return to the United States he was stationed at Detour, Michigan, where he remained for a year and then spent four years as pastor of the Italian parish in Iron Mountain. He was sent to Marquette in 1897, and served as pastor there until 1916, when Bishop Eis designated him as Vicar-General of the diocese. He was acting in this capacity when appointed to the See of Superior and was consecrated by Archbishop Messmer on May 3, 1922.

CHAPTER XI

THE PROVINCE OF SANTA FE (1875)

Pope Pius IX erected the Province of Santa Fé on February 12, 1875, and the Right Reverend John B. Lamy, D.D., was appointed its first Archbishop.

When erected the Province had as suffragans the Vicariates-Apostolic of Colorado and Arizona, with the territory embraced by these states and New Mexico. The Dioceses of Denver (1887), Tucson (1897), and El Paso (1914), comprise the suffragan sees at present, with the territory embraced by the original Province and an added part of the State of Texas.

SALPOINTE, *Soldiers of the Cross* (Banning, 1898); DEFOURI, *Historical Sketch of the Catholic Church in New Mexico* (San Francisco, 1887); ENGELHARDT, *The Franciscans in Arizona*, Harbor Springs, 1899). SHEA, *History, etc.*, Vol. iv; DE COURCY-SHEA, *op. cit.*, CHR, Vol. iii, p. 30.

I. Diocese of Santa Fe (1853)

On July 29, 1853, the Holy See made a formal division of the Diocese of Durango and erected the Vicariate of New Mexico into the Diocese of Santa Fé, with the Right Reverend John B. Lamy, D.D., as first Bishop.

When erected the Diocese of Santa Fé embraced the territory now covered by the Dioceses of Denver and Tucson. At present, it comprises the State of New Mexico, Dona Ana, Grant and Eddy Counties excepted, with part of Sierra County; an area of 104,168 square miles.

1. LAMY, JOHN B.

The first Archbishop of Santa Fé was born on October 11, 1814, at Lempdes, France, and made his theological studies at the Grand Seminary of Mount Ferrand. He was ordained to the priesthood on December 22, 1838, and for the first months after his ordination acted as assistant priest in a parish of his native diocese. A year later, he received permission from his Ordinary to come to the

Diocese of Cincinnati. He labored as a missionary in Ohio and Kentucky, until his appointment as Vicar-Apostolic of New Mexico. Bishop M. J. Spalding of Louisville, consecrated him at Cincinnati on November 24, 1850. When he was made Metropolitan in 1875, he received the pallium from the hands of Bishop Salpointe on June 16, 1875. He resigned the See on July 18, 1885, and was made titular Bishop of Cyzicus. He died at Santa Fé on February 13, 1888.

REUSS, *op. cit.*, p. 62; SHEA, *Hierarchy, etc.*, p. 174; ACHS, *Researches*, Vol. x, p. 136 (Visitation of New Mexico), Vol. xviii, p. 28 (MS. *Short Sketch of the Pueblo Indians*, by Lamy); DEFOURI, *Historical Sketch of the Catholic Church in New Mexico*, San Francisco, 1887; CHR, Vol. iii, p. 30.

2. SALPOINTE, JOHN B.

Archbishop Salpointe was born on February 1, 1825, at St. Maurice, France, and made his classical studies in the preparatory Seminary of Agen and his theology at Clermont, where he was ordained to the priesthood on December 2, 1851. The first five years of his career were spent in his native land and on August 4, 1859, he set sail for the United States to labor in the missions of New Mexico. At Mora and Tucson, respectively, he served as parish priest and when Arizona was made a vicariate he was selected to be the first Vicar-Apostolic and went to France to be consecrated on June 20, 1868, by Monsignor Feron of Clermont-Ferrand. On April 22, 1884, he was made Coadjutor to Archbishop Lamy and succeeded to the See upon the resignation of the latter on July 18, 1885. He too, resigned on January 7, 1894, and was made titular Archbishop of Tomi. He died in France on July 15, 1898.

REUSS, *op. cit.*, p. 97 seq.; SHEA, *Hierarchy*, p. 178 seq.; SALPOINTE, *op. cit. passim*; CHR, Vol. iii, p. 30. After his resignation, Archbishop Salpointe spent some time in collecting notes on the ecclesiastical history of New Mexico, Arizona, and Colorado which he published under the title of *Soldiers of the Cross*, at Banning, California, in 1898.

3. CHAPELLE, PLACIDUS L.

Was consecrated Bishop on November 1, 1891; succeeded to the See of Santa Fé, on January 7, 1894; transferred to New Orleans on December 1, 1897.

(Cf. New Orleans.)

4. BOURGADE, PETER.

Archbishop Bourgade was born in the parish of Vollare-Ville, France, on October 17, 1845. While at the seminary he was struck by the plea of Archbishop Salpointe for missionaries, and went as a deacon to the missions of Arizona. He was ordained to the priesthood in Santa Fé and labored in the missions of Texas, Colorado and Arizona. He was appointed Vicar-Apostolic of Arizona, and was consecrated at Santa Fé on May 1, 1885, by Archbishop Lamy. He was promoted to the See of Tucson on May 8, 1887, and was transferred to Santa Fé as Archbishop on January 7, 1889. He died on May 17, 1908.

REUSS, *op. cit.*, pp. 16-17; CHR, Vol. iii, pp. 31, 32; CE, Vol. i, p. 720, Vol. xiii, p. 457, Vol. xiv, p. 78, Vol. xv, p. 84; SALPOINTE, *Soldiers of the Cross*, Banning, 1898; DEFOURI, *Historical Sketch of the Catholic Church in New Mexico*, San Francisco, 1887; ENGELHARDT, *Franciscans in Arizona*, pp. 200, 209.

5. PITAVAL, JOHN BAPTIST.

The fifth Archbishop of Santa Fé was born in France, on February 10, 1858. He was ordained to the priesthood on December 24, 1881, and was appointed titular Bishop of Sora and Auxiliary of Santa Fé on May 15, 1902. On July 25, 1902, he was consecrated by the Most Reverend Peter Bourgade, and in January, 1909, he became Archbishop of Santa Fé and administered the diocese until his resignation in February, 1918, after which he was appointed titular Archbishop of Amida on July 29, 1918.

6. DAEGER, ALBERT T., O.F.M.

The present Archbishop of Santa Fé was born on March 5, 1872, at Saint Ann's, Jennings County, Indiana. He entered the Order of the Friars Minor at Oldenburg, Indiana, on August 15, 1889, and after taking simple vows a year later, he followed the regular course of studies prescribed by the Franciscan curriculum. On July 25, 1896, he was ordained to the priesthood by Bishop Silas Chatard. After his ordination, he acted as assistant pastor in several States of the southwest and was pastor of Jemes, New Mexico, when appointed Archbishop of Santa Fé. His

consecration took place on May 7, 1919, at Saint Francis Cathedral in Santa Fé, the Most Reverend John B. Pitaval, D.D., being the consecrating prelate.

II. Diocese of Denver (1887)

The Diocese of Denver was erected on August 16, 1887, and the Right Reverend Joseph P. Machebeuf, Vicar-Apostolic of Colorado, was appointed as its first Bishop.

The Diocese includes the original area assigned to it upon its erection in 1887, viz., the State of Colorado; an area of 103,645 square miles.

HOWLETT, *Life of Bishop Machebeuf* (Denver, 1909); REUSS, *Biog. Cycl. of the Cath. Hierarchy of the U. S.* (Milwaukee, 1898); DE COURCY-SHEA, *op. cit.*; HARRIS (W. R.), *Catholic Church in Utah, 1776-1909*, passim, Salt Lake City, 1909; CHR, Vol. iii, p. 31.

1. MACHEBEUF, JOSEPH.

The first Bishop of Denver was born at Puy de Dôme, France, on August 11, 1812, and was ordained to the priesthood at Clermont on December 21, 1836. Three years later he left France for the United States having volunteered his services to Archbishop Purcell of Cincinnati. He labored in this diocese until Father Lamy was appointed head of the newly-created Vicariate of New Mexico, and in 1850 he went West with him. He arrived in Denver on October 29, 1860, and was consecrated Vicar-Apostolic of Colorado and Utah, and titular Bishop of Epiphania at Cincinnati, on August 16, 1868, by Archbishop Purcell. He died in Denver on July 10, 1889.

REUSS, *op. cit.*, p. 66; SHEA, *Hierarchy, etc.*, p. 394; W. J. HOWLETT, *Life of Bishop Machebeuf*, Pueblo, Colo., 1908; ACHS *Researches*, Vol. vi, 95 (reminiscences of missionary labors in Northern Ohio); *cf. Catholic Universe*, Cleveland, Oct. 18, 1888; AER, Vol. xl, p. 728; CHR, Vol. iv, p. 543 (diocesan bibliography).

2. MATZ, NICHOLAS D.

The second Bishop of Denver was born at Munster, Lorraine, France, on April 6, 1850, and received his education at the Petit Séminaire at Finstingen. He came to the United States in 1868 and prepared for the priesthood at

old Saint Mary's of the West, in Cincinnati. Having been ordained to the priesthood in Denver on May 31, 1874, he held various charges at Georgetown and Denver, until his appointment as coadjutor to Bishop Machebeuf on August 19, 1887. He was consecrated titular Bishop of Thelnessa on October 28, 1887, by Archbishop Salpointe, and became active Bishop of Denver on July 10, 1889. He died in that city on August 9, 1917.

REUSS, *op. cit.*, p. 69; ACHS, *Researches*, Vol. xxiv, p. 383 (on mixed marriages); CHR, Vol. iii, p. 31.

3. TIHEN, J. HENRY.

The present Bishop of Denver was born on July 14, 1861, in Oldenburg, Indiana, and received his education at Saint Benedict's College, Atchinson, Kansas, and at Saint Francis Seminary, Milwaukee. He was ordained to the priesthood on April 26, 1886. He began his priestly career in the Diocese of Wichita, where he became rector of the Cathedral and chancellor of the Diocese until his appointment as Bishop of Lincoln. He was consecrated by Archbishop Pitaval on July 6, 1911, and was transferred to Denver on September 21, 1917.

III. Diocese of Tucson (1897)

The Vicariate of Arizona was erected into the Diocese of Tucson by Leo XIII on May 8, 1897, and the Right Reverend Peter Bourgade was appointed its first Bishop.

The diocesan limits were originally confined to the State of Arizona and part of New Mexico. In 1914, upon the erection of the Diocese of El Paso, the counties in New Mexico were absconded and the diocese received its present extent in the State of Arizona; an area of 133,058 square miles.

ORTEGA, *Historia del Nayarit, Sonora, Sinaloa, y ambas Californias*, Mexico, 1887; *Rudo Ensayo*, tr. GUITERAS, in *Am. Cath. Hist. Rec.*, V, Philadelphia, June, 1894, No. 2; JOLY, *Histoire de la Compagnie de Jésus*, V, Paris, 1859, ii; ARRICIVITA, *Cronica serafica del apostolico colegio de Querétaro*; SALPOINTE, *Soldiers of the Cross*, Banning, 1898; ENGLEHARDT, *The Franciscans in Arizona*, Harbor Springs, 1899; *Dairy of Francisco Garces*, tr. COUES, New York, 1900, CHR, Vol. iii, pp. 31-32.

1. SALPOINTE, JOHN B.

The first Vicar-Apostolic was consecrated titular Bishop of Dorylaeum on June 20, 1868, and was transferred to the archiepiscopal See of Santa Fé as Coadjutor Bishop on April 22, 1884.

(Cf. Santa Fé.)

2. BOURGADE, PETER.

He was consecrated titular Bishop of Thamacum and second Vicar-Apostolic of Arizona on May 1, 1885. He became first Bishop of Tucson on May 8, 1897, and was promoted to the See of Santa Fé on January 7, 1899.

(Cf. Santa Fé.)

3. GRANJON, HENRY.

The present Bishop of Tucson was born at St. Etienne, Loire, France, on June 15, 1863, and received his seminary training at Saint Sulpice in Paris, and in Rome, where he received a Doctorate in Divinity. He was ordained to the priesthood on December 17, 1887, and joined the Arizona missions in 1890. From 1897 until 1900 he was in charge of the Society of the Propagation of Faith, with residence in Baltimore, and was consecrated Bishop of Tucson in Baltimore, Maryland, by Cardinal Gibbons on June 17, 1900.

IV. Diocese of El Paso (1914)

The Diocese of El Paso was erected by Pius X on March 3, 1914, and the Right Reverend Henry Schuler, S.J., was consecrated as its first Bishop on October 28, 1915.

The diocese comprises the counties of El Paso, Culberson, Presidio, Jeff Davis, Reeves, Brewster, Terrell, Pecos, Crane, Ward, Loving, Winkler, Ector, Andrews and Gaines in the State of Texas, and the counties of Grant, Luna, Dona Ana, Otero, Eddy and part of Sierra in the State of New Mexico; a total area of 68,394 square miles.

The Pro-Cathedral Record of June, 1917, published in El Paso, Texas, contains an historical summary of the Diocese from its beginnings down to the present.

1. SCHULER, HENRY, S. J.

Bishop Schuler was born in Saint Mary's, Elk County, Pennsylvania, on September 20, 1869, and entered the Society of Jesus at Florissant, Missouri, on December 7, 1886. He received his entire educational training at the House of Studies at Florissant, and he was ordained to the priesthood at Woodstock, Maryland, on June 27, 1901. His career as a priest was confined to the States of Texas and Colorado. He was consecrated Bishop of El Paso by Archbishop Pitaval on October 2, 1915, in Denver, Colorado.

CHAPTER XII.

THE PROVINCE OF CHICAGO (1880).

Pope Leo XIII erected the Province of Chicago on September 10, 1880, and at the same time the Right Reverend Patrick A. Feehan, D.D., was transferred from the See of Nashville as its first Archbishop.

When established the Province embraced the entire State of Illinois, with the suffragan sees of Alton (1853), and Peoria (1877). To these have been added the Dioceses of Belleville (1887), and Rockford (1908).

ANDREWS, in *The History of Chicago*; O'GORMAN, *Hist. of the Roman Catholic Church in the United States*, New York, 1895; SHEA, *Hist. of the Cath. Ch. in the U. S.*, New York, 1904; MCGOVERN, *The Life of Bishop McMullen*, Chicago; IDEM, *Souvenir of the Silver Jubilee of the Most Rev. P. H. Feehan*; *Catholic Directory*, Milwaukee, 1908. GARRAGHAN, *The Catholic Church in Chicago (1673-1871)*, Chicago, 1921; DE COURCY-SHEA, *op. cit.*; KIRKFLEET, *The Life of Patrick Augustine Feehan, First Archbishop of Chicago*, Chicago, 1922; CHR, Vol. iii, pp. 151-152; Cf. *Illinois Catholic Historical Review*, since commencement of the publication; Cf. *Files of New World* (Chicago), especially issue of April 14, 1900 (Historical number).

I. Diocese of Chicago (1843)

The Diocese of Chicago was erected on November 28, 1843, and the Right Reverend William Quarter was consecrated as its first Bishop on March 10, 1844.

The original territory of the Diocese of Chicago was the State of Illinois. At present it comprises the Counties of Cook, Lake, DuPage, Kankakee, Will and Grundy in the State of Illinois; an area of 3,620 square miles.

1. QUARTER, WILLIAM.

The first Bishop of Chicago was born in Killurine, King's County, Ireland, on January 21, 1806. His classical studies were made in private academies and later he attended Maynooth College. Soon after his arrival in America in 1822, he entered Mount Saint Mary's, at Emmitsburg, and on September 19, 1829, he was ordained

to the priesthood for the Diocese of New York. He labored at old Saint Peter's and Saint Mary's in New York City until his appointment as first Bishop of Chicago. He was consecrated by Bishop Hughes on March 10, 1844. He died in Chicago on April 10, 1848.

REUSS, *op. cit.*, p. 91; SHEA, *Hierarchy*, p. 95; CLARKE, *op. cit.*, Vol. ii, p. 240; MCGOVERN, *Souvenir of the Silver Jubilee of the Most Reverend P. H. Fechan*, p. 28 seq.; MCGIRR, *Life of Bishop Quarter*, New York, 1850. Numbers of *Illinois Catholic Historical Review*; CHR, Vol. iii, p. 152.

2. VANDEVELDE, JAMES O., S.J.

The second Bishop of Chicago was born at Tirmonde, Belgium, on April 3, 1875. While a student at the seminary in Mechlin, he pledged his services to Father Nerinckx and accompanied him to the United States. He entered the Society of Jesus at Georgetown, D. C., in 1810, and was ordained to the priesthood on September 25, 1827, at Baltimore, Maryland. He was acting as professor when appointed to the See of Chicago and was consecrated by Archbishop Peter R. Kenrick on February 11, 1849. He was transferred to the See of Natchez on July 29, 1853, and died there on November 13, 1855.

REUSS, *op. cit.*, p. 105; SHEA, *Hierarchy*, p. 96; CLARKE, *op. cit.*, Vol. ii, p. 372; JANSSENS, *Sketch of the Catholic Church in the City of Natchez, Mississippi, passim*, Natchez, 1886; CHR, Vol. iii, p. 152.

3. O'REGAN, ANTHONY.

Bishop O'Regan was born in County Mayo, Ireland, in 1809, studied at Maynooth College and was ordained to the priesthood in November, 1834. After his ordination he acted as professor in the episcopal college of Tuam, a position he held for nearly ten years, leaving it in 1849, upon the invitation of Archbishop Kenrick of St. Louis, to come to this country. He was rector of the theological seminary in St. Louis when appointed Bishop of Chicago. Archbishop Kenrick consecrated him on July 25, 1854. He resigned the See of Chicago and was made titular Bishop of Dora on June 25, 1858, after which he retired to London and died there on November 13, 1866.

REUSS, *op. cit.*, pp. 83-84; SHEA, *Hierarchy*, p. 97; CLARKE, *op. cit.*, Vol. iii, p. 162; MCGOVERN, *op. cit.*, *passim.*; GARRAGHAN, *op. cit.*, *passim.*; CHR, Vol. iii, p. 152; Cf. *New World*, issue of April 14, 1900.

4. DUGGAN, JAMES.

The fourth Bishop of Chicago was born at Maynooth, County Kildare, Ireland, on May 22, 1825, and emigrated to the United States in 1842, taking up his residence in St. Louis. He made his theological studies in that city and was ordained to the priesthood on May 29, 1847. Before his appointment as Coadjutor to St. Louis on January 9, 1857, he was Superior of the St. Louis Theological Seminary; assistant at the Cathedral, and one of the Vicars-General of the Diocese. In March, 1858, he was sent to administer the vacant See of Chicago, and on January 21, 1859, he was appointed to the See. He was removed from active administration on April 14, 1869. He died in St. Louis on March 27, 1899.

REUSS, *op. cit.*, pp. 36-37; CLARKE, *op. cit.*, Vol. iii, pp. 173, 597; CHR, Vol. iii, p. 152; PHILLIPS, *Bishop Duggan and the Chicago Diocese*, in the ICHR, Vol. ii, pp. 365-368; *Catholic Church in Chicago*, pp. 196-201. GARRAGHAN, *op. cit.*, *passim.*

The Right Reverend Thomas Foley was appointed titular Bishop of Pergamus and Coadjutor Bishop of Chicago on November 19, 1869, and although he was appointed administrator of the Diocese he never really enjoyed the title of Bishop of Chicago.

He was born in Baltimore, Maryland, on March 6, 1822, and received his education at Saint Mary's College, and Seminary in his native city. He was ordained to the priesthood on August 16, 1846, and served as pastor at Rockville, Maryland; assistant at Saint Patrick's, Washington; and Rector of the Cathedral at Baltimore, and Vicar-General of the Diocese. He was consecrated in Baltimore, Maryland, by Bishop McCloskey, on February 27, 1870, and died in Chicago on February 19, 1879.

REUSS, *op. cit.*, p. 44; CLARKE, *op. cit.*, Vol. iii, pp. 171-188; SHEA, *Hierarchy, etc.*, pp. 99-100; *Catholic Church in Chicago*, pp. 202-226, Chicago, 1891; CHR, Vol. iii, p. 152. GARRAGHAN, *op. cit.*, *passim.*

5. FEEHAN, PATRICK A.

The first Archbishop of Chicago was born at Springhill, County Tipperary, Ireland, on August 29, 1829, and in 1852 he emigrated to the United States. He was ordained to the priesthood in St. Louis on November 1, 1852. He was consecrated Bishop of Nashville on November 1, 1865, by Archbishop Kenrick and was transferred to the See of Chicago as its first Archbishop on September 10, 1880. He died in that city on July 12, 1902.

REUSS, *op. cit.*, p. 41; SHEA, *Hierarchy, etc.*, pp. 100-103; *Catholic Church in Chicago*, pp. 227-253; CHR, Vol. ii, p. 288, Vol. iii, p. 152. KIRK FLEET, *The Life of Patrick Augustine Feehan, Bishop of Nashville and First Archbishop of Chicago, 1829-1902*, Chicago, 1922; GARRAGHAN, *op. cit.*, *passim*.

6. QUIGLEY, JAMES E.

Archbishop Quigley was born at Oshawa, Ontario, Canada, on October 15, 1855. After his graduation from Saint Joseph's College, Buffalo, he entered the Seminary of Our Lady of Angels, at Niagara Falls, and later was sent to Innsbruck, and finally to the Propaganda in Rome, where he was ordained to the priesthood on April 13, 1879. He was appointed Bishop of Buffalo and was consecrated in that city on February 24, 1897, by Archbishop Corrigan. He was transferred to the See of Chicago on January 8, 1903, and he died in Buffalo, New York, on July 10, 1915.

REUSS, *op. cit.*, p. 91; *Illinois Catholic Historical Review* (Summer, 1915); CHR, Vol. iii, p. 152; Cf. *Files of New World* for July, 1915. GARRAGHAN, *op. cit.*, *passim*.

7. MUNDELEIN, GEORGE W.

The present Archbishop of Chicago was born in Brooklyn, New York on July 7, 1872, and received his collegiate training at Manhattan College, New York City. His theological studies were made at the Propaganda in Rome, and he was ordained to the priesthood on June 9, 1895. He served as assistant secretary to Bishop McDonnell of Brooklyn, and later was appointed chancellor of the Diocese. He was appointed titular Bishop of Loryna and Auxiliary of Brooklyn on June 30, 1909. He was consecrated on Septem-

ber 21, 1909, by Bishop McDonnell and was transferred to Chicago on December 9, 1915.

The Right Reverend Edward Hoban is the present Auxiliary Bishop of Chicago. A native of that city, he made his classical studies at Saint Ignatius' College and later went to Saint Mary's Seminary in Baltimore for philosophy and theology. He was ordained to the priesthood by Archbishop Quigley on July 11, 1903, and after some time spent in parish work he was sent to Rome for post-graduate study, receiving there a Doctorate in Divinity at the Gregorian University. He was chancellor of the Archdiocese until his appointment as assistant to Archbishop Mundelein, and was consecrated on December 21, 1921, by his Ordinary.

II. Diocese of Alton (1853-1857)

At the time of its erection on July 29, 1853, the diocesan seat was located at Quincy, and the Very Reverend Joseph Melcher was appointed as its first Bishop. He refused the office, however, and the newly-created See was administered by the Bishop of Chicago. Finally, the diocesan seat was removed to Alton, and the See of that name was erected on January 9, 1857, and on April 26, 1858, the Right Reverend Henry D. Juncker was consecrated its first Bishop.

When erected, the Diocese of Alton included the entire southern part of the State of Illinois. The extreme southern part was abscinded in 1887 to form the Diocese of Belleville. The Diocese of Alton now comprises that part of Illinois lying south of the northern limits of the Counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas and Edgar, and north of the southern limits of the Counties of Madison, Bond, Fayette, Effingham, Jasper and Crawford; an area of 15,139 square miles.

SHEA, *Hist. Cath. Ch. in U. S.*, *passim*; *Golden Jubilee of St. Boniface's Church* (Quincy); *Silver Jubilee of Highland*; *New World*, Christmas edition, Chicago, 1900. DE COURCY-SHEA, *op. cit.*; CHR, Vol. iii, p. 153; *New World*, issue of April 14, 1900.

1. JUNCKER, HENRY D.

The first Bishop of Alton was born in Lorraine, France, on August 22, 1809. While a young student in his native country he decided to devote his life to foreign missions, and accordingly emigrated to the United States. Upon completion of his studies he was ordained to the priesthood at Cincinnati by Archbishop Purcell on March 16, 1843. He labored in the State of Ohio until his consecration as first Bishop of Alton on April 26, 1857, by Archbishop Purcell. He died at Alton on October 2, 1868.

REUSS, *op. cit.*, pp. 57-58; CHR, Vol. iii, p. 153; SHEA, *Hierarchy, etc.*, p. 184; CLARKE, *op. cit.*, Vol. ii, pp. 529-535.

2. BALTES, PETER J.

The second Bishop of Alton was born in Ensheim, Bavaria, on April 7, 1827. At the age of six he emigrated with his parents to the United States. His early education was received at Holy Cross College, Worcester, and later he attended Saint Mary's-of-the-Lake in Chicago, and the Grand Seminary in Montreal. He was ordained to the priesthood in Montreal on May 21, 1853, and began his missionary activities in the Diocese of Chicago. His charges were Waterloo and Belleville, Illinois, and in 1866 he was made Vicar-General of the Diocese of Alton. He was consecrated in Belleville on January 23, 1870, by Bishop Leurs of Fort Wayne. He died in Alton on February 15, 1886.

REUSS, *op. cit.*, p. 10; CLARKE, *op. cit.*, Vol. iii, pp. 189-196; CHR, Vol. iii, p. 153; CE, Vol. i, pp. 367-368 (*The Diocese of Alton*), where references are given to the *Golden Jubilee of St. Boniface's Church* (Quincy, Ill.), to the *Silver Jubilee of Highland*, and to the Christmas edition (1900) of the *New World*, Chicago; SHEA, *Hierarchy, etc.*, p. 185; Special historical edition of the *New World* for April 14, 1900.

3. RYAN, JAMES.

The present Bishop of Alton was born in Thurles, County Tipperary, Ireland, on June 17, 1848. His education was received at Saint Thomas' and Joseph's Colleges, Bardstown, and at Preston Park Seminary, Louisville. He was ordained to the priesthood on December 24, 1871, and

afterwards spent a few years in Kentucky as a missionary and teacher. When Bishop Spalding was appointed to the See of Peoria, the future Bishop of Alton followed him there. At the time of his own appointment as Bishop, he was rector of Saint Columba's Church in Ottawa, Illinois. Bishop Spalding consecrated him on May 1, 1888.

III. Diocese of Peoria (1877)

Pope Pius IX created the Diocese of Peoria on January 18, 1877, and the Right Reverend John Lancaster Spalding was consecrated as its first Bishop on May 1, 1877.

The Diocese still comprises its original limits of a cross-section of Illinois, bounded on the north by the Counties of Whiteside, Lee, DeKalb, Grundy, and Kankakee, and on the south by Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas and Edgar; comprising the Counties of Bureau, Champaign, Dewitt, Ford, Fulton, Hancock, Henderson, Henry, Iroquoise, Knox, La Salle, Livingston, Logan, Marshall, Mason, McDonough, McClean, Mercer, Peoria, Piatt, Putnam, Rock Island, Schuyler, Stark, Tazewell, Vermilion, Warren and Woodford; an area of 18,554 square miles.

DE-COURCY-SHEA, *op. cit.*, p. 579; CHR, Vol. iii, p. 58; *New World* (April 14, 1900).

1. SPALDING, JOHN L.

Archbishop Spalding was born at Lebanon, Kentucky, on June 2, 1840, and received his education at Bardstown, Mount Saint Mary's, Emmitsburg; American College at Louvain, and in Rome. He was ordained to the priesthood on December 19, 1863. Upon his return from Europe he was appointed an assistant at the Cathedral in Louisville, and in 1870 he became pastor of Saint Augustine's Church in that city. He was also secretary and chancellor of the Diocese until 1872, when he moved to New York and labored in Saint Michael's parish. While there, in conjunction with the Paulist Fathers, he wrote the life of his uncle, the Most Reverend Martin Spalding, of Baltimore. He was appointed Bishop of Peoria on November

27, 1876, and was consecrated in New York City by Cardinal McCloskey on May 1, 1877. He was stricken with paralysis on January 6, 1905, and resigned the See on September 11, 1908, and was made titular Archbishop of Scitopolis. He died in Peoria on August 25, 1916.

REUSS, *op. cit.*, p. 101; SHEA, *Hierarchy*, p. 334-335. CURTIS, *American Catholic Who's Who*, p. 617; CE., Vol. xi, p. 662; CHR, Vol. iii, p. 154.

Among his more important works are: *The Life of Most Reverend M. J. Spalding, D. D.*, Baltimore, 1873; *Religion, Agnosticism and Education*, Chicago, 1902; *Socialism and Labor*, Chicago, 1902; *Religion, Art, and other Essays*, Chicago, 1905; *Opportunity, Other Essays and Addresses*, Chicago, 1900.

2. DUNN, EDMUND M.

The present Bishop of Peoria was born in Chicago on February 2, 1864, and received his early education in the parochial schools of that city. His collegiate education and seminary training were received at Saint Ignatius, Chicago, Niagara University, and the American College at Louvain. He was ordained to the priesthood on June 24, 1887. Under Archbishop Quigley he acted as chancellor of the Archdiocese and on June 30, 1909, was appointed Bishop of Peoria. He was consecrated by Archbishop Quigley on September 1, 1909.

Right Reverend Peter O'Reilly was born on April 14, 1850, in County Meath, Ireland, and received his seminary training at All Hallows College, Dublin, where he was ordained to the priesthood on June 24, 1877. Coming to the United States he labored in Champaign, Danville and Peoria, Illinois, before his appointment as Auxiliary Bishop of Peoria. He was consecrated titular Bishop of Lebedos on September 21, 1900, by Cardinal Martinelli.

IV. Diocese of Belleville (1887)

Pope Leo XIII, acting on the recommendation of the Fathers of the Third Plenary Council of Baltimore, created the Diocese of Belleville on January 7, 1887, and the Right Reverend John Janssen, D.D., was consecrated as the first Bishop on April 25, 1888.

The Diocese comprises that part of the State of Illinois

south of the northern limits of the counties of St. Clair, Clinton, Marion, Clay, Richland and Lawrence; an area of 11,678 square miles.

BEUCKMANN, *History of the Diocese of Belleville*, Belleville, 1914; SHEA, *History of the Catholic Church, etc., passim*; *Missions Catholicae*, Propaganda, Rome, 1907; Cf. *New World* (Chicago) issue of April 14, 1900.

1. JANSSEN, JOHN.

The first Bishop of Belleville was born at Kepplen, in the Diocese of Münster, Rhine, Prussia. He received his entire education in Germany, and, coming to the United States, he was ordained to the priesthood at Alton on November 19, 1858, by Bishop Juncker. After ordination he was pastor of Saint John's Church, Springfield, and the neighboring missions. He was appointed Vicar-General of the Diocese of Alton, and also served as Administrator thereof after the death of Bishop Baltes. He was appointed Bishop of Belleville on February 28, 1888, and was consecrated there by Archbishop Feehan, of Chicago, on April 25, 1888. He died on July 2, 1913, in Belleville, Illinois.

REUSS, *op. cit.*, pp. 56-57; CHR, Vol. iii, p. 154. BEUCKMANN, *op. cit. passim*.

2. ALTHOFF, HENRY.

Bishop Althoff was born in Aviston, Illinois, on August 28, 1873. His collegiate and seminary training were received at Saint Joseph's College, Teutopolis, Illinois; Saint Francis' Solanus College, Quincy, Illinois, and the University of Innsbruck, Austria, where he was ordained to the priesthood in 1902. Upon his return to the United States he became assistant at Damiansville, Illinois, and later became pastor of Okawville and Nashville in the same state. He was consecrated Bishop of Belleville on February 24, 1914, by Archbishop Quigley of Chicago.

V. Diocese of Rockford (1908)

The Diocese of Rockford was erected by Pius X on September 22, 1908, and the Right Reverend Peter J. Muldoon, D.D., was transferred from Chicago, where he was acting as Auxiliary, as its first Bishop, on September 22, 1908.

The Diocese comprises Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, Lee and Kendall Counties in the State of Illinois; an area of 6,867 square miles.

CHR, Vol. iii, p. 152; *Catholic Directory for 1922*; Cf. Files of the *New World* (Chicago).

1. MULDOON, PETER.

Bishop Muldoon was born at Columbia, California, October 10, 1863, and received his philosophical and theological training at Saint Mary's, Baltimore. Bishop Loughlin of Brooklyn ordained him to the priesthood on December 18, 1886. He was assistant at Saint Pius Parish in Chicago from 1887 to November 18, 1888, and then was appointed chancellor of the Archdiocese of Chicago. He was consecrated Auxiliary Bishop of Chicago on July 25, 1901, by Cardinal Martinelli. He was transferred to Rockford on September 22, 1908.

CHAPTER XIII.

THE PROVINCE OF ST. PAUL (1888).

The Province of Saint Paul was established by Leo XIII on May 4, 1888, and the Right Reverend John Ireland, D. D., was appointed its first Archbishop, on May 15, 1888.

When erected, the Province included the States of Minnesota and North and South Dakota, with the Vicariates of Northern Minnesota and Dakota as suffragans. The Province still comprises the territory of the three States with the Dioceses of St. Cloud, Sioux Falls, Jamestown, Fargo and Duluth (all erected in 1889); Lead (1902), Bismarck (1909) and Crookston (1909) as suffragan sees.

HOFFMANN, *St. John's University* (Collegeville, 1907); *Acta et Dicta* (St. Paul, 1907-11); UPHAM, *Minnesota in Three Centuries*, I (St. Paul, 1908); FOLWELL, *Minnesota, the North Star State* (Boston and New York, 1908); WILLIAMS, *A History of the City of St. Paul* (St. Paul, 1876); SHEA, *History of the Catholic Church, passim*, New York, 1894; SCHAEFER, *History of the Diocese of Saint Paul*, in the *Acta and Dicta*, Vol. iv, pp. 32-71, CHR, Vol. iii, p. 154 seq.; *The Catholic Directory* for 1919.

I. Diocese of Saint Paul (1850)

Pope Pius IX erected the Diocese of Saint Paul on July 19, 1850, and the Right Reverend Joseph Cr  tin was consecrated as its first Bishop on January 26, 1851.

Originally, the Diocese embraced the territory now covered by the Province, but at present it comprises twenty-seven Counties of the State of Minnesota: Ramsey, Hennepin, Washington, Chisago, Anoka, Dakota, Scott, Wright, Rice, Le Sueur, Carver, Nicollet, Sibley, McLeod, Meeker, Redwood, Renville, Kandiyohi, Lyon, Lincoln, Yellow Medicine, Lac qui Parle, Chippewa, Swift, Goodhue, Big Stone and Brown; an area of 15,233 square miles.

1. CRETIN, JOSEPH.

The first Bishop of St. Paul was born at Montluel in the old Diocese of Belley, France, on December 19, 1799, and made his ecclesiastical studies in the seminary of that

diocese. He was ordained to the priesthood in Paris, France, on December 20, 1823, and came to the United States with Bishop Loras of Dubuque in October, 1838. For twelve years he was a zealous laborer in the Diocese of Dubuque and during part of the time he served as Vicar-General. He was chosen Bishop of Saint Paul on July 23, 1850 and Bishop Devie of Belley, France, consecrated him on January 26, 1851. He died in St. Paul on February 22, 1857.

REUSS, *op. cit.*, p. 30; CLARKE, *op. cit.*, Vol. ii, pp. 415-430; SHEA, *Hierarchy, etc.*, p. 377; DE COURCY-SHEA, *op. cit.*, p. 639; SHEA, *History of the Catholic Missions, etc.*, p. 400; CHR, Vol. i, p. 63 (letters), Vol. ii, 428 Vol. iii, p. 555-556; ACHS *Researches*, Vol. viii, p. 261, Vol. xii, pp. 82-84 Vol. xv, p. 46. Biog. sketch in CE, Vol. iv, pp. 487-488. Most of the material for Bishop Crétin's life is still in manuscript, but special reference should be given to the *Life of Bishop Crétin*, from the pen of the late Archbishop Ireland, in the *Acta et Dicta* of the St. Paul Catholic Historical Society. The initial chapters are in Col. iv, No. 2, July, 1916. Bishop Crétin's *Diary* is in Vol. i (*ibid.*), No. 1, July, 1907, pp. 39-42. Cf. SCHAEFER, *History of the Diocese of St. Paul*, in *Acta et Dicta*, Vol. iv, No. 1, July, 1915, pp. 32-71. Cf. THEBAUD, *Forty Years in the United States*, pp. 274-275. New York, 1904. Cf. SHEA, *Hist. Cath. Church, etc.*, Vol. iv, pp. 244-246, 258-260, 262, 646-648. Cf. also the *Memoirs* of Father Ravoux, who became Administrator of the diocese after Crétin's death (St. Paul, 1892).

2. GRACE, THOMAS L.

The second Bishop of St. Paul was born in Charleston, South Carolina, on November 16, 1814. He received his early education in his native city and at the age of sixteen he entered the Priory of Saint Rose, Kentucky, and on June 12, 1831, was professed as a member of the Dominican Order. Six years later, his superiors sent him to Rome for further studies at the Minerva. He was ordained to the priesthood on December 21, 1839. Upon his return to the United States in 1844, he was assigned to the mission fields of Kentucky and Tennessee where he labored until his appointment as second Bishop of Saint Paul in the early part of 1859. Archbishop Kenrick of St. Louis consecrated him on July 24, 1859. He resigned the See on July 31, 1884, and was made titular Bishop of Menith, and on September 24, 1889, he was appointed titular Archbishop of Siunia. He died in St. Paul on February 22, 1897.

REUSS, *op. cit.*, p. 50; SHEA, *Hierarchy, etc.*, p. 378; CHR, Vol. iii, p. 156; ACHS, *Researches*, Vol. viii, p. 96, Vol. xii, p. 46; CHR, Vol. iv, p. 544 (Bibliography of St. Paul Diocese); SCHAEFER, *History of the Diocese of St. Paul*, in *Acta et Dicta*, Vol. iv, pp. 32-75.

3. IRELAND, JOHN.

Archbishop Ireland was born at Burnchurch, County Kilkenny, Ireland, on September 11, 1838, and came to the United States with his parents in 1852. Bishop Crétin sent the young seminarian to France to complete his collegiate and seminary course; was ordained to the priesthood in Saint Paul by Bishop Grace on December 21, 1861. Soon after he left for the battlefields of the war, where he acted as chaplain of the Fifth Minnesota Regiment. After the war he was stationed in St. Paul as Rector of the Cathedral and on February 21, 1875, he was appointed titular Bishop of Maronea and Coadjutor to Bishop Grace. He was consecrated in that city on December 21, 1875, by Bishop Grace and upon the resignation of the latter on July 31, 1884, automatically succeeded to the See. A year later, on May 15th, he was made first Archbishop of St. Paul and remained as such until his death on September 25, 1918.

REUSS, *op. cit.*, p. 56; CHR, Vol. iii, p. 156; CUB, Vol. iii, p. 89, Vol. xxiv, p. 127 (Necrology); AER, Vol. xxiv, pp. 418 *et seq.* (On the Temporal Power); SWEENEY, *op. cit.*, Vol. i, p. 328; SHEA, *Hierarchy, etc.*, p. 379; Cf. Files of the *Catholic Bulletin* (St. Paul), for Sept.-Oct., 1918.

4. DOWLING, AUSTIN.

The present Archbishop of St. Paul was born in New York City on April 6, 1868. He received his collegiate education at Manhattan College and made his seminary course at Saint John's, Brighton, Massachusetts. He was at the Catholic University of America from 1890 to 1892, and was ordained to the priesthood on June 24, 1891. He was pastor of Saint Mary's Church, in Warren, Rhode Island, from 1904 to 1905, and at the time of his appointment as first Bishop of Des Moines on January 31, 1912, he was acting as the rector of the Cathedral of Providence. Bishop Harkins consecrated him on April 25, 1912, and he was promoted to the Archiepiscopal See of St. Paul on February 1, 1919.

II. Diocese of Saint Cloud (1889)

The Diocese of Saint Cloud was established on September 22, 1889, and the Right Reverend Otto Zardetti, D.D., was consecrated as its first Bishop on October 20, 1889.

When established, the Diocese included the territory in Northwestern Minnesota. In 1909, when the See of Crookston was erected, it received its present limits of the Counties of Stearns, Sherburne, Benton, Morrison, Millelacs, Kanabec, Isanti, Pope, Stevens, Travers, Grant, Douglas, Wilkin, Otter Tail, Todd, Wadena, in the State of Minnesota; an area of 12,251 square miles.

DE COURCY-SHEA, *op. cit.*, p. 664 seq.; O'GORMAN, *op. cit. passim*; CHR, Vol. iii, p. 156.

1. SEIDENBUSCH, RUPERT.

The first Vicar Apostolic of Northern Minnesota (territory out of which the Diocese was erected) was born in Munich, Bavaria, on October 13, 1830, and came to the United States about 1851. He joined the Benedictine Order at Saint Vincent's, Beatty, Pennsylvania, and made his profession there on January 6, 1852. He was ordained to the priesthood there on June 22, 1853, after which he labored successfully as a missionary in Pennsylvania and New Jersey. Bishop Carrell bestowed the abbatial blessing on him in Saint John's Abbey on May 30, 1867. He held this position for eight years, after which he resigned, on May 4, 1875. He was appointed first Vicar-Apostolic of Minnesota, and was consecrated titular Bishop of Halia on May 30, 1875, at St. Cloud by Bishop Heiss of Milwaukee. He died in Richmond, Virginia, on June 3, 1895, after having resigned the vicariate on October 19, 1888.

REUSS, *op. cit.*, pp. 99-100; SHEA, *Hierarchy*, p. 401 seq.; CHR, Vol. iii, p. 156.

2. ZARDETTI, J. F. OTTO.

The first Bishop of St. Cloud, who later became Archbishop of Bucharest, Roumania, was born at Rorschach, St. Gall, Switzerland, on January 24, 1847. He was

ordained to the priesthood in Trent, Switzerland, on August 21, 1870, and in 1881 he was chosen professor of Dogmatic Theology in Saint Francis' Seminary, Milwaukee. Five years later Bishop Marty made him his Vicar-General and when St. Cloud was erected into a Diocese, he was consecrated as its first Bishop in the Benedictine Abbey at Einsiedeln, Switzerland, on October 20, 1889, by Archbishop Gross. He was transferred to the Archiepiscopal See of Bucharest in Roumania in 1894, which See he resigned some years before his death on May 9, 1902.

REUSS, *op. cit.*, p. 111; CHR, Vol. iii, p. 157.

3. MARTY, MARTIN.

Was appointed first Bishop of Sioux Falls on September 22, 1889; transferred to the Diocese of St. Cloud as second Bishop of this See on December 16, 1894. He died on September 19, 1896.

(Cf. Sioux Falls.)

4. TROBEC, JAMES.

Bishop Trobec was born in the province of Carniola, Austria, on July 10, 1838, and came to the United States in 1864. He was ordained to the priesthood in St. Paul on September 18, 1865, and was acting as pastor of a chain of missions in Minnesota when chosen Bishop of St. Cloud in 1897. Archbishop Ireland consecrated him on September 21, 1897. He resigned the See on April 15, 1914, and was named titular Bishop of Licopolis on May 25, 1914. He died at St. Cloud on December 14, 1921.

REUSS, *op. cit.*, pp. 104-105; CHR, Vol. iii, p. 157; Cf. *Files of Catholic Bulletin* (St. Paul) for December, 1921.

5. BUSCH, JOSEPH F.

The present Bishop of St. Cloud was born in Red Wing, Minnesota, on April 16, 1866, and made his philosophical and theological studies at Innsbruck, where he was ordained to the priesthood on July 28, 1889. He also spent

two years at the Catholic University of America, and upon his return to St. Paul, Archbishop Ireland made him his secretary. In 1902 he founded the Archdiocesan Mission band and on May 19, 1910, was consecrated Bishop of Lead by Archbishop Ireland. He was transferred to the Diocese of St. Cloud on January 19, 1915.

III. Diocese of Sioux Falls (1889)

Pope Leo XIII in August, 1879, created the Vicariate of Dakota which comprised the territory now embraced by the States of North and South Dakota and on February 1, 1880, the Abbot of Saint Meinrad's, the Right Reverend Martin Marty, was consecrated titular Bishop of Tiberias and first Vicar-Apostolic. He became first Bishop of Sioux Falls on September 22, 1889, by virtue of the ecclesiastical division of the territory into the Diocese of Sioux Falls, South Dakota, and Jamestown (Fargo), North Dakota.

Formerly, the Diocese of Sioux Falls comprised the entire State of South Dakota, but upon the erection of the Diocese of Lead in 1902, it received the present limits, viz., that portion of the state which is east of the Missouri River; an area of 35,091 square miles.

LAVEILLE, *The Life of Father De Smet, passim*, New York, 1915 (Early history of this territory); CHR, Vol. iii, p. 157; Cf. Files of *Dakota Catholic* (Sioux Falls).

1. MARTY, MARTIN.

Bishop Marty was born on January 11, 1834, in Schwyz, Switzerland. At an early age he entered the Benedictine Abbey at Einsiedeln and made his religious profession on May 20, 1855. After his ordination to the priesthood on September 14, 1856, he emigrated to the State of Indiana with a colony of monks who founded the Abbey at St. Meinrads. He was chosen Abbot of this foundation in January, 1871, and received the abbatial blessing from Bishop de Saint Palais on May 21, 1871. His consecration as titular Bishop of Tiberias and Vicar-Apostolic of Dakota took place at Ferdinand, Indiana, on February 1, 1880, with the Right Reverend Silas Chatard as consecrating

prelate. He was appointed first Bishop of Sioux Falls on September 22, 1889, and was transferred to the See of St. Cloud on December 31, 1894. He died in St. Cloud on September 19, 1896.

REUSS, *op. cit.*, p. 69; SHEA, *Hierarchy*, p. 396; *Year Book of the Diocese of Indianapolis* (1919); ACHS *Researches*, Vol. viii, p. 47, Vol xii, p. 31.

2. O'GORMAN, THOMAS.

Bishop O'Gorman was born in Boston on May 1, 1843, and moved to St. Paul with his parents at an early age. He pursued his theological studies in France, but returned to St. Paul for his ordination to the priesthood, which took place on November 5, 1865. He served as pastor in Rochester and Faribault, Minnesota, and later was appointed first President of Saint Thomas College, where he also taught Dogmatic Theology. In 1890 he was appointed to the chair of Church History at the Catholic University of America in Washington, a position he held until chosen Bishop of Sioux Falls on January 24, 1896. Cardinal Satolli consecrated him in Washington, D. C., on April 19, 1896. He celebrated the Golden Jubilee of his ordination on November 5, 1896. He died in Sioux Falls on September 18, 1921.

REUSS, *op. cit.*, p. 83; *Catholic University Bulletin* for April, 1896; Cf. *Files of Dakota Catholic* (Sioux Falls, South Dakota).

IV. Diocese of Jamestown-Fargo (1889)

The Diocese of Jamestown was erected on October 3, 1889, and the Right Reverend John Shanley, D.D., was consecrated as its first Bishop on December 27, 1889. The See was changed to Fargo on April 6, 1897.

Originally, the Diocese embraced the State of North Dakota, but since 1910 it comprises the Counties of Cass, Richland, Sargent, Ransom, Dickey, Lamoure, Barnes, McIntosh, Logan, Kidder, Stutsman, Sheridan, Wells, Foster, Griggs, Steel, Traill, Grand Forks, Nelson, Eddy, Benson, Pierce, Rolette, Towner, Ramsey, McHenry, Bottineau,

Cavalier, Walsh and Pembina in the State of North Dakota; an area of 34,899 square miles.

Diocesan Records; CHR, Vol. iii, p. 157; *Catholic Directory* for 1922.

1. SHANLEY, JOHN.

Bishop Shanley was born at Albion, New York, on January 4, 1851, and received his seminary training in Rome where he was ordained to the priesthood on May 30, 1874. He was consecrated Bishop of Jamestown in St. Paul by Archbishop Ireland on December 27, 1889. He died at Jamestown on July 16, 1909.

REUSS, *op. cit.*, pp. 100-101; CHR, Vol. iii, p. 158.

2. O'REILLY, JAMES.

The present Bishop of Fargo was born in Ireland in 1857, and was educated at All Hallows College, Dublin, where he was ordained to the priesthood in 1882. After his arrival in this country he served as pastor of the parishes of Belle Creek, Lake City and Stillwater in Minnesota, and in 1886 was chosen as pastor of the Church of Saint Anthony of Padua, in Minneapolis. He was consecrated Bishop of Fargo by Archbishop Ireland in the Cathedral at St. Paul on May 19, 1910.

V. Diocese of Winona (1889)

The Diocese of Winona was erected by Pope Leo XIII on October 3, 1889, and the Right Reverend Joseph B. Cotter was consecrated as its first Bishop on December 27, 1889.

The Diocese of Winona comprises twenty-six counties in the extreme southern part of the State of Minnesota; an area of 12,282 square miles.

UPHAM, *Minnesota in Three Centuries*, I, St. Paul, 1908; *Sadlier's Directory* (1890); *The Official Catholic Directory* (1909); *Acta et Dicta*, published by St. Paul Cath. Hist. Soc.; *History of Winona County* (1883); RAVOUX, *Memoirs*, St. Paul, 1892; VON PAKISCH, *Die St. Peter u. Paul's Gemeinde in Mankato* (1899); *Jubilee Booklet, St. Felix Church, Wabasha, Minnesota*, 1908; CHR, Vol. iii, p. 158.

1. COTTER, JOSEPH B.

Bishop Cotter was born in Liverpool, England, on November 18, 1844. He came to the United States, was adopted by the Bishop of St. Paul and ordained to the priesthood by Bishop Grace on May 23, 1871. Shortly after he was sent to Winona as pastor of the Church of Saint Thomas. He was consecrated first Bishop of Winona on December 27, 1889, by Archbishop Ireland. He died on June 28, 1909.

REUSS, *op. cit.*, p. 29; CHR, Vol. iii, p. 158.

2. HEFFRON, PATRICK R.

The present Bishop of Winona was born in New York City on June 1, 1860, and received his elementary training in the schools of that city. After 1878 he spent six years at the Grand Seminary in Montreal, and was ordained to the priesthood on December 22, 1884. The next two years he spent in study abroad and upon his return he came to St. Paul where he was appointed Rector of the Cathedral. In 1896 he was made vice-rector of the Seminary in St. Paul and the next year was chosen rector. Archbishop Ireland consecrated him second Bishop of Winona on May 19, 1910.

VI. Diocese of Duluth (1889)

The Diocese of Duluth was erected on October 3, 1889, and the Right Reverend James McGolrick was consecrated as its first Bishop on December 27, 1889.

Originally, the Diocese of Duluth comprised the entire northern part of the State of Minnesota, but upon the erection of the Diocese of Crookston in 1910, it was given its present limits of the counties of Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Lake, Pine, Koochiching and St. Louis, in the State of Minnesota; an area of 22,354 square miles.

LYDON, *History of the Diocese of Duluth*, Duluth, 1914; RAVOUX, *Memoirs*, St. Paul, 1892; THEBAUD, *Forty Years in the United States*, New York, 1904; Files of the *Directory of the Cathedral Parish*, Duluth, 1905, CHR, Vol. iii, p. 158.

1. MCGOLRICK, JAMES.

Bishop McGolrick was born at Borrisokane, County Tipperary, Ireland, on May 1, 1841, and received his education at All Hallows College. He was ordained to the priesthood on June 11, 1867, and came to the United States shortly after and was made assistant pastor of the Cathedral in St. Paul. He went to Minneapolis where he was pastor for twenty-two years. He was appointed first Bishop of Duluth, on March 15, 1889, and Archbishop Ireland consecrated him at St. Paul on December 27, 1889. He died in Duluth on January 23, 1918.

REUSS, *op. cit.*, p. 71; ACHS *Researches*, Vol. xxiv, p. 263 (*On Researches*).

2. McNICHOLAS, JOHN T., O. P.

Bishop McNicholas was born in Ireland at the town of Kiltimagh, County Mayo. He came to the United States with his parents at an early age, and later entered the Dominican Order at Saint Rose Convent, Kentucky, and was professed on October 10, 1895. He was ordained to the priesthood on October 10, 1901. He acted as Master of Novices of his Order at the Somerset House of Studies; Pastor of Saint Catherine's Church, New York City, and Assistant General of the Order, before his election to the See of Duluth on July 18, 1918. His Eminence, Cardinal Boggiani, O. P., consecrated him in Rome on September 8, 1918.

VII. Diocese of Lead (1902)

Pope Leo XIII erected the Diocese of Lead on August 6, 1902, and the Right Reverend John Stariha, was consecrated as its first Bishop, on October 28, 1902.

The Diocese comprises its original limits of that part of South Dakota which lies west of the Missouri River; an area of 41,759 square miles.

Cf. Bibliography under Diocese of Sioux Falls as the history of this See is intimately connected with that Diocese; CHR, Vol. iii, p. 158.

1. STARIHA, JOHN.

The first Bishop of Lead was born in the Province of Krain (Carniola), Austria, on May 12, 1845, and pursued his classical studies at Rudolph's Werth, Krain, Austria, before coming to this country. He made his theological studies at Saint Francis Seminary, Milwaukee, and was ordained to the priesthood by Bishop Mrak on September 19, 1869. He served as pastor of various missions in Minnesota and as Vicar-General of the Diocese of St. Paul, until his consecration as first Bishop of Lead by Archbishop Ireland on October 28, 1902. Owing to ill health, he resigned the see in 1909 and returned to his old home in Austria. He died at Laibach on November 25, 1915.

CHR, Vol. iii, p. 159; Cf. Files of *Dakota Catholic* (Sioux Falls).

2. BUSCH, JOSEPH F.

Was consecrated second Bishop of Lead, on May 9, 1910; transferred to the See of St. Cloud on May 19, 1915. (Cf. St. Cloud.)

3. LAWLER, JOHN J.

Bishop Lawler was born in Rochester, Minnesota, on August 4, 1862, and made his classical studies at Saint Francis Seminary, Milwaukee, after which he went to Europe to complete his theology. He was ordained to the priesthood at Louvain on December 19, 1885, and upon his return to St. Paul he was made pastor of the Cathedral where he remained until he was consecrated titular Bishop of Hermopolis and Auxiliary of Saint Paul by Archbishop Ireland on May 19, 1910. He was transferred to the Diocese of Lead on January 29, 1916.

VIII. Diocese of Bismarck (1909)

Pope Pius X divided the Diocese of Fargo and erected the See of Bismarck on December 31, 1909, and the Right Reverend Vincent Wehrle was consecrated as its first Bishop on May 19, 1910.

The Diocese comprises the Counties of Adams, Billings, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, McKenzie, McLean, Mercer, Morton, Monttraille, Oliver, Renville, Slope, Stark, Ward and Williams, in the State of North Dakota; an area of 35,998 square miles.

Bishop Wehrle writes that no works have been published relative to the history of this Diocese. The Diocesan Archives, however, contain valuable historical data; CHR, Vol. iii, p. 159.

1. WEHRLE, VINCENT, O. S. B.

The first and present Bishop of Bismarck was born in Switzerland on December 19, 1855, and received his education at the College connected with the Abbey of Einseldeln. He entered the Benedictine Order in 1876 and was ordained to the priesthood on April 23, 1882. The same year he came to the United States and labored as a missionary in Arkansas and Indiana until 1887 when he went to Yankton, South Dakota, to work among the Indians. He was appointed first Bishop of Bismarck and was consecrated by Archbishop Ireland in St. Paul on May 19, 1910.

IX. Diocese of Crookston (1909)

Pius X erected the Diocese of Crookston on December 31, 1909, and the Right Reverend Timothy Corbett was consecrated as first Bishop on May 19, 1910.

The Diocese comprises thirteen counties in Northwestern Minnesota: Becker, Beltrami, Clay, Clearwater, Hubbard, Kittson, Marshall, Mahnomen, Norman, Pennington, Polk, Red Lake and Roseau; an area of 17,210 square miles.

Bulletin of the Sacred Heart Cathedral, Duluth, Minnesota (Crookston Edition), issue of May, 1910; CHR, Vol. iii, p. 159.

1. CORBETT, TIMOTHY.

The present Bishop of Crookston was born in Mendota, Minnesota, on July 10, 1858. He was educated privately in his youth by the Right Reverend James McGolrick, who, in 1876, sent him to the old college of Meximieux

in France to continue his studies. Upon his return to the United States in 1880 he entered the Grand Seminary in Montreal and later Saint John's Seminary, Brighton, Massachusetts, to complete his philosophical and theological studies, and was ordained to the priesthood on June 12, 1886. Three years later he became Rector of the Cathedral in Duluth and was appointed first Bishop of Crookston on April 9, 1910. He was one of several Bishops consecrated by Archbishop Ireland in St. Paul on May 19, 1910.

CHAPTER XIV

THE PROVINCE OF DUBUQUE (1893)

Pope Leo XIII erected the Province of Dubuque on September 17, 1893, with the Right Reverend John Hennessy as first Archbishop.

The Province still includes the States of Iowa, Nebraska and Wyoming. To the original Suffragan Sees of Omaha (1885), Davenport (1881), Lincoln (1887), Cheyenne (1887), have been added the Diocese of Sioux City (1902), Des Moines (1911) and Kearney-Grand Island (1912-1917).

SHEA, *History of Catholic Church in United States*, New York, 1889-1892; DE CAILLY, *Life of Bishop Loras*, New York, 1897; KEMPKER, *History of Catholics in Iowa*, Iowa City, 1887; *Souvenir Volume of Silver Jubilee of Archbishop Hennessy*; *Souvenir Volume of Installation of Archbishop Keane*; CHR, Vol. iii, p. 159-160.

I. Diocese of Dubuque (1837)

The Fathers of the Third Provincial Council of Baltimore petitioned the Holy See to erect the Diocese of Dubuque and the request was granted on July 28, 1837. The Right Reverend Mathias Loras was consecrated as its first Bishop on December 10, 1837.

Originally, the Diocese included that part of the Wisconsin Territory which lay between the Mississippi and Missouri Rivers. At present it comprises that part of the State of Iowa north of the counties of Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar and Clinton, and west of the counties of Kossuth, Humboldt, Webster and Boone; an area of 17,404 square miles.

1. LORAS, MATTHIAS.

Bishop Loras was born on August 30, 1792, in Lyons, France, and had as a schoolmate the Curé d'Ars. He was ordained to the priesthood on November 12, 1815, and despite his youth was made Superior of the Seminary

at Largentière. When Bishop Portier sought helpers for his diocese in the United States the Reverend Matthias Loras responded to the call and left for Mobile in 1829. When Spring Hill College was opened he was chosen as one of the professors and in 1833 and 1834 acted as President of that institution. Bishop Portier consecrated him first Bishop of Dubuque in Mobile, Alabama, on December 10, 1837. He died in Dubuque on February 20, 1858.

REUSS, *op. cit.*, pp. 64-65; SHEA, *Hierarchy, etc.*, p. 227; CLARKE, *op. cit.*, Vol. ii, pp. 126-146; Biographical sketch in *Freeman's Journal*, of April 17, 1858; DE CAILLY, *Memoirs of Bishop Loras*, New York, 1897; *Acta et Dicta, Letters of Bishop Loras 1829-30*, Vol. i, pp. 14-29; Vol. iv, pp. 275-293, Vol. v, pp. 111-119; ACHS, *Researches*, Vol. viii, p. 167 (1837, setting out for Europe), Vol. xi, p. 160 (account of Church in Mississippi, 1853-54), Vol. xii, p. 82 (church in Iowa), Vol. xxvi, p. 260 (in favor of Prohibition, 1855), Vol. xxviii, p. 346 (death of); CHR, Vol. iv, p. 145 (diocesan bibliography).

2. SMYTH, CLEMENT.

The second Bishop of Dubuque was born in County Clare, Ireland, on January 24, 1810. He joined the Cistercian Order and received the habit on October 7, 1838, after making a collegiate course at Trinity College. He was ordained to the priesthood on May 29, 1841, in Waterford, Ireland, and later came to the United States with some fellow Trappists who finally located in the Diocese of Dubuque, where they founded the New Melleray Monastery. Archbishop Kenrick consecrated him titular Bishop of Thanasis and Coadjutor to Bishop Loras on May 3, 1857. He succeeded to the See of Dubuque on February 20, 1858. He died at Dubuque on September 22, 1865.

REUSS, *op. cit.*, p. 101; SHEA, *Hierarchy*, p. 229, KEMPKER, *op. cit.*, p. 59 seq.; CHR, Vol. iii, p. 160, PERKINS, *History of the Trappist Abbey of New Melleray, passim*, Iowa City, 1892.

3. HENNESSY, JOHN.

The first Archbishop of Dubuque was born in County Limerick, Ireland, on August 29, 1825. Coming to the United States, he entered the Seminary at Carondelet and was ordained to the priesthood in November, 1850. After a few years he became Rector of the Seminary in St.

Louis and from 1860 to 1866 he was pastor of the church at St. Joseph's, Missouri. He was consecrated Bishop of Dubuque by Archbishop Kenrick on September 30, 1866, and was appointed its first Archbishop on September 17, 1893. He died in Dubuque on March 4, 1900.

REUSS, *op. cit.*, p. 53; SHEA, *Hierarchy, etc.*, pp. 230-231; KEMPKER, *History of Catholic Church in Iowa*, Iowa City, 1887; *Souvenir Volume of the Silver Jubilee of Archbishop Hennessy*.

4. KEANE, JOHN JOSEPH.

The second Archbishop of Dubuque was born in Ballyshannon, County Donegal, Ireland, on September 12, 1839. His early education was received in Baltimore and later at St. Charles College and at Saint Mary's Seminary in that city, where he was ordained to the priesthood on July 2, 1866. He was acting as an assistant at Saint Patrick's Church in Washington when appointed to the See of Richmond, and Cardinal Gibbons consecrated him on August 25, 1878, in the Cathedral at Baltimore. He became the first Rector of the Catholic University of America and was translated to the titular see of Jasso on August 12, 1888. He resigned as Rector in 1897 and went to Rome where he was made titular Archbishop of Damascus, January 9, 1897. On September 24, 1900, he became second Archbishop of Dubuque, a position he held until April 3, 1911, when he resigned the See and was appointed titular Archbishop of Cio. He died in Dubuque on June 23, 1918.

REUSS, *op. cit.*, pp. 59-60; SHEA, *Hierarchy, etc.*, pp. 353-356; CHR, Vol. i, p. 375, Vol. iii, p. 160; CUB, Vol. xxvi, p. 38 (list of his writings on the Cath. Univ. of Amer.); HERBERMANN, *Sulpicians, etc.*, pp. 206, 310, 311; CUB, Vol. ii, pp. 97, 103, 214, 305, 367-368, 428, 444, 592; Vol. v, p. 395; Vol. ix, pp. 277, 570; Vol. xii, p. 303; AER, Vol. i, p. 241; Vol. xvi, p. 78 (his resignation of Rectorship); ACHS, *Researches*, Vol. ix, p. 191; Vol. xii, p. 97; Vol. xxviii, p. 148; SWEENEY, *op. cit.*, Vol. ii, p. 262.

5. KEANE, JAMES JOHN.

Archbishop Keane was born near Chicago, Illinois, on August 26, 1857, and received his education at Saint John's, Collegeville, Minnesota; Saint Francis Xavier's College, New York City, and the Grand Seminary, Montreal.

He was ordained to the priesthood on December 23, 1882. He began his priestly career in Saint Paul, Minnesota, where he acted as curate at Saint Mary's and as pastor at Saint Joseph's. Later he was made President of Saint Thomas' College and was consecrated Bishop of Cheyenne by Archbishop Ireland on October 28, 1902. He was transferred to the See of Dubuque on August 11, 1911.

II. Diocese of Omaha (1885)

Pope Leo XIII erected the Diocese of Omaha out of the Vicariate of Nebraska on October 2, 1885, with the Right Reverend James O'Connor as its first Bishop.

The Diocese originally embraced the States of Nebraska and Wyoming, but at present it comprises the Counties of Boyd, Holt, Merrick, Nance, Boone, Antelope, Knox, Pierce, Madison, Platte, Colfax, Stanton, Wayne, Cedar, Dixon, Dakota, Thurston, Cuming, Dodge, Burt, Washington, Douglas and Sarpy, in the State of Nebraska; an area of 14,051 square miles.

MORTON, *History of Nebraska*, Lincoln, 1906; SAVAGE AND BELL, *History of Omaha*, New York and Chicago, 1894; THE WESTERN HISTORICAL CO., *History of Nebraska*, Chicago, 1882; SHEA, *History of the Catholic Church in the United States*, New York; PALLADINO, *Indian and White in the Northwest*, Baltimore, 1894; PERKINS, *History of the Trappist Abbey of New Melleray*, Iowa City, 1892; DOWLING, *Creighton University Reminiscences*, Omaha, 1903; CHR, Vol. iii, p. 161.

1. O'GORMAN, JAMES.

The first Vicar-Apostolic of Nebraska was born near Nenagh, County Tipperary, Ireland, in 1804, and received his early education at a boarding school near the city of Limerick. He was invested with the habit of the Trappist Order on November 1, 1839, and was ordained to the priesthood in December, 1843. He remained in his native land for five years and then left for the United States with his confrères and assisted in the establishment of the monastery at New Mellary, in Iowa, of which he was Prior when appointed Vicar-Apostolic of Nebraska. He was consecrated titular Bishop of Raphanea by Archbishop Ken-

rick in St. Louis on May 8, 1859. He died in Cincinnati on July 4, 1874.

REUSS, *op. cit.*, p. 83; SHEA, *Hierarchy*, p. 331; PERKINS, *op. cit. passim*; MORTON, *op. cit.*, Vol. ii, p. 439 seq.; CHR, Vol. iii, p. 161.

2. O'CONNOR, JAMES.

The first Bishop of Omaha was born at Queenstown, Ireland, on September 10, 1823, came to this country at the age of fifteen and finished his preparatory studies at Saint Charles Borromeo Seminary, Philadelphia. He made his theological course at the Urban College in Rome, and was ordained to the priesthood on March 24, 1848. Upon his return to the United States, he did missionary work for seven years in the Diocese of Pittsburgh and later served in an administrative capacity at the seminaries in Pittsburgh and Philadelphia. In 1876, he was appointed second Vicar-Apostolic of Nebraska and was consecrated titular Bishop of Dibona by coadjutor-Bishop John Ryan of St. Louis. When the Diocese of Omaha was created, he became its first Bishop, on October 2, 1885. He died in Omaha on May 28, 1890.

REUSS, *op. cit.*, p. 81; SHEA, *Hierarchy*, p. 332; MORTON, *op. cit.*, Vol. ii, p. 440, seq., CHR, Vol. iii, p. 101.

3. SCANNELL, RICHARD.

Was consecrated Bishop of Concordia on November 30, 1887; transferred to Omaha on January 30, 1891.
(Cf. Concordia.)

4. HARTY, JEREMIAH J.

Archbishop Harty was born in St. Louis on November 5, 1853, and was educated at St. Louis University, and Saint Vincent's College, Cape Girardeau, and was ordained to the priesthood on April 28, 1878. He labored successfully as pastor in St. Louis until his appointment as Archbishop of Manila, P. I. He was consecrated by Cardinal Satolli on August 15, 1903 and was transferred to the Diocese of Omaha on May 16, 1916.

III. Diocese of Davenport (1881)

Pope Leo XIII erected the Diocese of Davenport on May 8, 1881, and the Right Reverend John McMullen was consecrated as the first Bishop on July 25, 1881.

When first erected, the Diocese included the entire southern part of the State of Iowa. Upon the erection of the Diocese of Des Moines in 1911, it received its present limits in Iowa with the following boundaries: on the east by the Mississippi River, on the west by the Western boundaries of the Counties of Jasper, Marion, Monroe and Appanoose, on the south by the State of Missouri, on the north by the Northern boundaries of the Counties of Jasper, Paweshiek, Iowa, Johnson, Cedar and Clinton; an area of 12,000 square miles.

Church Directory (1840-1908); KEMPKER, *History of the Catholic Church in Iowa*, 1884; DE CAILLY, *Life of Bishop Loras*, New York, 1897; MCGOVERN, *Life of Bishop McMullen*, Milwaukee, 1888; CHR, Vol. iii. p. 161.

1. McMULLEN, JOHN.

Bishop McMullen was born at Ballynahinck, County Down, Ireland, on January 8, 1832, and at the age of four he was taken by emmigrants to Chicago by way of Canada. After his graduation from Saint Mary's-of-the-Lake, he was sent to the Urban College at Rome to complete his theology and was ordained to the priesthood on June 20, 1858. Upon his return to the United States he was made pastor of Saint Luke's Church in Chicago and later was chosen President of Saint Mary's-of-the-Lake, a position he held four years, after which he was appointed professor in the Diocesan Seminary. In October, 1870, he was named rector of the Cathedral and seven years later became Vicar-General. After the death of Bishop Foley, he acted as Administrator of the Diocese, and in 1881, he was appointed first Bishop of Davenport. Archbishop Feehan consecrated him on July 25, 1881. He died in Davenport on July 4, 1883.

RUSS, *op. cit.*, p. 73, SHEA, *Hierarchy*, p. 281; CLARKE, *op. cit.*, Vol. iii, pp. 592-610; MCGOVERN, *The Life and Writings of the Rt. Rev. John McMullen*, Chicago, 1888; CHR, Vol. iii, p. 162.

2. COSGROVE, HENRY.

Bishop Cosgrove was born at Williamsport, Pennsylvania, on December 19, 1834, and was educated privately by the Very Reverend Mr. Crétin. He was then sent to Saint Mary's, Perry County and the Seminary at Carondelet to complete his theology. He was ordained to the priesthood in August, 1857, and following his ordination he labored successfully in the City of Davenport, and, under Bishop McMullen, he served as Vicar-General. He was Administrator *sede vacante*, and finally appointed Bishop. He was consecrated on September 14, 1884, by Archbishop Feehan. He died in Davenport on December 22, 1906.

REUSS, *op. cit.*, p. 29; SHEA, *Hierarchy, etc.*, p. 219; GIGLINGER, *The Rt. Rev. Henry Cosgrove*, biog. sketch, in *Acta et Dicta*, Vol. ii, July, 1910, pp. 211-218—portrait on page 210; Cf. *The Messenger* (New York), for January, 1907; ACHS *Researches*, Vol. xxii, p. 175; MCGOVERN, *Life and Writings of Rt. Rev. John Wm. McMullen, D.D., first bishop of Davenport, Iowa*, Milwaukee, 1888. Cf. CHR, Vol. iii, p. 162; KEMPKER, *History of the Catholic Church in Iowa* (1884).

3. DAVIS, JAMES.

The present Bishop of Davenport was born in Ireland, on November 7, 1852, and was ordained to the priesthood on June 17, 1878. He served as Vicar-General under Bishop Cosgrove and was appointed his coadjutor on October 7, 1904. His consecration as titular Bishop of Milopoyamus took place on November 30, 1904, with Bishop Cosgrove as consecrating prelate. He succeeded to the See on December 22, 1906.

IV. Diocese of Lincoln (1887)

Pope Leo XIII erected the Diocese of Lincoln on August 2, 1887, and the Right Reverend Thomas Bonacum was consecrated as its first Bishop on November 30, 1887.

The Diocese retains its original limits in the section of the State of Nebraska lying south of the Platte River; an area of 23,844 square miles.

Catholic Directory, Milwaukee, 1888-1910; *Church Progress*, and *The Western Watchman*, St. Louis, contemporary files; *National Cycl. of Am. Biog.* (New York, 1904). MORTON, *op. cit.*, Vol. ii, p. 456, seq.; *South Platte Catholicism and the Lincoln Diocese*, by Rev. M. A. Shine; Cf. Files of *The True Voice*; CHR, Vol. iii, p. 162.

1. BONACUM, THOMAS.

The first Bishop of Lincoln was born near Thurles, County Tipperary, Ireland, on January 29, 1847, and came to the United States with his parents. He received his education at the Salesianum near Milwaukee and the Lazarist Seminary at Cape Girardeau. He was ordained to the priesthood on June 18, 1870, and at the Third Plenary Council of Baltimore he was proposed for the See of Belleville in Illinois; but the Holy See deferred action and he was appointed to the Diocese of Lincoln as its first Bishop. He was consecrated in St. Louis by Archbishop Kenrick on November 30, 1887. He died in Lincoln on February 4, 1911.

REUSS, *op. cit.*, p. 16; CHR, Vol. iii, p. 162; CE, Vol. ix, p. 266, Vol. x, p. 733. HAYES-COX, *History of the City of Lincoln*, pp. 252-257. Lincoln, Neb., 1889; O'GORMAN, *History of the Roman Catholic Church in the United States*, p. 485. New York, 1895; MORTON-WATKINS, *History of Nebraska*, Vol. ii, pp. 462-464, Vol. iii, p. 398. Lincoln, 1906-1913; contemporary files of the *Omaha Bee*, *Omaha Herald*, *True Voice*, *Nebraska State Journal*, *Church Progress*, *Western Watchman*; Cf. *True Voice*, special edition of July 14, 1911, article by Rev. M. A. Shine, *History of the Diocese of Lincoln*; Cf. CE, Vol. ix, p. 266, Vol. x, p. 732.

2. TIHEN, J. HENRY.

Was consecrated Bishop of Lincoln on July 6, 1911; transferred to the See of Denver on September 21, 1917.

(Cf. Denver.)

3. O'REILLY, CHARLES J.

The present Bishop of Lincoln was born at Saint John, New Brunswick, on January 4, 1862, and received his education at Saint Joseph's College, Memramcook, and the Grand Seminary, Montreal. He was ordained to the priesthood at Portland, Oregon, on June 29, 1890, and was appointed first Bishop of Baker City on June 29, 1903. He was consecrated by Archbishop Christie on August 25, 1903, and was transferred to the see of Lincoln on March 20, 1918.

V. Diocese of Cheyenne (1887)

The Diocese of Cheyenne was erected on August 9, 1887, and the Right Reverend Maurice F. Burke was consecrated as its first Bishop on October 28, 1887.

The Diocese comprises the entire State of Wyoming; an area of 97,575 square miles.

Catholic Directory (Milwaukee, 1908); CHITTENDEN AND RICHARDSON, *Life, Letters and Travels of Father Pierre-Jean De Smet, S. J.*, New York, 1905, I-II, *passim*. LAVELLE, *Life of Father De Smet, passim*, New York, 1915; CHR, Vol. iii, p. 5.

1. BURKE, MAURICE F.

Was consecrated first Bishop of Cheyenne on October 28, 1887; transferred to Saint Joseph, Missouri, on June 19, 1893.

(Cf. St. Joseph.)

2. LENIHAN, THOMAS M.

The second Bishop of Cheyenne was born in Ireland on August 12, 1845, and received his early training in Dubuque, Iowa. He was ordained to the priesthood in November, 1866, and after serving as pastor of several parishes he was finally placed in charge of the Church of Corpus Christi in Fort Dodge, Iowa. Archbishop Hennessey, of Dubuque, consecrated him Bishop in Saint Raphael's Cathedral, Dubuque, on February 24, 1897. He died in Cheyenne on December 15, 1901.

REUSS, *op. cit.*, pp. 63-64; CHR, Vol. iv, p. 546 (diocesan bibliography).

3. KEANE, JAMES JOHN.

Was consecrated Bishop of Cheyenne on October 28, 1902; transferred to the See of Dubuque on August 11, 1911.

(Cf. Dubuque.)

4. MCGOVERN, PATRICK A.

The present Bishop of Cheyenne was born in Omaha, Nebraska, on October 14, 1872, and received his collegiate education at Creighton University, and his theologi-

cal training at Mount Saint Mary's, Cincinnati. He was ordained to the priesthood on August 18, 1895, and served as pastor of various churches in Omaha until his appointment by Pius X as fourth Bishop of Cheyenne in January, 1912. Archbishop Keane consecrated him on April 11, 1912.

VI. Diocese of Sioux City (1902)

The Diocese of Sioux City was erected at the same time, (January 15, 1902), that the Bull appointing the Most Reverend John J. Keane to the archiepiscopal See of Dubuque was issued. The Right Reverend Philip J. Garrigan was appointed first Bishop of the See on March 21, 1902.

The Diocese comprises twenty-four counties in the northwest part of Iowa, west of Winnebago, Hancock, Wright, Hamilton and Story Counties, and north of Harrison, Shelby, Audubon, Guthrie and Dallas Counties; an area of 14,518 square miles.

The Church in Sioux City; The Church in the Diocese of Sioux City; these brochures were published in 1918 under the direction of Bishop Garrigan.

1. GARRIGAN, PHILIP J.

Bishop Garrigan was born in the early forties in Ireland and came to the United States with his parents when a mere youth. His educational training was received at Saint Charles College, Maryland, and at the Provincial Seminary in Troy, New York, where he was ordained to the priesthood on June 11, 1870. After his ordination he served as curate at Saint John's Church, Worcester, Massachusetts, and later was appointed rector of the Seminary at Troy, New York. For fourteen years he was pastor at Fitchburg, Massachusetts, and in 1888 he was appointed Vice-Rector of the Catholic University of America at Washington. On March 21, 1902, he was chosen first Bishop of Sioux City and was consecrated at Springfield, Massachusetts, by Bishop Beaven, on May 25, 1902. He died in October, 1919.

CUB, Vol. ii, pp. 214, 575, 585, Vol. x, p. 382, Vol. viii, pp. 385-386 (consecration of), Vol. xxvi, p. 17 (Necrology); HERBERMANN, *Sulpicians, etc.*, p. 214; Cf. *The Church in Sioux City*, and *The Church in the Diocese of Sioux City*.

2. HEELAN, EDMOND,

The present Bishop of Sioux City was born in Ireland on February 5, 1868. He studied philosophy and theology at All Hallows College, Dublin, and was ordained to the priesthood on June 24, 1890. He was acting as pastor at Fort Dodge, Iowa, when he was appointed second Bishop of Sioux City. Archbishop James J. Keane consecrated him on April 8, 1919, in the Cathedral at Sioux City.

VII. Diocese of Des Moines (1911)

Pius X erected the Diocese of Des Moines on August 12, 1911. The first Bishop was the Most Reverend Austin Dowling (present Archbishop of St. Paul), who was consecrated on April 25, 1912.

The Diocese comprises that part of the State of Iowa which is bounded on the east by the eastern boundaries of the Counties of Polk, Warren, Lucas and Wayne; on the south by the State of Missouri; on the west by the Missouri River, and on the north by the northern boundaries of the Counties of Harrison, Shelby, Audubon, Guthrie, Dallas and Polk; an area of 12,446 square miles.

1. DOWLING, AUSTIN.

Was consecrated on April 25, 1912, first Bishop of Des Moines; transferred to the See of St. Paul in January, 1919.

(Cf. St. Paul.)

2. DRUMM, THOMAS W.

The second Bishop of Des Moines was born in Fore, Ireland, on July 12, 1871. He received his theological training at the Grand Seminary, Montreal, and was ordained to the priesthood on December 21, 1901. He labored for twelve years in the diocesan missions of Du-

buque, Iowa, and was consecrated on May 21, 1919, in Dubuque, Iowa, by Archbishop Keane.

VIII. Diocese of Grand Island (1912-1917)

Pius X on March 8, 1912, divided the Diocese of Omaha and erected the See of Kearney, with the Right Reverend James A. Duffy as its first Bishop. Pope Benedict XV. at the request of Bishop Duffy, transferred the diocesan seat to Grand Island on April 11, 1917.

The Diocese comprises the Counties of Arthur, Banner, Blaine, Box Butte, Brown, Buffalo, Cherry, Cheyenne, Custer, Dawes, Deuel, Garfield, Grant, Greeley, Hooker, Howard, Keyapaha, Kimball, Logan, Loup, McPherson, Rock, Scotts Bluff, Sheridan, Sherman, Wheeler, Sioux, Thomas, Valley, and those portions of Dawson, Hall, Lincoln and Keith lying north of the South Platte River in the State of Nebraska; an area of 40,000 square miles.

CHR, Vol. iii, p. 163; Catholic Directory for 1922.

1. DUFFY, JAMES A.

Bishop Duffy was born in St. Paul, Minnesota, on September 13, 1873. He made his ecclesiastical studies at the Seminary in St. Paul, where he was ordained to the priesthood on May 27, 1899. After his ordination he served as assistant at the Church of the Immaculate Conception in Minneapolis, Minnesota, and from September, 1902, until 1904, was pastor of Saint Anne's Church, Le Sueur. He was pastor of Saint Mary's Cathedral in Cheyenne, Wyoming, when appointed first Bishop of Grand Island, and was consecrated by Archbishop James J. Keane on April 16, 1913.

CONCLUSION

Twenty priests constituted the assembly of the first Synod of the Church in the New Republic presided over by Bishop Carroll on November 7, 1791. When the Province of Baltimore was erected on April 8, 1808, Archbishop Carroll and the four suffragan bishops-elect comprised the hierarchical organization of the nascent Church in this country.

With the growth and expansion of the Church came a corresponding development of its hierarchy, so that in 1829 at the First Provincial Council of Baltimore the Catholic Hierarchy of the United States consisted of one archbishop and nine bishops. At the First Plenary Council of Baltimore in 1852, six archbishops and twenty-seven bishops comprised the organization, to which number one archbishop and eleven bishops were added before the convocation of the Second Plenary Council of Baltimore. From 1866 to 1895 the hierarchy doubled its number over the period between 1790 to 1866. At present the status of the Catholic Hierarchy of the United States is as follows: Cardinals (2); Archbishops (12); Titular Archbishops (2); Bishops in active administration (82); Bishops resigned (3); Auxiliary-Bishops (9) and Vicars-Apostolic (2). This personnel exercises ecclesiastical jurisdiction over fourteen provinces, eighty-six dioceses and two vicariates-apostolic.

From 1790 to 1922 seven of the members of the Catholic Hierarchy in the United States have been created Cardinals; fifty-nine have been chosen Archbishops; two hundred and fifty-five have held the office of Bishop; eighteen have served as Coadjutors and Auxiliary Bishops and six as Vicars-Apostolic.¹

¹ Bishops Peñalver y Cardenas, Porro y Penado and García Diego are not included in this tabulation as they served under Spanish ecclesiastical jurisdiction.

A press dispatch of May 23, 1922, chronicles the appointment of the Rt. Rev. Msgr. Bernard Mahoney, D.D., as the successor of Bishop O'Gorman in the See of Sioux Falls, South Dakota.

VITA

Rev. John Hugh O'Donnell, C.S.C., was born in Grand Rapids, Michigan, on June 2, 1895. He received his primary education at St. Andrew's parochial school of that city and was later graduated from the Catholic Central High School of Grand Rapids in June, 1912. The following September he began his studies at the University of Notre Dame, Notre Dame, Indiana, from which institution he received the degree of Bachelor of Letters (Litt. B.) in June, 1916. He then entered the Congregation of Holy Cross, and after the usual period of novitiate began his theological studies at Holy Cross College, Washington, D. C. He was ordained to the priesthood on December 28, 1921, by the Rt. Rev. Edward D. Kelly, D.D., Bishop of Grand Rapids.

In September 1919 he matriculated at the Catholic University of America, Washington, D. C., to pursue graduate work in American Church History. The major course of study was done under the direction of the Rev. Dr. Peter Guilday. The courses in the two subordinate subjects, American Political History and Industrial Ethics, were completed under the supervision of Dr. Charles H. McCarthy and Rev. Dr. John A. Ryan, respectively. The author here wishes to acknowledge his sincere gratitude to these professors as well as to the Rev. Louis Kelly, C.S.C., for their kindness and hearty cooperation during his period of graduate study.

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THE FRANCISCAN MISSIONS IN TEXAS
(1690-1793)

BY
THOMAS P. O'ROURKE, C.S.B., A.M.

A DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC
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PREFACE

The object of this essay is to bring together for the first time from the sources and printed historical works the history of the Franciscan Missions in Texas from 1690 to 1793.

Within the past decade the scholarship and the enthusiasm of Dr. Herbert Eugene Bolton of the University of California have created a larger interest in Texas missionary history. Through his own publications, as well as through those of his students, a considerable number of manuscripts have been studied and published on this question. Although none of these works has dealt exclusively with the story of Franciscan efforts in our Hispanic Southwest, they all contain materials that may be woven into a logical and complete narrative.

This we have attempted to do in the following pages. The scattered condition of the civil archives of Texas; their uncatalogued state at the present time; and the grave difficulty we have encountered in having documents copied in the Mexican archives, owing to the unsettled political conditions in that country during the past two years, have to a certain extent confined our researches to the published works and collections of sources in the manuscript material in the Library of Congress. Chief among the collections of documents we have consulted are the Bolton Transcripts and the Dunn Transcripts. For the former collection there is a serviceable (manuscript) catalogue. The Dunn Transcripts number over seventeen thousand pages. Neither collection of documents, however, is exclusively Texan; and while their yield is comparatively small for the history of the Franciscans in that State, they contain collateral documents which have thrown much light on our study.

It is a story filled with splendid deeds that is outlined in this essay—one that, when all the documentary evidence is brought to light, will take its place alongside the striking series of victories for the Christian Faith so eloquently told by Father Zephyrin Engelhardt, O. F. M., in his *Missions and Missionaries in California* and his *Franciscans in Arizona*.

The long series of unsuccessful explorations and expeditions,

northward and eastward from Mexico City, into the present State of Texas would seem at first sight to lead to the conclusion that the Spanish colonial government was not cognizant of the vast territories that lay beyond the Rio Grande del Norte. And as the story develops, it would look as if the one thing needed to arouse the spirit of colonization in Texas was the steady advance of the French after La Salle's tragic venture in Texas in 1685-1687. But it is the opinion of historians that even had the French intrusion not occurred and even had French and Spanish rivalry for the conquest of the Gulf Coast not arisen, the Franciscans and the civil authorities would eventually have carried out a systematic exploration and evangelization of the lands beyond the Great River of the North. The extended *Historia de la Iglesia en Mexico*, which is now in course of publication by Father Mariano Cuevas, S.J., of Mexico City, has not touched the subjects which could be of value for our work; although the four volumes he has so far published have greatly aided us in realizing the historical background of our study.

An essay of this nature can do no more than put the entire chain of historical facts in strict chronological order. This we have done; in the expectation that, as conditions in Mexico become more nearly normal, we shall be able to add to the narrative as given here many unpublished sources which describe the noble courage and self-sacrifice of the followers of St. Francis in America's Lone Star State.

A work of this kind can hardly be done unaided. We owe therefore, an expression of gratitude to many who have assisted us. To the Superior-General of the Congregation of St. Basil, the Very Rev. F. Forster, C.S.B., Toronto, Canada, we offer our thanks for the leave of absence which made our graduate studies possible. To the Faculty of the School of Philosophy of the Catholic University of America the writer extends his appreciation of the many kindnesses that have been shown to him; and in particular to the Rev. Dr. Guilday, Professor of Church History, who has guided this study.

THOMAS PATRICK O'ROURKE.

FRANCISCAN MISSIONS IN TEXAS
(1690-1793)

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CHAPTER I.

THE COMING OF THE FRANCISCANS TO NEW SPAIN (1522-1675).

Few aspects of missionary history present more attractive pages to the general reader and the student than the work done during the past seven centuries by the Franciscans. This was evidenced by the world-wide interest shown during the past year (1926) by Catholic and non-Catholic writers in lauding the Poor Little Man of Assisi and his humble followers in making that year a veritable Franciscan jubilee.

During a large part of the seven hundred years of Franciscan activity, the Friars have woven into the fabric of American history a splendid record of accomplishments in practically all fields of cultural and religious endeavor. Hardly three centuries after the death of St. Francis (1226), they were to be found at work in many parts of the New World, planting the seeds of civilization among the natives of that vast colonial empire of New Spain, to which the Mother Country was fast bringing European political and ecclesiastical organization.

In his *Columbus and His Predecessors*, Dr. Charles Hallan McCarthy has given us a succinct account of the missionary labors of the Franciscans during the century preceding the discovery of America, and has linked the success of their explorations in the Far East with the forces and influences which brought about the first voyage of Columbus and of the discoverers who followed in his wake.¹ No incident in his life is more familiar to us than the chance visit Columbus and his little son, Diego, paid in January, 1492, to the Franciscan priory of La Rabida, where he found at last a patient and intelligent listener in the Guardian, Father Juan Pérez, who was also the confessor of Queen Isabella of Spain. The following August, as a result of the appeal made by Father Pérez, all the arrangements for the celebrated voyage were completed, all the difficulties overcome, and tradition has it that Columbus and his men knelt that

¹ 113-114. Philadelphia, 1912.

morning at the Sanctuary rail to receive Holy Communion from the hands of Father Pérez.²

It was but natural to expect that after the return of Columbus, the Franciscans would be among the first to plan the evangelization of the new-found world. They had a tradition and a place in missionary history back to the days of St. Francis himself. For a long time, it was believed that Father Bernard Buil, who was sent to Hispaniola in 1493, on the second voyage of Columbus, as Vicar-Apostolic of the New World, was a Franciscan; but recent researches have connected him with a community called the Order of the Minims of St. Francis, founded by St. Francis of Paula (Calabria), in 1435.³ When, however, Cardinal Ximénez, himself a Franciscan, became Archbishop of Toledo and Primate of Spain (1495), the missionary activities of the friars began in earnest, and as early as 1505, there were enough members of the Order in the West Indies to warrant the erection of an independent Province, which bore the title of the Holy Cross. Father García of Padilla, a Franciscan, was consecrated first Bishop of San Domingo in 1512, and by the time Hernando Cortés had completed the conquest of Mexico (1519-1521), the Franciscans were to be found in the newly discovered parts of America, and had, indeed, by that date begun the long martyrology which bears so striking and so pathetic a proof of their heroic zeal for the Faith. Cortés appealed to Pope Leo X in 1521 to send members of the religious orders to Mexico, so that the conversion of the natives might be begun in earnest; and the next year, the Emperor, Charles V, sent out three Flemish Franciscans, the best known of whom is Brother Peter of Ghent.⁴

But the work of conversion in Mexico began on a grand scale

²For the share taken in the enterprise by the members of another great mendicant Order, the Dominicans, cf. Mandonnet, *Les Dominicains et la Découverte de l'Amérique* (Paris, 1893). Both Columbus and Queen Isabella belonged to the Third Order of St. Francis. (Cf. Engelhardt, *Missions and Missionaries in California*, I, 9. San Francisco, 1908).

³See the fac-simile of Buil's appointment in the *Catholic Encyclopedia* (I, 414). Cf. Heimbucher, *Die Orden und Kongregationen der kath. Kirche*, II, 527. Paderborn, 1907. Engelhardt (*op. cit.*, Appendix B) has given an explanation of the various theories about Buil. Cf. Ryan, "Diocesan Organization in the Spanish Colonies," in the *Catholic Historical Review*, for July, 1916.

⁴Cf. Cuevas, *Historia de la Iglesia en Mexico*, (I, c. IV . . . *Los primeros Misioneros Franciscanos*). Mexico, 1921.

two years later, when the "Twelve Apostles," as the band of Franciscans under the leadership of Fray Martín of Valencia is known, came to the aid of their three Flemish brethren. Engelhardt tells us that soon after reaching the capital (Mexico City), Fray Martin, "who was clothed with the authority of a Vicar-Apostolic, convoked the first ecclesiastical council in the New World. . . . The aim of the friars was to gather the boys into schools connected with the various convents, and then to teach their pupils reading, writing, and singing. Often as many as six or eight hundred children received an elementary education under the same roof. . . . So deep was the impression made by these friars that the arrival of the Franciscans under Father Martín of Valencia became the starting point in the chronology of the natives under the term of: *the year when the faith came*."⁵

Progress followed so swiftly after the Synod of 1524 that Charles V decided to ask the Holy See to give Mexico episcopal jurisdiction; and on December 12, 1527, the Franciscan, Fray Juan de Zumárraga, was nominated by the Spanish Crown to the diocese of Mexico City, which it was planned to erect immediately. Without waiting for episcopal consecration Bishop-elect Zumárraga set out for New Spain in the autumn of 1528 and reached his See on December 6, of that year. During the next few years he was busily engaged in bringing order and peace into the new Spanish colony; and when everything was arranged to his satisfaction, he returned to Spain (May, 1532), and was consecrated at Valladolid on April 23, 1533. After remaining six months in Spain on matters connected with the welfare of the Indians, Bishop Zumárraga sailed for Mexico, arriving in the episcopal city in October, 1534. From this time on until the reorganization of episcopal jurisdiction in New Spain in 1545, the Franciscans spread the work of their missions far and wide among the natives, building churches, convents, and schools, initiating the Indians into the various trades and handicrafts, and training them in agricultural pursuits.

It is not within the scope of this chapter to describe in detail the Church history of Mexico from the return of Zumárraga until the foundation of the Franciscan missionary colleges

⁵ Engelhardt, *op. cit.*, I, 12-13. A "custody" was a small province. A picture of the "Twelve Apostles" will be found in Cuevas, *op. cit.*, opposite p. 168.

(Querétaro, Zacatecas, and San Fernando), from which, as from three well organized centers, the friars began their methodic approach into what is now the present state of Texas. It will suffice to note in passing that in 1546 Zumárraga became the first Archbishop of Mexico City, although he did not live long enough to receive the official brief of his election.⁶ The Bull of February 11, 1546, creating the suffragan Sees of Oaxaca, Tlaxcala, Michoacan, Guatemala, and Chiapas, did not reach Mexico until late in 1548.

The growth of these suffragan Sees, with others added from time to time by the Popes, especially the Dioceses of Durango (1620), Linares (1777), and Sonora (1779), brought the whole southwestern section of the present United States under the jurisdiction of the archbishop of Mexico City.⁷ Back of this growth of diocesan jurisdiction there are many historic pages, glowing with heroic zeal, with trials almost indescribable, and with martyrdoms that outdo the early days of the Christian Faith,—all of which form part of the story of Franciscan effort from the establishment of the Province of the Holy Gospel (1535) to the end of Mexican ecclesiastical jurisdiction in our Hispanic Southwest. There are names in the annals of these years that can never be forgotten, and among them is that of Fray Marcos de Niza, who brought Arizona and New Mexico within the ken of the government of New Spain and who revealed thereby a new and vast territory to the spiritual devotion of his Franciscan brothers. His famous journey of 1539, as Engelhardt points out, occurred "some years before the death of Martin Luther, sixty-eight years before any English colony was founded in the Western hemisphere, and two hundred thirty-seven years before the Declaration of Independence."⁸ There is also the name of the Proto-Martyr of the New World, Fray Juan de Padilla, who was put to death, with two of his Franciscan brothers, by the Indians in 1542. From 1539 until the end of the eighteenth century, nearly three hundred Franciscans, of

⁶ Verelst, *Zumarraga, eerste Bisschop, Aartsbisschop van Mexico*. (Rousselaere, 1907).

⁷ Mendieta, *Historia eclesiastica indiana*. (Mexico, 1870). The Bulls for the erection of these Sees will be found in Hernaez, *Colección de Bulas y otros Documentos para la Historia de America*, II, 79-88 (Brussels, 1879).

⁸ *Op. cit.*, I, 15. Cf. Engelhardt, *The Franciscans in Arizona*, pp. 20-30. (Harbor Springs, Mich., 1899.)

whom thirty-eight were killed by the natives, labored in the southwestern territory of the United States.

Our attention is principally directed to those expeditions and explorations which gradually revealed this territory to the Church and State officials of New Spain. In his *Spanish Exploration in the Southwest*, Bolton has published the original narratives of these expeditions in the northern section of the country—one day to become a tier of States in the New Republic—from 1535 to 1706.* In all these expeditions and explorations the Franciscans participated.

Although some of the leaders of these expeditions had already set foot on Texan soil, it was not until the danger of a French settlement in 1685 by La Salle threatened Spanish occupation of the country, that the viceroys, Marqués de Laguna (1686), and Conde de Monclova (1687) began active exploration of the province of Texas. Previous to this, they had despatched the Bosque-Larios expedition of 1675 into Texas, and in this journey the Franciscans, Fray Juan Larios and Fray Dionysio de la Buenaventura, accompanied the soldiers. The Mendoza expedition among the Jumano Indians in 1683-1684 had among its leaders Father Nicolás López and other Franciscans, and in the De Leon-Massanet expedition of 1689-1690, Father Massanet, who is some times called the Founder of the Texas Missions, was the chief spiritual authority.

But these three explorations of Texas, while a part of the proximate approach of the Franciscans to the Texas mission field, do not exhaust the whole of Franciscan history in that portion of Spain's vast colonial possessions. All along the years from 1535 to 1675, there were efforts to penetrate the unknown lands of the Texas Indians, and in each of these explorations were found Franciscans, who have written their names high on the scroll of fame. Some of these Franciscans brought back to their superiors more accurate knowledge of the land beyond the Rio Grande. In June, 1581, three friars, Fray Juan de Santa María, Fray Agustín Rodríguez, and Fray Francisco López, started out with Chamuscado and his party of soldiers and Indian servants, and reached the Tigua towns near Bernalillo, in New Mexico. While not directly of value for the history of

* New York, 1925.

the approach to Texas, this expedition, in which all three friars lost their lives, had important consequences for Texas Franciscan history, since it was the direct cause of the Espejo expedition in which Fray Bernaldino Beltrán was a leader and which eventually penetrated the territory of the Jumano Indians, near El Paso. These two explorations, while fruitless from the standpoint of permanent settlements, stirred up so much enthusiasm that, even had the French invasion not occurred a century later, it is quite probable that Texas would have been explored and evangelized. Other wealthy citizens of Mexico, among whom were Cristóbal Martín (1583), Francisco Diaz de Vargas (1583), Juan Bautista de Lomas y Colmenares (1589), Gaspar Castaño de Sosa (1590), Francis Leyva de Bonilla and Antonio Guitiérrez de Humaña (1593), attempted to obtain permission to explore the land beyond the Rio Grande. These adventures had the promise of Franciscan aid, but it was not until 1595 that Juan de Oñate received official permission to carry out the plan. With Oñate, when he finally started northward in 1598, was Fray Rodrigo Durán, the Franciscan commissary, and later his successor, Fray Martínez, and a band of missionaries of the same Order. Though Oñate's main interest was to settle the country beyond the river (one hundred thirty of his men had brought along their wives and families), he did not neglect the spiritual problems involved in his great task.

This is evident from his letter to the viceroy, dated March 2, 1599, in which he speaks of Fray Martínez: "To make this request of you, Illustrious Sir, I am sending the best qualified persons I have in my camp, for it is but reasonable that such should go on an errand of such importance to the service of God and his Majesty, in which they risk their health and life, looking lightly upon the great hardships which they must suffer and have suffered. Father Fray Alonso Martínez, apostolic commissary of these provinces of New Mexico, is the most meritorious person with whom I have had any dealings, and of the kind needed by such great kingdoms for their spiritual government. Concerning this I am writing to his Majesty, and I shall be greatly favored if your Lordship shall do the same. I believe your Lordship is under loving obligation to do this, both because the said Father Commissary is your client as well as because of the Authority of his person and of the merits of his worthy life,

of which I am sending to his Majesty a special report, which your Lordship will see if you desire, and to which I refer. In his company goes my cousin, Father Fray Cristóbal de Salazar, concerning whom testimony can be given by his prelates, for in order not to appear an interested witness in my own cause I refrain from saying what I could say with much reason and truth. For in all spiritual matters I refer you to the said fathers, whom I beg your Lordship to credit in every respect as you would credit me in person. I say but little to your Lordship as to your crediting them as true priests of my father St. Francis. With such as these may your Lordship swell these your kingdoms, for there is plenty for them to do.”¹⁰

The approach to Texas was nearer with the success of Oñate's expedition, but the actual advance was not made until 1675, when almost contemporaneously with the Bosque expedition was founded the first of those apostolic missionary colleges from which Texas was at last to receive its permanent missions and missionaries.

By the year 1675, a century and a half had passed since the advent of the “Twelve Apostles.” In every town and village permanently settled by the Spanish in New Spain, the Franciscans had established permanent centers of educational and religious life, the Church had witnessed marvelous development in the creation of episcopal Sees, colleges and universities, and all through the “Land of Sunshine” the name of Christ and His Mother was spoken in tender accents of a profound faith by the natives. With a glorious record of success in Mexico proper, it was to be expected that once the Franciscans began to move northward beyond the Rio Grande, the same success would be visible in their work.

¹⁰ Cited from Bolton, *Spanish Exploration etc.*, pp. 221-222.

CHAPTER II.

THE APPROACH OF THE MISSIONARIES TO TEXAS (1675-1689).

Chief among the narratives we possess for the period between the Oñate expedition and that by Fernando del Bosque is the celebrated *Memorial* of Fray Alonso de Benavides of 1630.¹ Benavides was appointed first Guardian of the "Custodia de la Conversion de San Pablo," when New Mexico was separated into a special district in 1621. Eight years later he was relieved of this post and was advised to proceed at once to Spain to inform the Spanish Crown of "the most notable things which had transpired in our Holy Custody" of New Mexico. The *Memorial* was the result of this order, and while not directly treating the condition of affairs in those parts of Texas which were then known, it contains many general reflections on the state of the Indians and on the best methods of their conversion. It may be that the Franciscians, when they did begin permanent mission settlements in Texas before the end of the century, followed the advice and suggestions contained in the *Memorial*. One direct link between Benavides and Fray Massanet is the tradition the latter found among the Hasinai Indians of the "presence" of Madre María de Jesús de Agreda.²

Benavides may be considered as belonging particularly to this period of Texas, for his *Memorial* reveals the fact that he was one of the earliest among the Franciscans to look with longing eyes toward the missionary development of Texas. In his *Memorial*, he records the hope that the king of Spain would open a port of entry on the Gulf Coast "between the Cape of Apalache and the coast of Tampico," so that the friars might have a base or headquarters for their proposed work in Texas.

¹ Printed with English translation by Mrs. Edward E. Ayer (New York, 1916). It is one of the scarcest of all Americana. For discussion of value of Ayer copy, cf. "The Benavides Memorials," by J. P. O'Hara, in the *Catholic Historical Review* (I, 76-78). In the Guilday Transcripts there is a second *Memorial* (dated 1634), probably more authentic than the Ayer copy.

² For a careful account of this strange phenomenon, cf. Ayer, *op. cit.*, p. 277.

His own words are explicit: "So that if this port or bay of Espíritu Santo were settled up, there would be saved in that direction more than eight hundred leagues, which are the (distance) from New Mexico to the Havana, coming by (way of) Mexico. The which (leagues) are travelled in more than a year; and four hundred of them through a land of war very perilous, where your majesty makes many expenditures in escorts of soldiers, and (in) wagons. And this way from the bay of Espíritu Santo all this is saved in only a hundred leagues of road, which is the (distance) from the Kingdom of Quivira to this bay. And all the road (is) pacific, of friendly and known people, who today must be converted and must be conferring about their baptism; for in this state I left them the year past. . . . From there (one) can with facility, in light vessels, trade and traffic with all the coast of New Spain, Tampico, San Juan de Lua (San Juan de Uhua), Campeche, Havana, and Florida, and all in sight of land . . . on all that coast, clear to Florida, there are (tiene) much pearls, and amber; and today they are all lost by the (locality) not being settled. And for this reason so many hostile Hollanders roam there, robbing whatsoever light vessels cross the gulf. And if the Bay were settled, they would not have anywhere to take refuge. Even so, to carry from Mexico to New Mexico all the necessities which your majesty sends to these churches, one goes through five hundred leagues, and most of them at war, and then, to reach Quivira, it is necessary to travel another one hundred and fifty (leagues) in which Your Majesty will pay more than the principal is worth. And all this is saved (by) sending it in a light vessel from the Havana to the bay of Espíritu Santo, if (that) is settled up.^a

The march from New Mexico toward the east and the south was a steady one, and it is not difficult to trace in such sources as the *Memorial* the gradual approach of the friars to their new field of missionary labor. In one place, Benavides tells us, after recounting the glories of the New Mexican missions: "For all, God be infinitely praised. From the (aforesaid) may well be inferred the so copious spiritual blessings which our seraphic Order (Religion) hath discovered throughout all the new world. And in this region it alone is (the Order) which with so great travails and risks makes these so superb discoveries. Since, as

^a Benavides, *Memorial*, p. 65.

has been said, in (one) sole stretch of one hundred leagues it has baptized more than eight thousand souls, and built more than fifty very beautiful churches and monasteries. And they are more than five hundred thousand Indians those whom we have pacified and subject to your Majesty in all the neighboring nations, who are little by little being catechised to be baptized. In such sort that though all that territory belonged to the Demon until now, and was thick with idolatry, without there being a person to praise the Most Holy Name of Jesus, today it is all thick with temples and monasteries and with pedestals of the Cross; and there is no one that does not praise God and His Most Holy Mother aloud in the wilds when they are saluting one another.”⁴

The spiritual sons of the Poor Little Man of Assisi, with their more than fifty churches and monasteries in New Mexico, were journeying nearer and nearer to Texas. And how beautifully is manifested their devotion to the spirit of their saintly Founder! Numerous Indians were being prepared for Baptism. The Most Holy Names of Jesus, and of His Most Holy Mother were being praised aloud in the wilds, and crosses marked the skyline. The devotion to the Most Holy Name, the devotion to the Sacred Passion of Our Divine Lord, and devotion to the Blessed Virgin Mary, were fervent in the hearts of the Franciscans. These devotions mean so much in Catholic life and religious practice that a debt of gratitude is due to the sons of St. Francis for establishing them so early in the religious annals of the western world.

The particular point of interest to us is that these devotions (and the religious truths which are their foundation) were being taught to tribes of Indians among whom were the Jumano nation whose habitat was “a hundred and twelve leagues to the east” of Santa Fé. Father Juan de Salas was the first Franciscan to be sent to answer the plea of these Indians for Baptism and religious instruction. In 1629, Salas and Father Juan Diego López, with Indians as guides, set out for the region of the Jumano. In her excellent monograph—*The Beginnings of Spanish Settlement in the El Paso District*—Anne E. Hughes places the region of the Jumanos in western Texas near the Colorado

⁴ *Ibid.*, p. 62.

River (Rio de las Nueces).⁵ The two padres and the three soldiers accompanying them were taken by surprise on arriving at the place of the Jumano who came forth in procession to meet them, bearing two crosses in the front of the rank. The fathers took their crucifixes from their necks and the Jumanos came to kiss and to venerate the image of the crucified Saviour.

Father Benavides relates how devotedly they put their lips on "a very pretty Infant Jesus that they (the Padres) carried." More than ten thousand souls assembled on that field in west Texas to hear Father Salas preach the word of the Lord. Father Salas asked them if they desired with all their hearts to be baptized. The captains of the people responded that that desire had brought them together and for that alone they had summoned the friars. But Father Salas desired further assurance. He asked that all those who wished to become Christians to raise the arm. All arms went up, even those of the suckling babes were raised by the mothers. By so touching a scene the Fathers were moved to compassion and remained there some few days to preach the divine word and to teach the Jumano how to pray. Morning and evening they crowded around. The fame of this event quickly spread to the neighboring nations, and from them came messengers to beg the like administrations. But the harvest was great and the laborers were few and the Franciscans returned to seek aid from their superiors. But before saying farewell Father Salas exhorted them to come daily before a cross, erected there by themselves, and to pray until he should return. But the chief captain of the Jumano had a special request to make before the Father's departure. Coming to Father Salas, the commissary of the journey, he said: "Padre, we can not yet do anything with God, for we are like deer and animals of the wilds; and thou canst (do) much with God and this holy Cross. And we have many sick ones—cure them first (before) that thou goest."⁶

Between the first journey of Father Juan de Salas into what is now western central Texas in 1629 and the Bosque expedition of 1675, several attempts were made by the Franciscans to penetrate eastward from the El Paso district. In 1650, Captain

⁵Published in *Studies in American History*, University of California Publications in History, I, 295-392 (1914).

⁶Benavides, *Memorial*, p. 61.

Hernando Martín and Diego del Castillo are said to have been the first to meet natives from the kingdom of Texas. No mention is made of any friars being part of the company of these adventurers. But during the quarter-century separating the last-named expedition from that of Fernando del Bosque in 1675, the missionary work in and around El Paso continued to flourish. The mission of Nuestra Señora de Guadalupe, which was founded in 1659, the mission of San Francisco, twelve leagues below Guadalupe, and La Soledad, seventy leagues to the southeast of Guadalupe, were all centers of Spanish life with a fully organized Franciscan missionary system. Nuestra Señora de Guadalupe owes its foundation to the friars, Fray García de San Francisco y Zúñiga and Fray Francisco de Salazar.⁷

Few names have greater prominence in Texas Catholic history than that of Father García. His work, as Hughes points out, "may be regarded as the cornerstone of the El Paso establishments."⁸ A certified copy of the narrative of the founding of Nuestra Señora de Guadalupe still exists in the archives of the Church of Guadalupe at Juárez, and is as follows:

In the name of the most holy and indivisible Trinity, Father, Son, and Holy Ghost, three distinct persons and one only true God; for his greater glory, honor, and reverence; for the confusion of the infernal enemy; for the service of the most holy Virgin Mary; our Lady and immaculate Patron; and for the greater exaltation of our Holy Catholic faith; on the eighth day of the month of December, of the year 1659, I, Fray Garcia de San Francisco of the order of the minor friars of the regular observance of our Seraphic Father San Francisco, preacher, actual difinitor of the holy custody of the conversion of San Pablo of New Mexico, minister and guardian of the convent of San Antonio del Pueblo de Senecú: whereas the captains and old men of the heathendom of the Mansos and Zumanas Indians went to the said custody to supplicate me to descend to preach them the Holy Evangel of Our Lord Jesus Christ and succeed in quieting them and baptizing them; and our Reverend Father Fray Juan Gonsales, custodian of said custody, having given a patent to Señor Don Juan, Manso governor and captain-general for his majesty; and having received the patents from my superior, in which he orders me to descend for the instruction and conversion of this heathendom, and license from the said Señor Don Juan, Manso governor; and having

⁷ Hughes, *op. cit.*, p. 305.

⁸ *Ibid.*

descended with no little labor, to El Passo del Rio del Norte, on the border of New Spain, and in the middle of the custody and province of New Mexico; and having congregated most of the rancherías of the Manso heathen on said site; and having offered them the evangelical word, and they having accepted it for their catechism, and permitted me to build a little church of branches and mud and a monastery thatched with straw—said heathen aiding and receiving me for their preacher and minister; by these acts as aforesaid, and by virtue of the patent of apostolic commissary, which I have from my superiors, through the privileges which the apostolic chair has displayed for new conversions to our sacred religion, raising this holy cross, which I planted, and building this church, in which already I have celebrated the sacred mystery of our redemption, I took possession of this conversion of the Mansos and Sumanas, and of the other surrounding heathen which might be assembled or might be called to our or to whatever evangelical preacher, in name of all our sacred religion, and immediately of the custody of the conversion of San Pablo of New Mexico; and I named and dedicated this holy church and conversion to the most holy Virgin of Guadalupe with the above name of El Passo, placing (as I do place) her holy image, for the which and to redeem it from the demon's tyrannical possession, I call to witness heaven, the earth, and all the holy angels who are present as guard, and especially all the heathen who are of this conversion, and Bernadino Gualtoye, Antonio Guilixigue, Antonio Elogua, Juan Azoloye, Francisco Tzitzá, and Felipe Quele, Christians of the Pueblo of Senecú, companions and followers who descended with me.

And as soon as I named this conversion, by the authority of my office, as commissary and head of all these of El Rio del Norte above and surrounding immediately subject to the holy custody of the conversion of San Pablo, and in order that in future times thus it may be confirmed of this possession, dedication, and naming, I write this in order that it may be preserved in the archive of said holy custody. Dated at El Rio del Norte, at the pass from New Spain to New Mexico, on the 8th day of December, 1659.

Fray Garcia de San Francisco, Apostolic Commissary of the Mansos and Zumanas—I, Fray Antonio Tabares, notary named by Father Fray Garcia de San Francisco, Apostolic Commissary of these conversions, testify to having transcribed, as above, the said writing, which is preserved in the archive of the custody. Dated April 9, 1663; and as true I sign it.⁹

⁹ *Op. cit.*, p. 306 (Printed from the Bandelier Collection, Harvard University).

Father García's ministry in the El Paso missions extended over a term of twelve years (1659-1671), and his life and works are recorded by contemporary historians and chroniclers.¹⁰ The occupation of the El Paso district by the Spanish settlers coincides with the founding of these three missions, the two latter, however, being on the Mexican side of the Rio Grande del Norte. The first marriage record of El Paso is dated November 29, 1678.

Hughes gives us a succinct account of the Franciscan priests who labored in this part of Texas:

The importance of the missionary center may be gathered from the number of priests present in the monastery during the first two decades of its existence. From the old church records at Juárez, it is learned that before 1680 fourteen priests had been at the mission during periods of varying lengths—these not including the names of Father Francisco de Salazar and Fray Antonio Tabares, the assistants of Father García mentioned above. Benito de la Natividad was there during eight years of García's guardianship. The name of Fray Juan Alvarez appears in 1667, Fray José de Truxillo in 1668, and Fray Agustín de Santa María, Fray Sebastian Navorro, and Fray Nicolás de Salazar in 1675. Of these only Fray Agustín seems to have remained in El Paso very long. Fray Juan de Bonilla, the probable successor of García, had charge of the mission in 1677, when Father Francisco de Ayeta, "Custodia y Juez Ecclesiastico de los Conberziones de San Pedro y Pablo de Nuevo Mexico," accompanied by his secretary, Fray Antonio de Sierra, made his first *visita* on October 10. In 1667 Fray Nicolas de Echavarría joined Father Bonilla, and they both served under Father Alvarez, who was guardian until 1679. On July 3, 1680, Ayeta made his second *visita*, accompanied by a new secretary, Father Fray Pedro Gómez de San Antonio, who later became guardian and served at the mission for forty years. Fray Nicolas Hurtado's name occurs in the records of 1672, and then is not mentioned for several years; later he succeeded Ayeta as custodian, Fray Pedro Gómez serving as his secretary. Fray José Valdez came to Guadalupe in 1680.

Judged by the records, the efforts of these missionaries were not remarkably successful. The following statistics indicate the extent of the conversions. Before 1680 they had baptized eight hundred and thirty Mansos—if the Indians whose tribal affiliation was not given were Mansos—

¹⁰ Cf. Vetancurt, *Menologio Franciscano de los Varones mas señalados* (Mexico, 1697); Medina, *Chronica de la Santa Provincia de San Diego de Mexico* (Mexico, 1682).

sixty-two Piro, seventeen Sumas, ten Tanos, five Apaches, and four Jumanos. The statistics of certain years are significant. From July 16, 1662, to April 1, 1663, about twenty-four Indians were baptized; between April 1, 1663, and about April 1, 1664, over three hundred Indians, chiefly adults; during 1663, the most prosperous year before September 20, 1680, two hundred and seventy-six Indians, mostly older children and adults; in 1668, only three Mansos; in 1679, seventy-one Mansos, fourteen Piro, six Sumas, two Jumanos, and two Tanos. The tribe to which the Indians belonged was not indicated in early years; after 1667 the name of Piro, Jumanos, and other tribal affiliations was not taken until Father Echavarría took charge in October, 1677.¹¹

For over twenty-five years, the El Paso district had witnessed an incredible activity on the part of these Franciscan missionaries, who carried the tidings of the Gospel to many native Indian tribes, including the Mansos, Sumas, Tanos, Jumanos, Piro, and Tiguas. Some fourteen Indian Pueblos were built in this period and each of these pueblos had a church with a resident or visiting priest. This fact must be kept in mind when we come to the great work of Father Massanet in 1690 in Eastern Texas; for, without depriving him of the honor of being called the Founder of the Texas Missions, the "true beginnings of what is now Texas are to be found in the settlements grouped along the Rio del Norte in the El Paso District."¹²

Meanwhile, the approach into Texas was being made in another section of the province. The first of these attempts is centered around the name of Fray Juan Larios, a Franciscan of the Province of Santiago de Jalisco, whose central convent was at Guadalajara. In 1670, Father Larios visited the Indians of the Coahuila district and of the region north of the Rio Grande, and in 1673 went again to those parts, accompanied by two other Franciscans, Fray Juan Dionysio de Penasco and a lay brother, Manuel de la Cruz. The following year, Larios, Manuel, and Fray Dionysio de San Buenaventura, a new volunteer among the missionaries, again penetrated into Texas.¹³ This expedition was placed in charge of Fernando del Bosque in 1675 and it can be considered the first systematic exploration of Texas from the

¹¹ *Op. cit.*, pp. 313-314.

¹² *Ibid.*, p. 392.

¹³ Cf. Bolton, "The Spanish Occupation of Texas (1519-1690)," in the *Southwestern Historical Quarterly* (XVI, 11-17).

east central section "The Bosque-Larios expedition across the Rio Grande," writes Bolton, "though not great in size or extent, was important in its bearings. Taken with the preliminary reconnaissance of Fray Manuel de la Cruz a few months before, it is the earliest well-authenticated missionary expedition on record to cross the Rio Grande from the south at any point below the Pecos. Bosque's report on the Indian situation is one of the most valuable extant for the region and period. As a result of the reports and recommendations of Bosque and Father Larios, four missions were soon established in the Coahuila district, to serve Indians living to the north as well as to the south of the Rio Grande. And now the Tejas, Indians living far on the Louisiana border, rose above the Coahuila horizon. In 1676 the Bishop of Guadalajara visited Monclova, and one of the reasons which he gave for favoring the adoption of the measures urged by Bosque was the opportunity it would afford to reach and convert the more important Tejas, beyond."¹⁴

The next expedition into Texas for which there is authentic historical evidence was organized in 1683 with Captain Juan Domínguez de Mendoza, who was accompanied by the Franciscans, Fray López and Fray Zavaleta. It resulted in the effort made by the two Franciscans, after their return in 1685 and in 1686, to induce the Spanish officials to settle the Jumano country with permanent missionaries and soldiers. Bolton is of the opinion that "it is not at all improbable that if danger from the French on the Gulf coast had not just arisen, the recommendations would have been put into effect."¹⁵

William Edward Dunn has described in his *Spanish and French Rivalry in the Gulf Region of the United States (1672-1702)* the actual beginning of Spanish colonization in the present State of Texas.¹⁶ A swift dramatic episode, fraught with great possibilities, occurred when La Salle landed in February, 1685, at Matagorda Bay (Bay St. Louis), with a royal commission to conquer and to govern that portion of North America lying between Fort St. Louis on the Illinois River and the Gulf of Mexico. Rumors of a French invasion of Quivira and Teguayo had been rife since the revelation of Pensacola scheme in

¹⁴ *Spanish Exploration etc.*, p. 288.

¹⁵ *Ibid.*, p. 317.

¹⁶ Published in *Studies in History*, No. I, of the University of Texas Bulletin (January, 1917).

1678. "While Spain slumbered," writes Dunn, "French explorers had been preparing the way for the extension of the sovereignty of France over the great interior region of the Mississippi Valley. The high-water mark of French enterprise was reached in 1682, when La Salle descended the Mississippi to its mouth, and took possession in the name of Louis XIV of the vast territory drained by its waters."¹⁷ The following year Spain and France were at war, and the 1684-85 expedition may be considered as part of the hostilities.

Our immediate interest in La Salle's invasion of Texas and in his erection of Fort St. Louis lies in the fact that he was accompanied by three Franciscans: Father Zenobius Membré, who had been La Salle's companion on the voyage of discovery in 1682; Father Anastasius Douay, and Father Maximus Le Clercq. The whole project met with disaster after disaster. La Salle himself was murdered by one of his own men (January, 1687), while the Indians wiped out the fort.

Spain was at last aroused to the danger of French invasion into her colonies from the east and with the expedition of Captain Alonso de León, who was accompanied by Fray Damian Massanet, in 1689, Texas was opened to Spanish colonization; and by means of the knowledge Father Massanet acquired from the Texas Indians, the difficulties surrounding the approach to the vast province across the Rio Grande were finally solved and the road was cleared for the soldiers of the Cross who were to come in such great numbers for the next century.

The De León-Massanet expedition was more successful than any of its predecessors. It gave the Spanish officials the assurance that the French danger had passed. It "quickenened their religious zeal, and caused them to be imbued with a spirit of gratitude to the Almighty for the renewed proof of His divine aid and favor. In this pious atmosphere, the plans that had been conceived by the leaders of the recent expedition for the extension of the Gospel into the newly-discovered region in the north were to meet with prompt and hearty approval."¹⁸ It was natural that the new mission field should be assigned to the recently erected Apostolic College of the Holy Cross at Querétaro.

¹⁷ *Op. cit.*, p. 31.

¹⁸ *Ibid.*, p. 110.

CHAPTER III.

THE QUERÉTARAN MISSIONS—I: (1690-1731).

The growing activity of the Franciscans in the mission field of northern New Spain received a permanent organization in the establishment of three apostolic colleges, where volunteers for the Indian missions, priests and lay brothers, were educated in a methodical way for their arduous and complicated work. These colleges, as Engelhardt has written, were independent houses of study, subject directly to the Franciscan Commissary-General for the Indies, whose residence was at Madrid.¹

The first of these in point of time is the Apostolic College of Querétaro, Mexico, founded by Pope Innocent XI, on May 8, 1683. The second is the College of Nuestra Señora de Guadalupe at Zacatecas, Mexico, erected by the Venerable Fray Antonio de Margil, in 1706. The third is the College of San Fernando in Mexico City, established by Pope Clement XII, in 1734.

The Franciscan missionaries who were trained in these apostolic colleges are usually known as Querétaranos, Zacatecanos, and Fernandinos. To the priests and lay-brothers of these three central houses can be traced practically all the mission settlements in what is now the State of Texas. The Bull *Sacrosancti Apostolatus* of May 8, 1682, forms the basic constitution of these three colleges. It lays down in detail the method of their erection, their daily curriculum, the type of missionary to be chosen, and the regulations governing their work among the Indians. Over each College was a guardian and four councillors (*discretos*). These latter were elected every four years by the community; the guardian was chosen from a *terna* sent to the Commissary-General by the Chapter of the College. Hernaez in his *Coleccion de Bulas etc.*, has not printed the *Sacrosancti Apostolatus*, but Engelhardt has given us an analysis of this important document from Parras' *Gobierno de los Regulares de la America*.² Engelhardt writes:

The guardian, with the consent of the discretos, could admit any friar, cleric, or lay-brother, from any of the prov-

¹ *Op. cit.*, I, 615.

² Published, 2 vols., in Madrid, 1783.

inces, provided the applicant, after due examination as to health, virtue and studies was judged suitable and worthy by the discretos; nor could anyone except the commissary-general prevent his admission. A novitiate was attached to the College, into which suitable young men were received and where they were trained by one of the Fathers who was elected at the chapter and bore the title of master of novices.

The community at the College was never to consist of more than thirty friars, of whom twenty-six were to be priests and four lay-brothers. The latter attended to housework and the collecting of alms.

Inasmuch as these monasteries were to excel in spirituality and self-denial, the Papal Bull expressly directed that in said seminary the Rule of the Friars Minor should be most strictly observed, as well in regard to poverty in general as in regard to the special regulations concerning the quality and number of wearing apparel, going barefooted, fasting, etc., particularly with regard to providing the necessities for the friars in sickness and in health according to our mode of life, so that all live in community, and that in no case any friar shall be permitted to have, neither in charge of the apostolic syndic nor in charge of spiritual friends whosoever the owner may be, any money deposits for his own necessities.

That indispensably every day they shall devote two hours to mental prayer, one in the morning and one in the evening. The Divine Office shall be recited in choir at stated hours . . . at which and at the conventual Mass, and at the other community exercises all without exception shall be bound to be present. (Matins and Lauds were chanted at midnight.)

That every day for two hours there shall be lectures and conferences for one hour after the conventual Mass on the Language of the Indians, and for one hour after Vespers on the manner of converting, teaching catechism, and instructing converts. No one shall be excused from attending these lectures, nor from giving account on the subject of the lecture if he be questioned.

That no secular person shall be permitted to enter the interior parts of the convent, but in the outer cloister a decent and edifying room containing a few plain seats, shall be set apart, where male seculars desiring to speak with any of the Fathers for their consolation may be received and comforted.

That the guardian, or in his absence, the presiding Father, on suitable occasions, or when he deems it necessary, shall send out missionaries by twos, or in larger numbers, as it shall seem expedient for the conversion of the people, assign-

ing to them the villages, districts, and territories in which the several religious may preach their missions. Some, however, shall be left at the seminary to carry on the exercises of the community, and these may be sent out when the others return.

That if any of the missionaries without legitimate cause, which must be approved by the discretos, shall have excused himself from preaching the missions according to the regulation of the Fr. Guardian, or if in the missions he shall have accepted anything beyond moderate food, or shall have given bad example, or in the seminary shall have disturbed the peace of the community, or in attending the community and other exercises to be observed as said before shall have been notably negligent, and if reproved once and again by the guardian shall not have improved, the guardian himself, with the counsel and consent of the discretos, may, if he had been a member of a province, expel him from the seminary and return him to his province, which shall be obliged to receive him back.

That the said commissary-general shall be bound, either personally or through his commissary especially appointed for that purpose, to visit said seminary every three years, and at each visitation he shall question each one about the observance of all aforesaid regulations. . . . And inasmuch as we hope that, inspired by the grace of God, by means of these ministers of His Word, many pagan nations will be converted to the faith, whose neophytes it is necessary to preserve in the faith embraced and to administer to them the sacraments, it is ordered that some of the said missionaries, who are necessary to perform said work, shall remain among the converted people, after they have notified the guardian of the seminary and received permission from him, and they shall always remain subordinate to the same guardian and subject to correction from him, as above. . . . They may remain in charge of souls thus converted to the faith only so long until it shall have pleased the bishop, to whom the territory pertains, or in the future may pertain, to assign secular priests to whom he may commit the care of the souls. (In cura animarum sic conversarum ad fidem, tamdiu solummodo poterunt remanere, quoadusque Episcopo, ad quem terra pertinet, vel in posterum pertinebat, placuerit Presbyteros Saeculares, quibus animarum curam committat, destinare.) While, however, the said missionaries shall continue in said charge, they can accept nothing on the title of curates or missionaries, but must live strictly upon the alms obtained by begging or otherwise offered.³

³ *Missions and Missionaries of California*, I, 615.

There are several ways of listing the missions founded in Texas by the professed fathers and brothers of these three Franciscan colleges. In his *Missionary Labors of the Franciscans among the Indians of the Early Days*,⁴ Engelhardt has described twenty-one missions which have been classified as follows:

Group I—among the Hasinai Texans proper in northeast corner of Houston and southwest corner of Cherokee Counties comprising:

1. San Francisco de los Texas.
2. Santísimo Nombre de María.
3. San José de los Nazones.

Group II—comprising:

1. Guadalupe, now Nacogdoches, Texas.
2. Dolores, now San Augustine, Texas.
3. San Miguel, now Robeline, Louisiana.

Group III—at and near the City of San Antonio, Texas, comprising:

1. San Antonio de Valero.
2. Purísima Concepción.
3. San José de Aguayo.
4. San Francisco de la Espada.
5. San Juan Capistrano.

Group IV—in Victoria and Goliad Counties on the Lower Guadalupe and San Antonio Rivers, comprising:

1. Espíritu Santo.
2. Rosário.
3. Refugio, near the junction of the two rivers.

Group V—in Milam County and known as the San Xavier Missions, comprising:

1. Dolores or San Francisco Xavier.
2. Candelaria.
3. San Ildefonso.

Group VI—among the Apache Indians in Menard County on the San Sabá River, comprising:

1. Santa Cruz.
2. San Lorenzo.
3. Candelaria.

Group VII—among the Orcoquiza Indians on the lower Trinity River, De la Luz.

⁴Published in *Franciscan Herald* (Chicago), October, 1914—November, 1917.

Chronologically the missions established in Texas may be listed as follows:

1. San Francisco de los Texas (1690).
2. Santísimo Nombre de María (1690).
3. San Francisco de los Neches (1716).
4. Purísima Concepción (1716).
5. San José de los Nazones (1716).
6. Nuestra Señora de Guadalupe (1716) at Nacogdoches.
7. Nuestra Señora de los Dolores (1717) at San Augustine.
8. San Miguel (1717) at Robeline, La.
9. San Antonio de Valero (1718).
10. San José de Aguayo (1720).
11. San Xavier de Náxera (1722).
12. Espíritu Santo (1722).
13. Purísima Concepción (1731).
14. San Francisco de la Espada (1731).
15. San Juan Capistrano (1731).
16. San Francisco Xavier (1746).
17. San Ildefonso (1749).
18. Candelaria (1749).
19. Nuestra Señora del Rosario (1754).
20. San Marcos (1755).
21. Nuestra Señora de la Luz (1756).
22. Nuestra Señora de Guadalupe (1757).
23. Santa Cruz or San Sabá (1757).
24. San Lorenzo (1762).
25. Nuestra Señora del Refugio (1793).

The grouping followed in this and the two succeeding chapters places the Texas missions into a third division; namely, that of the Colleges from which these Franciscans came. This division has the advantage of bringing out into relief the comparative activities of the three groups of missionaries.

The Colegio de la Santa Cruz de Querétaro, founded in 1683, bore the further title *de Propaganda Fide*, and as such has a place in history side by side with the famous Collegio Urbano, established in 1622, in Rome, by the Sacred Congregation de Propaganda Fide for the purpose of sending missionaries to all parts of the world. Querétaro has one of the richest archives for the early history of the Southwest.⁵ The story of the Querétaran missions has been told by two of the Fathers of the

⁵ Bolton, *Guide to Materials for American History in Mexican Archives*, p. 387, Washington, D. C., 1915.

College—Father Isidro Felix Espinosa in his *Crónica Apostólica y Seráfica de Todos de los Colegios de Propaganda Fide de Esta Nueva-España*, Mexico, 1746, and by Father Juan Domingo Arricivita in his *Crónica Seráfica y Apostólica del Colegio de Propaganda Fide de la Santa Cruz de Querétaro* (Mexico, 1792).⁶

1. *San Francisco de los Texas* (1690).

On Tuesday of Easter week (March 28, 1690), the little group of Querétarans who accompanied Father Massanet on his journey into Texas, left Coahuila and reached their destination late in May of that year. On June 1, the church which they named in honor of St. Francis was dedicated and thus was begun the first permanent mission in Eastern Texas.⁷ The site of the Mission of St. Francis de los Texas is not known, but Bolton has concluded as a result of his own researches, that it was somewhere in the northeastern part of Houston County, northeast of Weches, almost six or seven miles west of the Neches River in the valley of San Pedro Creek.

The narrative of the foundation is given in Father Massanet's letter to the Viceroy as follows: "There came also to that spot an Indian who was thoroughly acquainted with the road into the country of the Tejas, and he showed us the way until we met with the governor of the Tejas, together with fourteen or fifteen of his Indians, and the Indian whom we had sent to him with our message. It was about ten o'clock in the morning when we came upon them by an arroyo in which they were bathing, and, on account of the thick woods, they did not see us until we were very close to them. As soon as the governor saw me he came forward to embrace me; we sat down to talk by signs—this being the most usual mode of communication in those regions; and he produced a small sack of powdered tobacco, of the kind which they grow, and another small sack of *pinole*, white, and of very

⁶ Copies of these two rare works are in the Library of Congress.

⁷ "Saturday, the 27th; Sunday, the 28th; Monday, the 29th; Tuesday, the 30th; and Wednesday, the 31st, they labored to build the church and the dwelling of the apostolic fathers, in the midst of the principal settlement of the Texans. Thursday, June 1st, I gave possession of the said mission, the reverend father commissary, Fray Damian Masanet, having sung Mass in the said church, the said Indian governor and his people attending Mass and the blessing of the church." *Itinerary of De León*, in Bolton, *Spanish Explorations etc.*, p. 417.

good quality. After talking we left the place, and went to rest awhile. That night it was arranged to provide the governor with garments, in order that he might enter his village clothed, so that his people might see how highly we thought of him.

"Three days later, on Monday, May 22, 1690, we entered the village. It was raining on our arrival. That year, it had, up to that time, rained but little, and already the corn was suffering from the drought, but every day of the eleven that we spent in the village it rained very hard.

"At evening on the day of our arrival, the governor being in the tent with us, an old woman brought him for his meal a large earthenware vessel full of cooked frijoles, with ground-nuts and tamales. That evening the governor said that he would spend that night with us in the tent, and take us to his house next day, but afterwards, it being already late, Captain León insisted that they should go at once, as he had some skirts, and other articles of clothing which he wanted to take to the governor's wife. The governor replied that he did not want to go then, but would go next day; however, in spite of all, he was obliged against his will to take León to his house.

"On the next day the governor said that he wished to take us home with him, and that we might live in his house, in which, he said, there was room for all. After dinner we, the priests, discussed what should be our conduct on visiting the governor, and whether it would be advisable to stay there. My opinion was that we four priests should go on foot, carrying our staffs, which bore a holy crucifix, and singing the Litany of Our Lady, and that a lay-brother who was with us should carry in front a picture on linen of the Blessed Virgin, bearing it high on his lance, after the fashion of a banner.

"We set out in this manner for the governor's house from the place where we had stopped, and this pious conduct proved so blessed that although it had rained heavily, and the water stood high all along the road where we had to pass, so high, indeed, that for the greater part of the way it came nearly to our knees, yet our fervor was such that we paid no attention to the water. Following the example given, some of the soldiers who were walking through the water became animated with such zeal and ardor that they could not keep back tears of joy and gladness. Among these who thus especially exerted themselves, giving no

heed to the water or to the mud, were Captain Francisco Martínez, Don Gregorio Salinas, and others. The rest, some twenty soldiers, were on horseback, and Captain Alonso de León was with them; we who walked were in their midst.

"We came to the governor's house, where we found a number of Indians—men, women, and children. Kneeling, we concluded the Litany, and we blessed the house. Soon the governor and the other Indians came up to kiss my robe, and the former bade us enter, in order to look at his house. The house is built of stakes thatched over with grass, it is about twenty *varas* high, is round, and has no windows, daylight entering through the door only; this door is like a room-door such as we have here. In the middle of the house is the fire, which is never extinguished by day or by night, and over the door on the inner side there is a little superstructure of rafters very prettily arranged. Ranged around one-half of the house, inside, are ten beds, which consist of a rug made of reeds, laid on four forked sticks. Over the rug they spread buffalo skins, on which they sleep.

"As to whether the priests should live in the governor's house, it seemed to me unadvisable that they should do so, on account of the number of Indians, men and women, who went in and out at all times. Using the Frenchman as an interpreter I told the governor with many kind expressions that his house was very fine, and that I heartily appreciated his desire to have the priests in his household, but that since we had to build a house for the celebration of masses, it might be well to build likewise a dwelling for the priests, because they must needs live near the church. Thereupon the governor said that we should build the house in the most suitable place, that he would show us the village, and that I might choose the spot. We agreed to visit the village on the following day in order to look for a favorable location for the church and the priests' dwelling; accordingly, next day we went with the governor, who took us to the place the French had selected for their settlement, pleasantly and favorably situated on the river banks. We did not locate the convent there because it was so far out of the way of the Indians. Just at that spot they showed us two dead bodies of Frenchmen who had shot each other with carbines. All this day we were unable to find a place which suited me.

"The next morning I went out with Captain Alonso de León

a little way, and found a delightful spot close to the brook, fine woods, with plum trees like those in Spain. And soon afterwards, on the same day, they began to fell trees and cart wood, and within three days we had a roomy dwelling and a church wherein to say Mass with all propriety. We set in front of the church a very high cross of carved wood.

"On the feast of Corpus Christi Mass was sung, and before Mass we had a procession with the holy sacrament exposed, and a large concourse of Indians being assembled, for we had notified them the day before. The soldiers had been given leave to fire as many salutes as they could during the procession, at the elevation, and at the close of Mass, and by the will of the Divine Majesty we celebrated in that solitude a memorable feast, which was rendered a source of great consolation by our being able to carry the blessed sacrament exposed and to walk in procession as Christian Catholics are wont to do. After Mass we hoisted in the name of His Majesty the royal standard bearing on one side the picture of Christ crucified, and on the other that of the Virgin of Guadalupe. A royal salute was fired and we sang the *Te Deum Laudamus* in thanksgiving. . . . They (the Indians) never sacrificed to idols, but only to Him of whom they said that He has all power and that from Him come all things, who is recognized as first cause. . . .

"When the church and the dwelling intended for the priests had been finished they carried into these buildings all that was to be left for the priests, and on the morning of the first of June, the octave of the feast of Corpus Christi, we consecrated the church and celebrated Mass, after which the *Te Deum Laudamus* was sung in thanksgiving, the soldiers firing a royal salute. The church and village were dedicated to Our Holy Father St. Francis. . . . With the priests who were to accompany me, I awaited him (Captain Martínez at the college of the Holy Cross at Querétaro). These priests were the Father Predicador Fray Miguel Fontecuberta, the Father Predicador Fray Francisco de Jesús Maria, the Father Predicador Fray Antonio Perea, the Father Predicador Fray Francisco Hidalgo, the Father Predicador Fray Antonio Bordoy. Those who remained in the Mission San Salvador were the fathers Fray Antonio Perea and Fray Francisco Hidalgo."⁸

⁸ Cited in the *Spanish Explorations etc.*, pp. 376-368.

After seeing the mission permanently established and the work of conversion among the Indians begun, Father Massanet placed this first Texas church under the care of the Franciscans who had accompanied him and set out for Mexico City to report to the Viceroy, Gaspar de Galve. A council was held and after listening to Massanet's report, it was determined to send another missionary expedition into Texas. Don Domingo Terán de los Ríos, the governor of Coahuila, was put in charge as commander, and Massanet was directed to select five other Querétarans for the task. The political aspect of the Terán expedition need not be described, since it has little bearing on our subject. The Franciscans selected for the expedition were: Fathers Francisco Hidalgo, Nicolás Prevo, Miguel Estela, Pedro Fortuni, Pedro García, Ildefonso Monge, José Saldana, Antonio Miranda, and Juan de Garaicochea. Three "donados" or secular Tertiaries also accompanied the fathers.⁹

They set out in May, 1691, and June 18, met some Indians who gave Massanet alarming news of the San Francisco Mission. After some unavoidable delays, they arrived at the mission on August 2, and Massanet found that only two of the Franciscans had survived—Fray Antonio Bordoy, who was at the mission itself, and Fray Francisco Casañas. The labors of the Fathers at San Francisco de los Texas, while not without a certain amount of success, were discouraging; and on August 21, 1693, the viceregal government ordered Father Massanet and the friars who remained with him at the mission to abandon their post. In October, 1693, after burying the bells, they set out with sad hearts for Querétaro. "With his departure from Texas," writes Engelhardt, "Massanet disappears from history."¹⁰

2. *Santísimo Nombre de Maria (1690).*

Before a year had passed after the establishment of the Mission of San Francisco, Father Miguel Fontcubierta had died during an epidemic of fever (February 5, 1691), in which almost three thousand of the Texas Indians who were under his care were wiped out in a single month. Father Francisco Casañas decided to leave and found a mission in a healthier location.

⁹ Engelhardt, *Missionary Labors etc.*, (Franciscan Herald) March, 1915, p. 108.

¹⁰ *Ibid.*, May, 1915, p. 187.

This he did in October, 1690, locating among the Neches Indians in what is now the southwestern part of Cherokee county.¹¹ In his report, presented to the Viceroy a year later, Casañas claims that in spite of almost insuperable obstacles to his success among the Neches, the mission would prove a permanent outpost of the Spanish government; but de Galve included Santísimo Nombre de María in his decree of abandonment, and in October, 1693, the mission was deserted. In fact, while Casañas was in Mexico City for the purpose of giving his report to the government, Santísimo Nombre de María was destroyed by a flood, and all the Spaniards took refuge at the Mission San Francisco de los Texas across the Neches River. Father Casañas was sent (1693) to one of the New Mexican missions and was martyred there three years later, thus winning for himself the glory of being the proto-martyr of the Querétaran Fathers.

Governor Terán apparently had lost all interest in the two missions. He believed that his work was finished when the result of the expedition of 1690-91 had proved the falsity of the report that the French adventurers had founded a settlement within Spanish territory. His policy was further guided by his decision that not until Spanish presidios had been set up in the chief Indian towns, could the missionaries expect to make any headway in converting the Indians of east Texas.

Dunn writes: "After the return of Governor Terán to Mexico, interest in Texas seems to have perceptibly waned. No effort was made to revive the plans that had been formulated. Not until the latter part of the year did the vice-regal government manifest sufficient interest in Texas to inquire as to the progress that was being made by missionaries there. . . . At this time the province of Texas was abandoned after four years of fruitless effort and expense. The interest of the vice-regal government in that region had first been aroused by the intrusions of the French. The movement for the founding of missions, begun when the foreign menace seemed past, grew in scope when rumors of French activity were received. These larger plans were necessarily relinquished, however, when the intractable nature of the Indians was fully realized. The first occupation of Texas was an enterprise conceived and executed by the colonial officials of

¹¹ Bolton, "Native Tribes About the East Texas Missions," in the *Texas State Historical Association Quarterly*, April, 1908, pp. 206-208.

New Spain. The home government, with its energies absorbed in war, had little share in it, save to approve measures after they had already been adopted. While ready to sanction a movement to extend the Catholic religion and the domain of the king, it showed little direct and active interest in the Texas project. This comparative indifference was perhaps chiefly due to the opinion prevalent among royal officials in Spain that the Gulf region, especially that portion west of the Mississippi River, offered little inducement for colonization to a foreign nation, and that it was needless to expend large sums for its development and defense."¹²

3. *San Francisco de los Neches, Purísima Concepción,
San José (1716).*

"The question may well be asked," writes a recent scholar in the field of Texas history, "whether these several and unsuccessful efforts to establish missions among the Tejas and Cadachos were of any permanent value in the evolution of Texas. Without doubt, they were. A certain amount of substance and energy must always be wasted in forcing civilization into an unbroken wilderness. Each new country has its peculiar difficulties, only experience can teach how to overcome. Paths must be traced, mountains and valleys traversed, boundaries searched out, and coasts and rivers explored; and these things are seldom accomplished without the lavish expenditure of men and means. That remote inland settlements are difficult to establish and more difficult to maintain; that the organization of an extensive mission system must be the slow work of years, and not the accomplishment of a summer campaign; that the conversion of even the most tractable of Indians must be a mingling of force with persuasion; and, finally, that the mission could thrive only when it existed side by side with the presidio (garrison),—these were the useful deductions from Fray Damian Massanet's costly experimenting.

"And there were other lessons of value. A more correct idea of the geography of Texas was obtained; the most important rivers were named and their courses determined; roads were marked out from Coahuila to the plains of southwest Texas along

¹² *Op. cit.*, pp. 138-139, 144-145.

which Spanish civilization could advance more surely; and the Bay of Espíritu Santo became an easy and familiar landing place for later expeditions. All these facts were worth something when the time came at length to undertake seriously the task of opening the lands beyond the Rio Grande settlement. The little log church of San Francisco and its companion mission by the Neches, although ephemeral and productive of no immediate good, in the larger outlook were eminently worthwhile; for they served as an admonition and a warning when, twenty years later, the friars came again to stretch their line of larger and more substantial churches from the Rio Grande to the Sabine."¹⁸

Almost twenty-five years passed, however, before any further effort to establish missions among the Texas Indians was made. A second mission under the patronage of their saintly Founder was begun in 1716 by the Franciscans near the Neches River and was named San Francisco de los Neches. This was on the opposite bank of the river from the earlier Mission San Francisco. By the aid of diaries and archaeological observations, Bolton has established the location of this Querétaran mission among the Neches in the region of Mound Prairie about five miles southwest of Alto in Cherokee County. The Franciscans who established the mission were Father Francisco Hidalgo, who had retired from Texas twenty-two years before, Father Gabriel Vergara, Father Benito Sánchez, Father Manuel Castellanos, and Father Pedro Pérez de Mesquía. They set out from Saltillo on January 21, 1716, and at San Juan Bautista, south of the Rio Grande, they were met by a group of Zacatecan Fathers who were on their way to Texas. The end of their journey was reached on July 3, 1717, and the mission of San Francisco de los Neches was established.

Two other missions were founded by this same group of Franciscans—the Mission of Purísima Concepción, which was begun on July 7, 1717, and a few days later, the Mission of San José among the Nazones, ten leagues north of Purísima Concepción. Father Espinosa, who was in charge of the San Francisco Mission wrote a complete history of these establishments in his *Crónica Apostólica*.

These three missions had only a short independent existence,

¹⁸ R. C. Clark, "Beginnings of Texas" in the *Texas State Historical Association Quarterly*, January, 1902, p. 193.

when they were transferred to San Antonio in 1730. In 1727, Pedro de Rivera was sent to these missions to inspect the general conditions of the work, and the guardian, Father Gabriel de Vergara, advised him to recommend to the government the concentration of the Indians into reservations. De Rivera, on his return, advised the suppression of Purísima Concepción on the Angelina River, and in spite of the protest of Father Miguel Servillano de Parédes, the head of the Querétaran college, the three missions were transferred to the vicinity of the San Antonio River, where as Espinosa has written, "it would be easier to collect (the Indians) and induce them to devote themselves to agriculture and community life under the shadow of the Cross."¹⁴

Engelhardt tells us that the Fathers were most reluctant to abandon their work in the interior of Texas, even though apparently the ten years spent among the Indians had not resulted in much success. They were encouraged, however, by the fact that their new field lay in the midst of three tribes who had not yet heard the message of the Gospel. The same names were kept with the new missions, with the exception of San José which was changed to San Juan Capistrano.

The isolated situation of these three missions was a matter of grave concern to the civil authorities and after this decision to erect a presidio and a town at the Rio San Antonio, the viceroy gave orders for the establishment of new missions between the San Antonio district and the Rio Guadalupe. In this way came about the fourth Querétaran mission.

4. *San Antonio de Valero (1718).*

This mission, named in honor of the Viceroy, owes its existence to Father Antonio de San Buenaventura y Olivares. He is numbered among that zealous band of Franciscans of the College of Holy Cross, so graphically described by his fellow Querétaran, Espinosa. He had a very keen interest in Texas. In 1709 that interest led him across the Rio Grande River and he journeyed as far as the Rio Frio, in company with Father Espinosa.

With the permission (May, 1718) of the Viceroy, Marqués de Valero, Father Olivares transferred his Xaramé Indian Mis-

¹⁴ *Crónica Apostólica y Seráfica de todos los Colegios de Esta Nueva-España* (Mexico, 1746), p. 415.

sion of San Francisco de Solano from the southern banks of the Rio Grande to the Rio San Antonio de Padua in Texas. Father Olivares maintained himself for more than a year on the site chosen. He may, therefore, properly and justly be regarded as the founder of Mission San Antonio de Valero on the Rio San Antonio de Padua. In the beginning Father Olivares was alone. The friar assigned to the mission had died before leaving the Rio Grande. While laboring among the neighboring savages, especially the Payays, who spoke the Xarame language, Father Olivares broke his leg, and a messenger was quickly sent to the Rio Grande mission to notify the Fathers. It is said that Father Pedro Muñoz came the distance of eighty leagues in forty consecutive hours. After receiving the consolation of the sacraments at the hand of Father Muñoz, efforts were made to remedy the fracture. No surgeon was available and a soldier undertook to set the leg. Then by means of some household remedies, the missionary was restored, but not until he had spent a long time in bed, which must have been a sore affliction for such an energetic priest.¹⁵ Soon after his recovery, Father Olivares moved his mission to the other bank, doubtless to the site it still occupies under the name of the Alamo, famous for the massacre of 1836, at the hands of Santa Anna.¹⁶

The name San Antonio de Padua had been given to this part of Texas as early as 1691, when Terán's expedition stopped at the present site of the city on June 13, 1691, and a military Mass was celebrated.

It was not long before the success of the mission at San Antonio became known to the priests in eastern Texas. Father Olivares had a visit from Father Espinosa, Superior of the Querétaran missions in the region of the Neches River, when on his way to Mexico City to report the unhappy outlook at his post. At San Antonio, Espinosa met Governor Alarcón, who had come with supplies for the eastern missions. Father Espinosa decided to entrust the written reports to the care of a companion, Father Matias Sans de San Antonio, a Zacatecan friar, while he himself would act as a guide to Alarcón on his way to the Texas missions. Father Matias went on to the Viceroy.

By this time San Antonio had become a half-way point for

¹⁵ *Crónica Apostólica y Seráfica etc.*, p. 450.

¹⁶ Cf. Dunn, *op. cit.*, p. 191.

communication with the vice-regal headquarters. This took place before December, 1718, the time of Alarcón's departure for the return to Mexico. In 1719 San Antonio became a place of refuge for the missionaries among the eastern tribes of Texas, when they were threatened and actually assaulted by the French who had come from Louisiana. Both the Querétaran and the Zaca-tecan friars made their way to San Antonio in the summer of 1719. Father Espinosa and Father Margil, the superiors of these respective missions, were the last to leave the eastern missions for San Antonio. Father Espinosa did not remain long as he wanted to make a report in person to the Viceroy. Father Margil and the other Franciscans built thatched quarters for themselves at San Antonio and remained there until 1721. In April, 1721, the result of Father Espinosa's visit to the Viceroy was very forcibly seen at San Antonio. The governor of Coahuila, Marqués de San Miguel de Aguayo, with an expeditionary force of about five hundred men, set out for the missions and was joyously received by the refugees at San Antonio.

In 1731 Mission San Antonio de Valero came to be the headquarters for Father Santa Ana, President of the Querétaran missions of Texas. He came to San Antonio de Valero in 1731 and exercised his official duties from this mission for three years, then he transferred his office to Mission Concepción. Between 1731 and 1745 Christian influence went out to more than forty tribes who lived in the regions of the middle Colorado and the Rio Grande, the Gulf Coast and the San Antonio Road. The baptismal records of San Antonio de Valero bear testimony to the wide range of its influence among the Indians.¹⁷ During the first decade of its existence there had been two hundred and fifty baptisms, and by 1740 this number had increased to eight hundred and thirty-seven.

In the official report of 1762 of all the Texas missions, required by Father Manuel de Nájera, San Antonio de Valero showed to good advantage. A church of "harmonious architecture" was being built of quarried stone. A convent of two stories in height and fifty *varas* in length and breadth with two patios and arched cloisters served as an abode for the Querétarans. Its work shop was busy with four looms and fabrics of cotton and wool were being made from the material stored in

¹⁷ Cf. Bolton, *Texas in the Middle Eighteenth Century*, p. 16.

two rooms. The pueblo about the mission consisted of seven rows of houses, all of stone, with arched porticoes, doors, and windows. Through the plaza ran a stream of water, with willows and fruit trees on its banks. Its fields were tilled, fenced in, and watered by irrigation ditches. Maize, chile beans, and cotton were produced in abundance on the farm lands of the mission. Cattle, sheep, and goats grazed on its pastures. In the number of stock this mission ranked third of the Querétaran missions, San Francisco and San Juan surpassing. But in the spiritual work, the increase in baptisms at San Antonio was about equal to the combined efforts of the other three missions. More than forty-four hundred Indians had been baptized in all the missions, since the beginning, but half of these baptisms were administered in the seventeen years preceding 1762. In the important work of inducing the Indians to live a community life, the Fathers at San Antonio de Valero had two hundred and seventy-five Indians in its pueblo, this being a few more than those of the other three missions. This mission was also distinguished by some of the Fathers in its personnel.

About 1750 Father Francisco Mariano de los Dolores y Viana succeeded Father Benito Fernandez de Santa Ana as President of the Querétaran missions. He made San Antonio de Valero his headquarters. He spent almost thirty years as a missionary in Texas, coming to that field about 1733. Until 1763 he made his energy, courage, and zeal felt in a manner that makes the knowledge of his life indispensable for the story of the Franciscans in Texas. His project of the present San Gabriel River, in Milam County, reveals him as a man of no mean ability. San Antonio de Valero numbered men of literary attainments in its list of missionaries. One of these was Father Diego Martín García, who copied in his own handwriting some of the older records, and in 1745 he wrote his *Breve y Legal Noticia* which is one of the main sources for information on missionary methods. Another of the Fathers at San Antonio de Valero who has since become famous in historiography is Juan Domingo Arricivita. After returning to Querétaro he wrote, in 1792, his chronicles of Holy Cross College, one of the greatest contributions to the history of Texas.¹⁸

These workers at Valero gave more than their intellectual

¹⁸ Cf. *ibid.*, p. 96.

The Querétaran Missions—I: (1690-1731)

talents—Alonso Geraldo de Terreros, assigned to San Antonio de Valero in 1748, gave his life. He died at the hands of the Comanches in the San Sabá missionary district in March, 1758, just ten years after his assignment to San Antonio de Valero.¹⁹

The extent of Querétaran activity from 1690 to 1763 was practically confined by that latter date to the missions in and around the present City of San Antonio.

Within the vicinity of San Antonio de Valero, the Querétarans erected in 1731 three other missions: San Francisco de la Espada to the south; San Juan Capistrano to the east; and Concepción, which had been transferred from East Texas. The geographical salient, therefore, of Querétaran activity in west central Texas was not a large one, since practically all the labors of the missionaries belonging to the college of the Holy Cross were confined in and around the present city of San Antonio. Meanwhile, contact was growing with the Indians of central Texas and within the next generation, a busy mission center was to be erected along the San Xavier River (San Gabriel).

¹⁹ Palóu's *Life of Junípero Serra*, translated by C. Scott Williams and edited by George Wharton James, pp. 39-40, Pasadena, 1913.

CHAPTER IV.

THE QUERÉTARAN MISSIONS—II: (1731-1763).

During the next fifteen years (1731-1746), no further mission sites were established by the Querétaranos. These years coincided with a growing conviction on the part of the Spanish officials that central Texas should be explored and settled, in order to increase its value as part of the great buffer Texas was destined to be against French encroachment from Louisiana.

Up to the publication of Bolton's *Texas in the Middle Eighteenth Century* in 1915, the period from 1721 to 1746 was considered scant of importance, both in the civil and ecclesiastical history of the province. The creation of the Province of Nuevo Santander, north of the Province of Nuevo León, and east of the Province of Coahuila, in 1746, brought central Texas into compact political organization under the Viceroy and from that time until the acquisition of Louisiana by Spain during the same century, exploration and settlement in this part of Texas was carried out in increasing rapidity. Bolton calls the period from 1731 to 1745, "one of testing the original establishments, rather than founding new ones."¹

After 1745, when the missions on the San Gabriel River in central Texas were begun, they were to form as San Antonio did farther west the center and defense of Spanish occupation towards the east. Politically speaking, Bolton has named the period from 1731 to 1745: *The Province on Trial*. "The most conspicuous work of the period," he writes, "was done by the missionaries. No new missions were founded in the interval, but the missionaries in charge of the missions already established instructed their neophytes with commendable zeal, improved the material plants of their missions, and sought new recruits among many new bands constantly more removed from the mission centers. During the fifteen years a score or more priests, not to mention the lay brothers, labored at the San Antonio missions alone. The central figure among them was Fray Benito

¹ *Texas in the Middle Eighteenth Century*, p. 14.

Fernandez de Santa Ana, who arrived in 1731 and most of the time thereafter until 1750 was president of the four Querétaran missions. After living three years at San Antonio de Valero, he made his headquarters at Concepción. Scarcely less conspicuous was Father Francisco Mariano de los Dolores y Viana, who arrived in 1733 and remained until 1763, succeeding Father Santa Ana as president. His residence was at Mission San Antonio de Valero. Among the missionaries of this period were two who later became martyrs. These were Fathers José Gázquez and Alonzo Giraldo de Terreros, the first of whom was killed on the San Gabriel River in 1752, the other on the San Sabá in 1758. None did a more valuable service for history than diligent Fray Martín García, of mission San Antonio, who wrote a long disquisition concerning the management of Indians, and copied in his own handwriting many of the older records of the missions to preserve them from destruction. The painstaking reports and correspondence of the missionaries as a whole will always stand as a monument to their training and intelligence, and though as yet little known, will constitute a priceless treasury of history and ethnology.

“Notable among the efforts with the outlying bands were those of Father Mariano de los Dolores, who after 1733 made frequent visits to the Tonkawan tribes near the middle Brazos River. In 1739 a general epidemic swept through the missions at San Antonio, after which there was renewed activity among the distant tribes. In the year named, the Tacame, after having deserted Mission San Francisco, were taken to that of San Antonio de Valero. About 1745 Father Juan Mariano de Molina visited the Cujane, Karankawa, Manos de Perro, and Piguique, tribes living in the main down the coast to the southwest of the Guadalupe River. In the year last named the missionaries of San Juan Bautista and San Bernardo prepared an expedition to the natives of the lower Rio Grande, but it was prevented by a revolt at Lampazos in which the coast tribes joined.

“The foregoing are only a few of the recorded missionary expeditions made during the period. Besides these there must have been numerous other journeys equally notable. This is clearly shown by the data contained in the mission records. At mission San Antonio de Valero alone no less than forty bands of tribes were represented by the baptisms between 1731 and

1745. In general they included people living between the middle Colorado and the Rio Grande, the San Antonio Road and the Gulf Coast. The original tribes at the mission of Concepción were three—the Pajalat, Siquipil, and Tilpacopal—but by 1745 members of at least fifteen others had been attracted thither. The tribes taken to the three new missions—that is those transferred to San Antonio in 1731—during this period were mainly from the coastwise district rather than from the interior.”²

5. *Nuestra Señora de los Dolores del Rio de San Xavier (1746).*

Owing to the solid progress of the Missions in and around San Antonio during these years, it was natural that the work of the missionaries would be made known by these Indians to other tribes lying between the western and eastern part of the province.

Fray Mariano de los Dolores y Viana, a Querétaran stationed at San Antonio de Valero, after 1735, had made some tentative excursions into central Texas and had visited four of the principal tribes living there. In 1745, four chiefs of the tribes in question with some followers came to San Antonio and begged the Fathers to come among them to found a mission. Efforts were made to have the tribes come permanently to San Antonio, but this failing, the commissary visitor, Fray Francisco Xavier Ortiz, gave the necessary permission, and in 1746, Fray Mariano started for the settlements of these tribes and chose a mission site on San Xavier River (now the San Gabriel), at what is now Brushy Creek,³ giving it the name: La Mision Nuestra Señora de los Dolores del Rio de San Xavier, which became known generally as the Mission San Francisco Xavier. In founding this mission Father Mariano was assisted by Fray Benito Fernández de Santa Ana, then president of the Querétaran missions.

Before a year had passed, Fray Mariano had spent five thousand dollars, a large sum in those days, for the equipment of the mission. “Practically all that we know of active operation (at San Xavier),” writes Bolton, “between June, 1746, and February, 1748, is that the missionaries were there, from time to time at least, planting crops, catechising the Indians, and holding them

² *Ibid.*, p. 16.

³ Bolton has located the Mission nine miles to the north of Rockdale (*ibid.*, p. 225, 230).

until the project should be definitely supported and something permanent undertaken.”⁴

Here again, as in the case of San Antonio de Valero, other missions were founded in the vicinity of San Xavier.

6. *San Ildefonso (1749).*

There were grave objections by some of the Spanish officials to the founding of the San Xavier missions and to its complete development; but on December 23, 1747, the Viceroy gave his consent to the establishment of the other missions on the San Xavier River. This came as the result of many petitions made by Fray Mariano and the Querétarans, and when the royal consent reached Mexico in the following summer by a *cedula* issued on April 16, 1748, all difficulties were removed and the work went ahead.

Fray Mariano fell sick about this time, indeed, he was incapacitated for more than a year after April, 1748, and Fray Santa Ana supervised the labors of the Fathers and the Indians at the Mission San Xavier. The success of the work is evident in a report sent by Santa Ana on March 10, 1749: “The mission of San Xavier, having some established form, has been situated on this river since February of last year. Not counting those who have died Christians, there are listed in it of the nation of the Mayeye thirty-two men, and among them only two old men, one of sixty and the other of eighty years of age. The women number only forty-one, because this nation has been attacked by the Apaches. The youths, maidens, and children, likewise number only thirteen, for the same reason. Of the nation of the Hierbipiamos (*sic*) there are thirty-one men, there not being any old men among them; women, twenty-one, boys and girls, eleven. This nation suffered the same assaults as the former. Of the nation of the Yojuanes twenty-six men, none of them old; women, twenty-three; boys and girls, seven; youths, twenty-eight. With these three nations there are some Tanchagues who struggle with the Apaches, whom they attacked last year before the governor of Coahuila did so.”⁵

⁴ *Ibid.*, p. 161.

⁵ Cited *ibid.*, p. 190; Cf. Dunn, “Apache Relations in Texas,” in the Texas State Historical Association *Quarterly* (XIV, 254).

San Ildefonso, the second of these missions in central Texas, was erected between December 27, 1748, and February 25, 1749, under the supervision of Father Santa Ana. The third mission was erected shortly afterwards.

7. *Nuestra Señora de la Candelaria (1749).*

In spite of serious obstacles, such as the desertion of some of the Indians and, what was far more serious, the hostility of Governor Barrio to the missionaries, Santa Ana founded the third mission for which the viceroy had given permission, not far from the San Xavier itself. The Candelaria was reserved for the Coco and other Karankawan tribes who dwelt between San Xavier and the Gulf coast, many of whom were being cared for by the Zacatecan fathers, who had erected missions in that section.

For a while these three missions on the San Gabriel River made excellent progress. They were visited in May, 1749, by Governor Barrio, whose report of that month to the viceroy relates that he found in the San Xavier missions, fifty men, thirty-three women, and twenty-seven children. In Mission Candelaria, there were twenty-five men, twenty-five women, and twenty-two children. At Mission San Ildefonso, he counted forty-six men, forty-eight women, and thirty-one children. The total for the three missions was 322 persons.

Fray Mariano gives us at this time a few details of the life of the Indians: "In all the Missions the Indians say prayers morning and afternoon. They live congregated in pueblos, and labor in so far as their willingness permits, making their fences and clearing their corn patches. In Texas (i.e. eastern Texas) they are not congregated, much less do they say prayers. At the same time, they are in the missions without your Lordship having ordered them called, the soldiers bringing them. Therefore, it is because they desire it. It is thus manifest that these missions are a fact, and that the Indians do not live like the Texas do to the present."⁶

The immediate cause for the decline and actual abandonment of the San Xavier missions came about through a dispute between Captain Felipe de Rábago y Terán, who was sent by the

⁶ Cited by Bolton *ibid.*, p. 201.

Viceroy Revilla Gigeod in May, 1751, to establish a presidio at the San Xavier, and the Franciscans.

Arricivita thus describes the events: "As soon as the captain arrived he showed that the conditions at the presidio and in the country were not according to his ideas. The solitude to him was frightful. The cottonwood along the river appeared a poor substitute for the promenade to which he had been accustomed, and the chirping of the cricket and the beetle a most disagreeable orchestra. In the end, the country seemed to him more insufferable than Siberia. To this state of mind the fact contributed much that he possessed no more education for administering justice than what he had picked up in drawing up accounts and warrants. The result was that in all the cases brought before him the captain's only associate judge was irascibility. From it emanated all his decisions, which he would execute in fury, inconsiderately, and without taking time to think. The very first case was the cruel imprisonment of an unfortunate married man whom the captain amid derision and much unnecessary noise had arrested on the road fronting San Antonio. On Christmas night the prisoner seized the opportunity and fled to Mission Candelaria, where he took refuge in the church. Rábago's fury, however, would not let him stop to think of the consequences of violating the right of sanctuary. Nor did the solemnity of the great feast of the Nativity restrain the haughty officer. Mounting his horse in a rage he galloped to the Mission, burst into the church while holy Mass was being celebrated, and sacreligiously dragged the poor refugee out, despite the supplications and protests of the missionary."⁷

Further tortures of the poor victim aroused the Franciscans and Rábago was excommunicated. He had, moreover, without consulting the Fathers recommended an amalgamation of the three missions at a new site near the presidio of San Marcos. To bring about peace, Father Mariano was ordered to be removed, and was succeeded by Father Alonso Girardo de Terreros, but the enmity between Rábago and the friars was still alive. In May 1752 Father Ganzábal was murdered at Mission Candelaria, and all but one of the Fathers of the three missions fled to San Antonio in fear of their lives.

⁷ *Crónica Seráfica y Apostólica del Colegio De Propaganda Fide de la Santa Cruz de Querétaro*, pp. 330–331. Mexico, 1792.

After the murder of Ganzábal, the Indians began to desert the missions. Rábago was superseded by his brother, Don Pedro Rábago in August, 1754. The new captain "urged the abandonment of the whole San Xavier undertaking, and by this time the missionaries, with whom the new commander was popular, were ready to agree. The few neophytes, Rábago thought, might be taken to the missions at San Antonio, and the soldiers and missionaries transferred to the Apache country, on the San Sabá or the Florida (Concho) River, which he had explored in 1748. Because of bad season the site at San Xavier had proved unhealthful, and to this drawback were added tales of horrible manifestations of nature. In consequence, after several unavailing appeals for permission to move, in the summer of 1755 the soldiers, missionaries and a few neophytes, with their belongings, but without permission, to the springs of the San Marcos River, bent their way. Thus ended ten years' effort to establish and maintain missions on the San Xavier River, in the country of the Tonkawa."⁸

8. *Nuestra Señora de Guadalupe (1759).*

Fray Mariano had no intention of neglecting the neophytes of the three abandoned San Xavier missions. In fact, Arricivita says that he went back from time to time to visit his charges. In June, 1756, Mariano suggested to Father Ortiz the establishment of a mission on the Guadalupe River and proposed the site of what is now New Braunfels, as best suited to the purpose. Captain Diego Ramón of the San Marcos garrison promised aid for the new foundation. The mission was established during the following year (1757) but was abandoned in 1758 after the destruction of the San Sabá Mission, since it had not a sufficient garrison to protect it from the marauding Indians, then on the warpath.

The definite time of abandonment by the Querétarans of their Texas Missions can not be accurately given. Shea says that "soon after the year 1763 the college of Querétaro withdrew from Texas, leaving that field to the Colleges of Zacatecas and Guadalajara."⁹ After the suppression of the Jesuits in Mexico

⁸ Bolton, *op. cit.*, p. 56.

⁹ *History of the Catholic Church in the United States*, Vol. I, p. 509. Shea's authority is Arricivita, *op. cit.*, p. 437.

in 1767, some of their colleges were turned over to the Franciscans. Owing to this added labor, the Querétarans handed over the government of their Texas establishment to the Fathers of the Zacatecan College.

Such was the tragic end of the missions, for the establishment of which the Queréterans had spared no effort to make them permanent. Eight missions may not seem to be a noteworthy record for a period of some sixty years; but it is only by comparing the difficult conditions prevailing in Texas during the period under review (1690-1763) with all the means of communication we have today, that we may reach a just estimate of the zeal of the Franciscans in converting the Indians of Texas and in bringing to them the benefits of civilization.¹⁰

We now turn to the work of a second apostolic college, that of Zacatecas, and to the missions erected by the Fathers who belonged to it.

¹⁰ A partial list of the missionary priests at San Antonio is given in E. J. P. Schmitt, *A List of Franciscan Missionaries in Texas, 1528-1859* (Austin, 1901). It contains some evident errors in transcribing and confuses Spanish and English forms. Those named for the years 1731-1745 are the following: Alonso Giraldo de Terreros, Benito Fernández de Santa Ana, Juan Hurtado de Jesús María, Ignacio Antonio Cyprian, Joseph Gonzales, Salud de Amaya, Gabriel de Vergara, Francisco Joseph de Frias, Henrique Arquellos (sic de la Concepción), Phelipe Miguel Suarez Espinosa, Joseph Hurtado de Jesús María, Joseph Guadalupe Prado, Joachim Camargo de Santa Ana, Diego Martín García, Lud. (elsewhere Juan) Maria and de Molina, Joseph Francisco de Gonzábal, Juan de los Angeles. The San Antonio mission which thus became a sort of refuge for the central and eastern Texas missions is described by Fray Fernández de Santa Ana, *Descripción de las Misiones del Colegio de la Santa Cruz en el Río de San Antonio, Año de 1740*, MS. in *Memorias de Nueva España* (XXVIII, 200-207).

CHAPTER V.

THE ZACATECAN MISSIONS (1716-1793).

Second in importance to the College of the Holy Cross of Querétaro in the history of Franciscan missionary efforts in Texas is the Colegio de Propaganda Fide of Guadalupe (Nuestra Señora de Guadalupe) erected in the city of Zacatecas in 1706. The Zacatecans, as the Fathers of that college were known, began their missionary work in Texas in 1716, when they inaugurated the foundations of missions in eastern Texas. The archives of the college of Guadalupe contain an interesting series of documents for the history of the Texas missions. The Zacatecans assumed more important work when the Querétaran missions of San Antonio were turned over to their charge, and so remained until the days of secularization after the end of the Spanish régime.

The glory of the Zacatecan friars is the Venerable Fray Antonio Margil, who was President of the Zacatecan missions when they began their labors in eastern Texas.

Antonio Margil was born at Valencia, Spain, on August 18, 1657. He entered the Franciscan Order in his native city in 1673, and after completing his theological training, volunteered for the Indian missions of New Spain, where he arrived in the summer of 1683. For the next twenty-three years he was a member of the Querétaran community in the College of the Holy Cross.

From the pages of Arricivita's *Crónica Seráfica*, which remains today a basic source for the history of the Texas missions, John Gilmary Shea has drawn the chief factors of Margil's life. "Though young," he writes, "he was at once associated with older and experienced fathers in giving missions at Querétaro and Mexico, edifying all by his zeal and mortification. Having been selected to labor in Yucatan, he journeyed on foot to Vera Cruz, where he embarked, and reaching his destination, began with Father Melchior of Jesus, his mission life among the Indians, till the two apostles sank under the labors and

mortifications near Chiapa, and received Extreme Unction. Recovering by what seemed a miracle, they traversed Central America, giving constant missions in what are now the Republics of that part of the Continent. He converted the Talamancas, Terrebas, and other tribes, and was preparing to confirm his labors by establishing solid missions, when he and his associates were summoned back to the college. The two Franciscans, full of obedience at once set out, resigning the Indian missions into the hands of the Bishop of Nicaragua. Their superior, learning the important work on which they were engaged, revoked his order, and the Bishop of Nicaragua assigned to them the district of Vera Paz, where they labored among the Cooles and Lacandones, though their lives were in constant danger. Such was the ability of Father Margil in acquiring languages, in comprehending the pagan ideas and refuting them, in giving solid instruction, and in guiding neophytes in the path of Christian life, that bishops placed bodies of missionaries even of other orders under his direction, though the humble religious endeavored in vain to avoid such a position. He crowned his labors by establishing a Missionary College de Propaganda Fide in the city of Guatemala, of which he was elected Guardian. His labors and his knowledge seemed supernatural; in many cases he appeared to be laboring in two places at once, and the secret idolatries of the Indians which escaped the knowledge of others he exposed and suppressed."¹

Margil's was the chief influence which brought about the foundation of the second Franciscan apostolic college at Zacatecas, and he was appointed its guardian on June 25, 1706. Ten years later he began the Zacatecan foundations in eastern Texas. In 1722 he returned to Zacatecas, and on August 16, 1726, died at the Convento Grande de San Francisco, in Mexico City. His life had been so extraordinarily devoted to penance, mortification and prayer, that the Franciscans shortly after his death, began the cause for his beatification. A century later (1836) Pope Gregory XVI proclaimed his virtues heroic and he thereby

¹ *Op. cit.*, I, 489; Espinosa, *El Peregrino Septentrional Atlante*, Mexico, 1737; Valencia, 1742; *Nuevas Empresas*, Mexico, 1747; Villaplana, *Vida Portentosa del Americano Septentrional Apostol*, *El V.P.F. Ano. Margil*, Madrid, 1775; Guzmán, *Notizie della Vita del Ven Servo di Dio Fr. Antonio Margil de Jesús*, Rome, 1836; Arricivita, *Crónica Seráfica y Apostólica*, Mexico, 1792, ii, pp. 1-98.

bears the title of Venerable—one of the few in the New World to whom this honor has been given.

In the Apostolic brief of Gregory XVI we read:

The Venerable Antonio Margil, professed priest of the Friars Minor Observant of St. Francis, completely fulfilled the command of the Divine Master, when He told His Disciples, 'Go into all the world, preach the Gospel and teach all nations.' For no sooner had he ended his novitiate than he occupied himself wholly in spreading the Word of God. Being soon called to the Missions in the Indies, he gladly received the Apostolic Ministry and leaving his country, crossed the ocean. In the New World he was not content to labor only in known regions, but penetrating to the furthest and most inaccessible parts, he visited unfriendly nations, savage tribes, speaking unknown tongues, barbarous in their cruelty, overwhelmed in the darkness of ignorance, given over to witchcraft and superstitions, idolaters, everywhere preaching Christ, the true God, and travelling to teach them the commands of the Gospel and a more civilized manner of life. Trusting in God, the Venerable Antonio daily undertook the most arduous journeys, without scrip or purse or shoes; patiently suffering hunger and thirst and all manner of hardships; fearlessly enduring insults, bonds, arrows, the stake, oft-times the danger of death, and thirsting after martyrdom, if only he might drag these wretched souls from the clutches of the devil and make them subject to Christ. Strengthened by the help of heaven, he brought many thousands of men; aforesaid living like wild beasts, to religion and baptized them; destroyed the worship of false gods, did away with superstitions, broke up idols, and built Chapels, Mission Houses and Colleges for the Propagation of the Faith in the remotest regions.²

1. *Nuestra Señora de Guadalupe (1716).*

This first Zacatecan mission was dedicated to Mexico's patron saint—Our Lady of Guadalupe. The mission once stood at what is now the center of the present town of Nacogdoches. Espinosa, who accompanied Father Margil, has described the adverse conditions against which the members of the first mission had to

² Cited by Kirwin, *History of the Diocese of Galveston*, pp. 20-21 (Galveston, 1922). The history of the Zacatecan Missions will be found in Sotomayor, *Historia del Apostólica Colegio de Nuestra Señora de Guadalupe de Zacatecas*, 2 vols. (Zacatecas, 1889).

contend. "For two years," Espinosa writes, "the want and hardships which the Fathers endured in the missions of Texas were keenly felt; but it seems they were unavoidable. From the time the missionaries entered that country, in 1716, no aid whatever reached them, and as the supplies which they brought along were very few, they soon gave out and we were reduced to great straits.

"During the years 1717 and 1718, owing to the severity of the drought, the harvest of corn and beans among the Indians was very poor. As we usually received some provisions from the natives, it was inevitable that when they themselves suffered want, we should also feel the pangs of hunger. Although we had written of our distress to the Colleges of Santa Cruz and Gaudalupe, and although they had taken energetic steps to relieve our necessities by appealing to the Viceroy, His Excellency, the Marqués de Valero, and the Royal Junta or council could do no more than direct a governor to proceed at once with soldiers and provisions to Coahuila and Texas.

"I do not intend that through my reports the reputation of any officer be blackened, but it is certain that, in the year 1717, at the request of Fr. Superior of the Rio Grande Missions, a corporal and fifteen soldiers, accompanied by some friars, were despatched to Texas in order to transport the supplies which His Excellency, the Viceroy, had provided with an open hand. Nevertheless, these supplies which would have saved the whole province, remained forty leagues away in the desert like a ship run aground, because the soldiers who bore the provisions were impeded in their march by the swollen waters of the Trinity River, which had overflowed its banks for a distance of two leagues. The men waited until December, but as they noticed that the rains increased rather than diminished, and feared lest they themselves might perish, on a little oak-studded hill, and returned much discouraged to the Rio Grande del Norte. The friars, too, seeing that it was impossible to proceed, left a letter in the hand of some Texas Indians, who had remained in that region to plant their fields, and directed them to deliver it to us as soon as the River would permit passage. This letter told where the provisions had been hidden, and where the mail sent to us could be found. Of all this nothing was known to us until July, 1718.

"Before relating what then took place, I shall give a brief account of the miseries in which we found ourselves engulfed. In the first place, the daily bread, which in that country is Indian corn, was wanting. If, perchance, after running through the rancherias, a peck of corn was gathered, there was as much ado about it as if a great train of provisions had arrived. The scarcity of grain prevented us from making as much as a tortilla. When, by chance, we could get a mouthful of meat, we boiled a handful of corn and this answered the purpose of bread. Salt was entirely wanting, and thus, when we even had the good fortune to obtain beans, the lack of salt made them so unpalatable that they might have served as a cathartic. Meat in quantities was not to be had at all; and even if, on rare occasions, some compassionate Indian brought us a bit of venison, the want of salt rendered it little agreeable to the taste.

"Many a day dawned when there was absolutely nothing to eat at hand. Necessity, however, is the mother of invention. It occurred to one of the Fathers that possibly the flesh of a crow might after all furnish us a meal. These birds were somewhat smaller than our crows, but they abounded in the trees, especially during the morning hours. By means of a gun surely we would be able to feast on meat every day. True, the color, flavor, and toughness of this meat were quite repugnant, but hunger made it so appetizing, that for the greater part of the year crow's meat formed one of our most delicious dishes. When the Fathers in the other missions heard of our discovery, they, too, provided their tables with crow's meat for the ordinary meals. On days of abstinence, however, our difficulties increased. As we had neither bread nor vegetables, we sought to appease our hunger by means of herbs, adding nuts by way of seasoning. On some days, the leaves of the mustard plant served as a most tasteful morsel, particularly when salty soil was found which rendered them more palatable.

"But the burden of distress was most heavily upon us not at the table but at the altar. Like all our other supplies, the wax gave out. Many days were spent in putting together the stubs and the drippings, until all the wax disappeared. After that we had recourse to candles made of fat; but even here the quantity we could collect among the Indians was so meager that even on days of obligation we were obliged to celebrate holy

Mass with but one tallow candle. The altar wine, too, became so scarce that only so much was put into the cruets as was absolutely necessary to make it lawful matter.

"In this extremity the Lord sent us some assistance through the venerable Fr. Antonio Margil, who was Superior of the Guadalupe missions, thirty leagues or more farther east. He paid us a visit, and we learnt that his mission suffered the same difficulties as our own, save that they possessed what was necessary for Holy Mass. As soon as the good Father had observed our lack of altar wine and wax, he jestingly confided to me that he, though an old man, had buried a bottle of wine to provide for the time of extreme necessity. When Father Margil, therefore, returned to his mission, he quickly sent us a quart bottle full of wine and a pound of wax. This we divided among us six priests, and thus, to our great consolation, we were enabled to celebrate Holy Mass again sometimes during the week and not only on Sundays and holydays of obligation, as heretofore. There were many other hardships which gave us opportunity of gaining merits during the two years, but these I leave to the imagination of the reader. I only hope that the sovereign Father of us all has found it worth while to mark down in his records what his servants endured, and that he will compensate them on the Last Day."^a

Nuestra Señora de Guadalupe mission suffered the same disadvantages which had come to the eastern Texas missions of the Querétaran fathers, owing to the invasion of the territory by the French from Louisiana in 1719. The mission was closed for a while; but later, in August, 1721, the Marqués de Aguayo, Governor of the Province, re-established it at the same spot. Engelhardt is of the opinion that Father Margil sang the High Mass, at which Father Espinosa preached. This is characteristic of the friendly coöperation between the Querétarans and the Zacatecans, since Espinosa belonged to the former community. From this time until 1773, the Mission Guadalupe continued its labors among the Nacogdoches Indians. Owing to the hostility of the neighboring tribes, the Mission was abandoned in 1773. At the time of the Comanche uprising the inhabitants of Pilar de Bucareli took refuge at the former Guadalupe Mission in 1779. They were conducted thither by Captain

^a *Crónica Apostólica y Seráfica*, pp. 443-445 (Engelhardt's translation).

Gil Ybarbo and Father Garza, a Zacatecan friar. From this time on dates the modern town of Nacogdoches. "With the occupation of Nacogdoches," Bolton writes, "begins a new and important epoch in the history of the Texas-Louisiana frontier, and of the developments there Nacogdoches, instead of Adaes, became the chief center. The trading house asked for by Ybarbo was established and the Indian trade was reorganized. Nacogdoches, through being made headquarters for the trade and the distribution of presents among the dozen or more tribes in whose midst it lay, became the most important Indian agency in the province, while Ybarbo, as head of the community being among the Indians of the northeast the most influential Spaniard of the day. To Nacogdoches the government looked for the maintenance of influence among the Indians as a make-weight against the Anglo-Americans, who made their way to the borders of the country; and when, in 1803, the American frontier was carried across Louisiana to Texas, Nacogdoches became for a time equal if not superior in importance to Bexar, through being at once the outpost for aggressive movement by the Americans and for resistance by the Spaniards."⁴

2. *Nuestra Señora de los Dolores (1719).*

This second foundation was also made by the Venerable Fray Antonio de Margil. In a letter to Father Engelhardt, O.F.M. (June 26, 1915), Bolton identifies the spot where the Dolores Mission was erected in 1717, among the Ais Indians on the site of the present town of San Augustine, in San Augustine County, Texas.

Los Dolores Mission was also temporarily closed in 1719, at the time of the invasion by the French commandant of Natchitoches. It was restored at the time of the expedition of the Marqués de Aguayo.

In the same year (1717), the Zacatecans founded a third mission which does not properly belong to the history of Texas, that of San Miguel de los Adaes, in Louisiana, which was pillaged by the French in 1719, and restored by the Marqués de Aguayo.

For thirty years these three Zacatecan Missions had been zealously carrying on the work of evangelization among the

⁴ *Texas in the Middle Eighteenth etc.*, pp. 445-446.

Nacogdoches, Ais, and Adaes Indians, but the results had not been encouraging.

At the time of his inspection of the eastern Texas missions (1754), Father Juan De Dios Camberos reported to the viceroy that "notwithstanding the untiring efforts of the missionaries to reduce the Indians to mission life, it was notorious that they had succeeded in little more than the baptizing of a few children and fewer adults upon the death bed; and there was no hope that these tribes could ever be reduced to pueblos and induced to give up their tribal life. Under these circumstances four missionaries instead of five would suffice on that frontier. Since the Ais Indians consisted of only some forty families—perhaps two hundred persons—living within about fourteen leagues of Mission Nacogdoches, their mission could be suppressed, one friar going to Nacogdoches, to reside and from there ministering to the Ais, the other going to Bahía with the mission equipment, to work among the Karankawan tribes in question."⁵

When the order was given in June, 1754, to abandon the Ais Mission of Los Dolores, Father Vallejo, President of the Zacatecans, took the question up with the Spanish officials, and the order was reversed. In fact, so strongly did Father Vallejo describe the efforts made by the friars that permission was accorded to the Zacatecans in 1754, to found a mission among the Cujane Indians.

3. *San José y San Miguel de Aguayo (1720)*

The reported invasion of eastern Texas by the French from Natchitoches after the renewal of hostilities between Spain and France in 1719, caused the Viceroy Valero to send a relief expedition to that part of the province the next year. This expedition was placed in charge of the Governor de Aguayo. The personnel of the expedition gives us an insight into the fearful odds thrown against the labors of the missionaries by the Spanish officials, who perhaps in most cases acted unwittingly or without due regard to the consequences—one hundred men belonging to the band of five hundred men under Aguayo were of the lowest social and intellectual scale. This was, indeed, typical of many of the expeditions.

⁵ *Ibid.*, p. 312.

Aguayo reached San Antonio in October, 1720, and while waiting for reinforcements, Father Margil obtained the permission to erect a Zacatecan Mission one or more leagues from San Antonio de Valero. The founding of the new mission, named in honor of the Governor, San José y San Miguel de Aguayo, occurred probably in March, 1720.

4. *Espíritu Santo de Zúñiga (1726-1749).*

The first attempt to Christianize the Karankawas made by the Spanish Franciscans was the establishment of this mission in 1722. It was placed on the very site of Fort St. Louis founded by La Salle. The barbarous nature of the Karankawas led to the removal of the mission farther inland in 1726.

The ruins of this mission can be seen today near the present city of Victoria in Texas. This mission was moved in 1749 farther south to a better location on the San Antonio River. Many difficulties had arisen in the work of converting the Indians, and in 1753, the Fathers of Espíritu Santo decided to found a separate mission for the Karankawas. Father Camberos was sent to Mexico City to discuss the matter and in 1754 the viceroy gave the necessary permission. Father Vallejo, the President of the Texas Zacatecans, was not in favor of the projected mission, and in its place proposed a mission for the Cujanes.

5. *Nuestra Señora del Rosario de los Cujanes (1754).*

The founder of the new mission, Father Camberos, had been in favor of abandoning the Los Dolores Mission at San Augustine, because he believed that the conversion of forty families was a poor showing after thirty years of effort on the part of the Zacatecan Fathers. He did not propose that these Ais Indians at Our Lady of Sorrows be abandoned but that they be entrusted to the care of the fathers at the Mission Guadalupe of Nacogdoches. He thought more than five hundred families of Cujane, Guapite, and Karankawa Indians in the territory near the town of modern Goliad were ready to be instructed in the mysteries of the Holy Faith. Father Camberos argued that it was a matter of duty to save the willing many "rather than to struggle hopelessly with the unwilling few." His suggestion

took well with the viceroy and orders were issued to transfer the mission goods of Our Lady of Sorrows to the new mission as suggested by Father Camberos. But Father Vallejo, President of the eastern missions, was not at all pleased with quitting the mission at San Augustine. He admitted the truth that the Indians had not yet submitted to pueblo life, but in the thirty-six years of their work there the Fathers had baptized one hundred and fifty-eight—some in the hour of death. At short intervals the Indians had been induced to leave their habitats and to live about the mission, and hence, there was hope that with sufficient supplies the Indians could be returned from their rancherias. And, too, in case of French invasion, the establishment of San Augustine would be of strategic advantage to the Spaniards. Father Vallejo pleaded to the governor that Our Lady of Sorrows should be maintained even if with only one missionary. His point was carried. Our Lady of the Rosary Mission was authorized to remain as a separate foundation. Father Camberos had observed how impractical it was to congregate hostile tribes in the same mission. In language and in customs the Cujanes, Guapite, and the Karankawan differed from the Xaranames and Tamiques, who were living at Espíritu Santo, and they were not friendly. Since the Cujanes and their kindred had asked for a mission, and since it had already proved bad policy in other cases to transfer tribes to distant missions, Father Camberos thought that a separate mission was the only solution.

He went to Zacatecas, the headquarters of the Zacatecan missions, to make known his plan. In February, 1754, the guardian of the college appointed him to carry out his plan and sent him on to Mexico to seek authorization. He returned to Texas with authorization, but with no funds. In November he set to work to build a church. Private gifts to the college of Our Lady of Guadalupe of Zacatecas, and donations to the missionaries and of Captain Manuel Ramírez Piszina, commander of the presidio at Bahía, made the building possible. Bolton believes that "almost on the site" of modern Goliad Our Lady of the Rosary Mission was placed. Captain Piszina described the church as better than the presidio or the Mission of Espíritu Santo. It was placed in the midst of spacious plains and very fine meadows, and, in Piszina's estimation, its country was the best yet discovered in those parts, and had all the advan-

tages necessary for a large settlement. It had dwellings for the fathers and other offices. The church was a wooden structure finished within two months and made decent for divine worship. Some of the mission furniture was borrowed from Espíritu Santo. It was about four years before the government gave material aid to Rosary Mission.

Progress from the missionary point of view was slow. The Indians of this mission were very savage. They were intractable and on account of the shortage of supplies, it was sometimes advisable to let them roam. Father Camberos was conservative in administering baptism and in the first four years only twenty-one had been baptized and these were judged to be on the point of death, nine of whom were infants. In 1758 there was only one baptized Indian living at Rosario. In 1768 there was a total of two hundred baptisms. This, however, compares favorably with the records of the best missions in Texas.

In the diary of his tour of inspection in 1768, Father Gaspar José de Solís of Zacatecas makes the following observation of Mission Nuestra Señora del Rosário:

The opinion I have formed of this mission of Nuestra Señora del Rosário is as follows: As to material wealth it is in good condition. It has two droves of burros, about forty gentle horses, thirty gentle mules, twelve of them with harness, five thousand cattle, two hundred milch cows, and seven hundred sheep and goats. The buildings and the dwelling, both for the ministers and for the soldiers and the Indians, are good and adequate. The stockade of thick and strong stakes which protects the missions from its enemies is very well made. The church is very decent. It is substantially built of wood, plastered inside with mud, and whitewashed with lime; and its roof of good beams and shingles (taxamanil) looks like a dome (parece artesón). Its decoration is very bright and clean. It has sacred vessels, a bench for ornaments and utensils, a pulpit with confessional, altars, and all the things pertaining to the divine cult. Everything is properly arranged and kept in its place. There is a baptismal font with a silver shell, and silver cruets for the holy oils. The mission has fields of crops, which depend upon the rainfall, for water cannot be got from the river, since it has very high and steep banks, nor from anywhere else, since there is no other place to get it from.

This mission was founded in 1754. Its minister, who, as I have already said, is Fr. Joseph Escovar, labors hard for

its welfare, growth, and improvement. He treats the Indians with much love, charity, and gentleness, employing methods soft, bland, and alluring. He makes them work, teaches them to pray, tries to teach them the catechism and to instruct them in the rudiments of our Holy Faith and in good manners. He aids and succors them as best he may in all their needs, corporal and spiritual, giving them food to eat and clothing to wear. In the afternoon, before evening prayers, with a stroke of the bell he assembles them, big and little, in the cemetery, has them say the prayers and the Christian doctrine, explains and tries to teach them the mysteries of our Holy Faith, exhorting them to keep the commandments of God and of Our Holy Mother Church, and setting forth what is necessary for salvation. On Saturday he collects them and has them repeat the rosary with its mysteries, and the *alavada cantado*. On Sundays and holidays, before mass, he has them repeat the prayers and the doctrine and afterwards preaches to them, explaining the doctrine and whatever else they ought to understand. If he orders punishment given to those who need it, it is with due moderation, not exceeding the limits of charity and paternal correction; looking only to the punishment of wrong and excess, it does not lean toward cruelty or tyranny.

The Indians with which this mission was founded are the Coxanes, Guapites, Carancaguases, and Coapanes, but of this last nation there are at present only a few, for most of them are in the woods or on the banks of some of the many rivers in these parts; or with another nation, their friends and confederates, on the shore of the sea, which is thirteen or fourteen leagues distant to the east of the mission. They are all barbarous, idle, and lazy; and although they are so greedy and gluttonous that they eat meat almost raw, parboiled, or half-roasted and dripping with blood, yet, rather than stay in the mission where the father provides them everything needed to eat and wear, they prefer to suffer hunger, nakedness, and other necessities, in order to be at liberty and idle in the woods or on the beach, giving themselves up to all kinds of vice, especially lust, theft and dancing.⁶

Such is the story of Rosary Mission up to 1768. In later years a stone mission was built and a pueblo was established near by. In 1793 the viceroy, Revilla Gigedo, included Rosary Mission in his letter to the Spanish Court. The site of its ruins is still pointed out to visitors of Goliad.

⁶Solis' *Diario* in the *Memorias of Nueva España* (xxvii, 256-259), cf. Dunn, "Founding of the Last Spanish Mission in Texas," in the *Southwestern Historical Quarterly* (xxv, 176).

6. *Nuestra Señora de la Luz* (1756).

In the summer of 1756, Jacinto de Barrios y Jáuregui, who was then Governor of Texas, began plans for a presidio and mission on the Trinity River as a barrier to further French encroachments. A site was selected at El Atascosito, above Orcoquisac near the north line of Chambers County, and a mission was established, dedicated to Our Lady of Light.

Little is known of the history of this mission. "Whatever chance for real prosperity it might have had," writes Bolton, "was destroyed by the continued uncertainty regarding a change of site and by the boisterous career of the nearby presidio. As was usually the case at new missions, at the outset the Indians were friendly, and they aided the Fathers in the construction of buildings and the planting of crops. Until 1758 the missionaries worked without the customary *ayuda de costa*, or initial subsidy, and had to depend for support on the governor. In June, 1757, Father Chavira died from the unhealthiness of the place, and his companion sought asylum at Los Adaes. In the following year two new missionaries were sent from the College, provided with the necessary outfit. By the time of Chavira's death the mission had completed a fairly substantial wooden church, plastered with clay and moss. Later this structure was replaced by a better one. The Indians were docile as a rule, but there is no evidence that they ever actually submitted to mission discipline of the kind enforced at San Antonio and on the Rio Grande."⁷

The two missions—Rosario and de la Luz—were not successful. In a report made in 1761 by Fray Simon Hierro, the guardian of the Zacatecan College of Guadalupe, we find the admission that practically all the Zacatecan missions had not prospered. Fray Hierro writes: "And, in truth, if we had not taken note of the fact that the Son of God in his gospel does not command us to convert, but only to preach, and that according to the Apostles the work of conversion is not that of the one who plants nor of the one who waters, but only of God, who gives the increase, it would have been an intolerable toil of forty years without that fruit that might have been reaped elsewhere . . . for, in all these years, if the time has not been altogether lost, it is because in

⁷ Bolton, *op. cit.*, pp. 77-78.

the fulfillment of the divine decrees they have sent many infants to glory by means of holy baptism." Bolton continues: "The Indians had never consented to live in a mission pueblo, and there was not sufficient force to coerce them. Accordingly, there was no discipline in crafts or doctrine, and the only baptisms performed were administered *in articulo mortis*."⁸

So long as the Indians, by nature and instinct nomadic, could not be brought to live within the mission itself or on mission lands, there was little opportunity to teach them or to train them for permanent conversion to the Faith. The strongest evidence of the sad lot of the friars lies, as we have seen, in the fact that the only baptisms were those given *in articulo mortis*.

The first missionaries sent to la Luz Mission were Fathers Bruno Chavira and Marcos Satereyn. Father Chavira died within a short time and his place was filled by Fray Francisco Caro, formerly of the Los Dolores Mission among the Ais. From the Mexican documents in his possession, Bolton has drawn the following interesting facts of the story of the Mission la Luz: "The Indians of the place were not always docile, and there is no evidence that they actually entered the mission and submitted to its discipline. In 1759, during some trouble, the Attacapa joined the Orcoquiza in an outbreak, and in order to pacify them it was necessary to shoot a soldier. The trouble was evidently caused by one of the ever-recurring instances of misconduct on the part of the presidial soldiers. Slight as is our information before 1760, we are in possession of even less for the period between that date and the coming of Captain Pacheco, in 1764. But the occurrences at the time of his advent indicate that few Indians were living in the mission before that time, and that the mission building was in the state of decay when he arrived.

"This was, however, but a temporary wave of enthusiasm, lasting only a few months. The scandalous quarrel which ensued before the year was over between Pacheco and Governor Barrios, resulting in the flight of the former and his absence during the next five years, removed the best support of the missionaries, and there was a recurrence of former conditions at Nuestra Señora de la Luz, which the Marqués de Rubí, after a visit in 1767, referred to as 'an imaginary mission'."

⁸ *Ibid.*, pp. 100-101.

Governor Barrios was not pleased with the choice the Zacatecan superiors had made. He found Father Chavira too old, and Father Satereyn too young. Father Vallejo, the president of the Zacatecan missions, listened to the governor's complaint and promised to remove the Fathers. But the unhealthful conditions of the lower Trinity country were too much for poor Father Chavira's feeble physique, and he died there on June 27, 1757. As for Father Satereyn, Governor Barrios changed his opinion of him and he was not moved, but later he took refuge from the malarial conditions to Los Adaes, Louisiana. Another Zacatecan friar came to fill the place made vacant by the death of Father Chavira. This was Father Francisco Caro, who had at one time been stationed at San Augustine at the Our Lady of Sorrows Mission. Father Caro was not impressed with the outlook at Our Lady of Light. In February, 1758, he wrote to Father Vallejo to complain of the unhealthful state of the place. Mosquitoes, bad water, excessive humidity and putrid lagoons made the site unfit for human habitation. His companion, Father Satereyn, and the soldiers were not well. He suggested moving the mission to El Atascosito, a point about forty odd miles up the Trinity. If this could not be done, Father Caro had one alternative. That was abandonment. Father Vallejo favored the transferring of the mission up the Trinity and in a letter to the governor he threatened to withdraw his priests if something were not done. What notion Governor Barrios may have gotten from Father Vallejo's threat is not clear, but he made a gesture of complying. He ordered crops planted at El Atascosito and told Del Rio, the lieutenant in charge, to make the transfer. Later he expressed himself as of the opinion that the new place was unfit for a colony. Father Joseph Abad de Jesús María came upon the scene in 1759 and took charge of the mission.

Unfortunate for the progress of Our Lady of Light Mission was the continuous uncertainty of the permanency of its site. From its foundation in 1756 to its abandonment in 1771 the question of transfer was unsettled. Father Abad seems to have had an attachment to the place. At any rate, he opposed the transfer and argued to the viceroy that it was laziness rather than unfitness of the site that retarded developments at the mission. It was in the mind of the Spanish authorities to establish a Span-

ish villa. The importance of the site took on a new significance. The new Governor, Don Angel Martos y Navarrete, was much concerned about a location. He made tours of inspection going as far west as Santa Rosa. Governor Barrios had surveys made of Santa Rosa in the Fall of 1756 and he had recommended the establishment of a villa and three missions around Santa Rosa.*

Governor Martos opposed Santa Rosa and likewise El Atascosito which Father Caro had suggested. He was favorably impressed with sites called Los Horconsitos and Los Pielagos which were seven to ten miles north of El Orcoquisac, the sight of our Lady of Light. Father Abad remained unchanged, though he had accompanied the Governor to El Atascosito. Father Vallejo had already expressed himself in favor of a transfer, but Governor Martos now inquires to find out whether the President of the mission still thinks a removal is imperative. Father Romero was consulted and was emphatic in his opinion for transfer. But the opinion of Father Vallejo and Father Romero does not change Father Abad's notion. In view of the uncertainty of what was best to do in face of these conflicting views, Governor Martos on request was relieved of the responsibility of locating a villa, at least, until a site could be determined. This indefinite action was taken by the viceroy in 1760. In 1762 a *junta de guerra* approved Los Horconsitos (Little Forks) and Martos was ordered to make the transfer. Between orders and their execution there oftentimes was great delay in early Texas. Nearly two years later Father Calahorra, a veteran missionary around Nacogdoches and now President of the Zacatecan missions in Texas, came in June, 1764, to aid in bringing about the transfer to the Little Forks. Del Rio, who had been branded as an incompetent commander by Father Abad some five years previously, had been replaced by Don Rafael Martínez Pacheco. This new commander of the presidio with Fathers Salvino and Aristorena had aroused a little interest on the part of the Indians in mission activity. Owing to the vacillating policy in regard to a transfer of site hardly anything of a missionary nature had been accomplished. Captain Pacheco found even the mission building in a state of decay. He assembled about one hundred and fifty Orcoquiza, passed the peace pipe among them,

* Bolton identifies Santa Rosa as the present town of Dustin or Houston (cf. *ibid.* p. 350).

addressed them in the presence of the Fathers, by an interpreter, Del Rio, informed them of the duties of neophytes, telling them that they must obey the king's officers and the missionaries, throw away their idols, attend prayers, work in the fields, live in the mission and defend it against attack. The Indians expressed their willingness to enter upon mission life and the next day they turned over to the Fathers their idols. Within three weeks Chief Canos and Chief Tomás came to obtain missions for their tribes. In face of this revival it is not surprising that Father Calahorra was unable to effect the transfer.

Captain Pacheco stood better with the Indians than he did with his soldiers. Father Calahorra checked a mutiny that was brewing on his arrival in June, 1764. But in October, trouble broke out and the torch was applied to some of the buildings in order to rout Pacheco. There is no evidence that the mission was threatened by the flames.

In September, 1766, a storm came in from the Gulf of Mexico and did some damage. After this it seems that the presidio was moved to higher ground close by. Our Lady of Light Mission was not changed. In 1767 the Marqués of Rubí found the mission still at El Orcoquiza. He recommended that the place be abandoned, and it is not likely that a transfer was ever made from that year until Father Ignacio María Laba and his companion retired after the presidio was deserted in 1771. The diligent search of Dr. Bolton found no evidence that the notion of Father Abad did not prevail. Our Lady of Light remained to the end on the hill where Father Abad said it stood in 1759, commanding "a view of the whole site of the presidio and of a circumference to the west and south where this River Trinity turns, as far as the eye can reach."

Storm, overflow, mutiny, and indecision were the great enemies of this enterprise. Captain Pacheco was forced to flee. The missionaries lost their best friend. Had Pacheco remained he would likely have brought the Indians to live on the reservation and the Zacatecans could have had more than "thirty perfect conversions" as a reward of their labors. The Zacatecan Friars, Romero, Chavira, Satereyn, Abad, Vallejo, Calahorra, Salvino, Aristorena, Silva, Marenti, Laba, Anselmo García, and Rosário Soto spent some time at Our Lady of Light Mission. Father Chavira died, and, was likely buried there. In the history of

Our Lady of Light come the names of such Indian chiefs as, Calzones Colorados, Boca Floja, Tamoges, El Gordo, Canos, Mateo, and Tomás of the Bidai tribe. Orcoquisac, Attacapa, Bidai, and Asinai Indians came in contact with the mission. These tribes occupied territory extending at least as far west as Spring Creek (Arroyo de Santa Rosa) and to the Neches River on the east, and from the coast on the south to the region around Nacogdoches on the north. Up to the present time the region in the valley of the lower Trinity has not made as much progress as has been made west of Nuestra Señora de Aranzazu, another name for the San Jacinto. There is a speculative interest in what might have happened in the vicinity of Houston if the plan for establishing a villa of Spaniards and of Tlascaltecan Indians had carried.

7. *Nuestra Señora del Refugio (1793).*

St. Francis of the Texans was the first of the missions to be established in the Querétarans' plan to Christianize the natives north of the Rio Grande. The last missionary foundation of the Franciscan Fathers in Texas was dedicated to Our Blessed Mother under the title of Our Lady of Refuge. This was a Zacatecan establishment. It was erected near the junction of the San Antonio and Guadalupe rivers (*a la parte del Oriente*). January 31, 1793, saw the beginning of this mission, though the viceroy had given his consent to the plan on December 31, 1791.

It is worthy of note that the spirit of Venerable Father Antonio Margil de Jesús lived on through this foundation. His name and his devotion to the conversion of the tribes dwelling north of the Rio Grande receive honorable mention in the letter addressed to the viceroy by Father Manuel de Silva begging the customary governmental support of the project. On August 11, 1790, Father Silva was elected Commissary and Prefect of the Zacatecan missions. Recalling the repeated charges of Father Margil to the sons of the Zacatecan College not to "yield to any difficulty" in the apostolic ministry in the "Provincia de los Texas," he resolved "as the first duty for fulfilling the obligation of my office, and to carry out so commendable charges which the Venerable Father Antonio Margil de Jesús left to our College, to enter personally in company with Father Lector Fran-

cisco Garza [Garza] to see and to inspect that vast Province and to make an account of what would conduce to the advancement of its conquest, or of that which would retard or impede it . . . in order to attain the end so much desired, the conversion of those nations."¹⁰

Some three months after he was elected Commissary and Prefect of the missions, Father Silva set out for Texas in company with Father Garza. In January, 1791, they arrived in San Antonio. Father Silva felt the responsibility of his office and the urge of the saintly zeal of Father Margil, the first Zacatecan superior to establish missions in Texas. Since 1767 the harvest of souls in Texas was left exclusively to the Zacatecan friars. Father Silva found San Antonio relatively well organized. The missions of Rosário and Espíritu Santo caused him more concern. The barbarous condition of the unhappy Karankawas made special appeal to his zeal. He sent converted Indians from Rosário into the coastal prairies to inform these savages that his was a friendly purpose. Their welfare was Father Silva's motive. At length, in response to an invitation which the Karankawa delivered in person to Father Silva, he and Father Garza went to visit the Indians in their habitats. He was pleased with the opportunity to make a survey of the field which Father Margil had loved so well, but official duties left him little time. In the spring of 1791 he had to return to Mexico to preside at a chapter of his confrères.

Fortunately, he had a capable priest to leave in charge of the work initiated. Father Francisco Garza had spent some time in eastern Texas as chaplain of the Spanish settlement at the town of Nuestra Señora del Pilar de Bucareli. He had come to this town from San Antonio de Valero, probably in 1776; certainly, he was at the pueblo when disaster forced the settlers to take refuge to Nacogdoches in 1779. By correspondence and otherwise Father Garza had helped to lay the foundations of modern Nacogdoches. In 1783 he left Nacogdoches and became president of the Zacatecan missions in Texas. Other honors came to him among his fellows; he was made Lector in Sacred Theology and was a member of the Council of his college at Guadalupe, Mexico. But in the purpose of our story the greatest honor came to him in the spring of 1791.

¹⁰ Father Silva to the viceroy in Audiencia de Guadalajara, 104-1-1.

It was he who selected the site and gave the title to Nuestra Señora del Refugio at the junction of the San Antonio and the Gaudalupe rivers. This was in the spring, probably in June, 1791. The following fall he went again to visit these Indians. He found the Indians' desire for a mission had increased. "If you build a mission at the mouth of the Guadalupe River, the whole coast is yours," one of the chiefs told him. It was more than two years later before he was able to begin the last of the missions. On January 31, 1793, he began the erection of Mission Our Lady of Refuge on the site selected and named by himself in the spring of 1791. He was assisted in the construction by Father Mariano Velasco. To this latter priest and not to Father Garza belongs the honor of being the first regular pastor.

Father Silva came to Texas in August, 1793, and found Father Velasco working faithfully at Our Lady of Refuge mission. Lowlands, mosquitoes, and discontented Indians made a removal of the mission advisable. The site chosen by Father Garza and approved by the soldiers and the Indians did not prove well adapted for the purpose of the Fathers. On January 10, 1795, they abandoned Father Garza's site and later transferred the mission some twenty-five or thirty miles south of the garrison of Espíritu Santo. This took them to a section known as Aranzazu or Santa Gertrudis. But the same title was given to the mission. Our Lady of Refuge still survives in the name of the modern town of Refugio. In the vicinity of this place was the last establishment of the missionary efforts of the Franciscans.¹¹

The Zacatecan Fathers from the College of Our Lady of Guadalupe seem to have been partial to the Blessed Virgin in naming their missions. Our Lady of Guadalupe at Nacogdoches, Our Lady of Sorrows at San Augustine, Our Lady of the Rosary near Goliad, Our Lady of La Candelaria on the upper Nueces River, and Our Lady of Refuge in the vicinity of modern Refugio were Zacatecan establishments. Our Lady of Light was the invocation the Zacatecans selected for the mission on the lower Trinity.

¹¹ "Founding of the last Spanish Mission in Texas," in the *Southwestern Historical Quarterly*, xxv, pp. 174-184.

CHAPTER VI.

THE QUERÉTARAN—SAN FERNANDIAN MISSIONS (1757-1769)

The third apostolic college—College de San Fernando de Mexico—was founded in the capital city in 1734. It was from San Fernando that the Franciscans set out for Alta California, in 1768, under their celebrated President, Father Junípero Serra.¹ During the previous decade, the Fernandians had joined with the Querétarans in establishing three missions in Texas: Mission Santa Cruz de San Sabá, in 1757; Mission San Lorenzo, in 1762; and Mission Candelaria, in 1762. These three foundations were in the Apache country. The first foundation of San Sabá lasted but a year. San Lorenzo was given up 1769, and Candelaria in 1766.

"Whatever had been accomplished in the western district of Texas," says Bolton, "had been in the face of serious Indian depredations." In fact, side by side with the story of Franciscan progress in all those parts of Texas where they had founded missions, goes a chronicle of constant raids by savage Indian tribes, of martyrdoms both of Indian neophytes and of the friars, and of pillage. The principal tribe with which the Spaniards found themselves constantly at war was the Apaches. Wherever possible presidios were erected near the missions, and from these garrisons at times the soldiers were obliged to drive attacking parties of Indians, bent on outrage and murder.

About 1730 a change became apparent in the attitude of some of the Apache tribes, and the frequent forays into their country gave the Spanish officials and priests a better knowledge of how these savages might be approached. From reports printed in Bolton's *Texas in the Middle Eighteenth Century*, it is evident that the fierceness of the Apache attacks was due in large measure to the cruelty displayed by the Spanish soldiers upon their people.

According to a contract entered into between Don Pedro de

¹ Engelhardt, *Missions and Missionaries of California*, II, pp. 653-655.

Terreros and the Franciscans, it was agreed that the missions would be alternately erected by Querétaran and San Fernandian friars. Therefore the first San Sabá Mission (1757) was founded by the Querétaran Father Alonso Giraldo de Terreros, the cousin of Don Pedro, who brought to San Antonio in December, 1756, two priests from his own college in Querétaro and two from the College of San Fernando. These Querétaran priests, accompanying Father Terreros, were Fathers Joaquín de Baños and Diego Ximénez, while the Fernandian Fathers were José Santiesteban and Juan Andrés.

Owing to the Comanche uprising, in which Father Terreros and Father Santiesteban were killed at San Sabá, the mission was abandoned about a year after its founding.

Among the tribes which seemed more friendly disposed were the Lipan Indians, who dwelt between the San Sabá and Rio Grande Rivers. Plans were often made by the Franciscans of San Antonio to erect a mission in the Lipan country, but it was only in 1757 that actual operations began. Captain Diego Ortiz Parrilla and Father Alonso Giraldo de Terreros were placed at the head of the San Sabá enterprise, and the mission was founded that year.

1. *Mission Santa Cruz de San Sabá (1757).*

This mission was established on the San Sabá River, near the present town of Menardville, Texas. It was intended to serve the Apache Indians. Almost from the very beginning of the settlement at San Antonio in 1718, this fierce tribe of Indians had made themselves known to the Spaniards. In spite of their treacherous nature or rather, likely, because of it, the Apache became objects of the special zeal of the Franciscans, who accompanied military campaigns against the Apache and tried to induce these savages to adopt Christian ways and civilized life. On one of these campaigns a lay-brother, Fray Pita, was murdered somewhere between the Brazos and the San Gabriel River about the year 1722. Soon after the transfer of the Querétaran missions from East Texas to San Antonio a pitched battle was fought with the Apaches a short distance from San Antonio, in the year 1731. The following year Governor Bustillo y Zevallos journeyed to the northwest as far as a river which Dr. Bolton

is inclined to think, was the San Sabá. He had for his campaign a body of Christian Indians, whose presence was doubtless due to the zealous notion of the Franciscans that the Apache might be drawn to Christianity by the example of Christian Indians. At any rate it was the custom of the Fathers to make use of their converts in trying to persuade others to Christian living. Certainly they were never satisfied with the efforts of the soldiers. In 1740 Father Santa Ana, President of the San Antonio missions, expressed in no uncertain terms his dissatisfaction. "If," he said, "the campaigns were conducted with more discipline and with a better and more disinterested purpose, it would not be difficult to secure peace with them (the Apache) in their own country. . . . Of what took place in the present campaign Rev. Father Fray Felipe will give a good account. I can only say that it is very important that others like it should not be made, for neither God nor the King gains anything, while the hatred of the Indian is increased, the peace of the Province in this way becoming more disturbed. On account of the unseasonable time when the campaign was made, and the disorders which the soldiers were allowed to commit, many were left so heavily in debt that for a long time to come they will have nothing to eat or to use; the expedition was profitable only for those who had horses and other goods they sold at excessively high prices; and it is ridiculous that these same persons should claim certificates as servants of the King our Lord, when they were interested in what I have stated, and had greater hopes for considerable prizes of horses, hides, and Indian men and Indian women to serve them. These are the purposes of the campaigns and the ones entertained by most of the citizens who join the soldiers in such operation; and since the purpose is so vile, so is the outcome."²

Five years after writing this opinion, Father Santa Ana went with Captain Toribio Urrutia into the Apache country beyond the Colorado. Some of the Indians were taken captive. It was the policy of the Franciscans to use kindness with these captives who were held as hostages. The kindly spirit of this Franciscan policy bore some fruit even in the hearts of these savages. The captives themselves became more tractable under the treatment of the Fathers and in some cases their tribesmen were touched

²Cited by Bolton, *op. cit.*, p. 271.

with appreciation. The Lipans, a branch of the Apaches, had even asked for a mission. Missionaries were not wanting in their willingness to go. Some years previously, Father Francisco Hidalgo, famous for his persisting love for these unhappy natives of Texas, asked to go alone, except for the company of a lay-brother, to labor for the conversion of the Apaches.

By reason of the happy relations existing with the soldiery during the captaincy of Toribio Urrutia, the Fathers were not so retarded in their influence for good among the Apaches. The horrors of war against these Indians were tempered with more mercy. In 1749 Father Mariano de los Dolores y Viana accompanied Urrutia on an expedition of retaliation against the Apache. Though there was considerable provocation Father Mariano succeeded in persuading the Spaniards not to kill even one Apache. Father Mariano knew that this was appreciated by the savages. Later he sent an embassy of peace to the Indians in the person of an Apache woman who had lived as a hostage around the San Antonio missions. She had come to know the benign influence of the Franciscans and she succeeded in winning over her people to sue for peace. They were warmly welcomed by the Spaniards. A peace banquet was prepared for them; beef, corn, squashes and fruits were the menu. Preceding the discussion of peace, the Franciscans saw to it that the Holy Sacrifice of the Mass was offered. The following day, at the instance of Father Santa Ana, all prisoners of war were set free. The next day, August 19, 1749, the City of San Antonio witnessed a great disarmament ceremony. In the center of the plaza a hole was dug and the implements of Apache warfare were interred therein. It is needless to say that the war-weary Franciscans were pleased with this peace demonstration of the Lipans. For thirty years, in journeys, labors, prayers, and by diplomacy, they had striven earnestly to sow the seed of the Gospel in the region of the Apaches. This sincerity gave the Fathers hope that the seed was about to take root in the hearts of the Lipans. A short time previously Father Francisco Xavier Silva died at the hands of the Natages, another branch of the Apache Indians. But the death of this zealous Zacatecan, as well as that of his eight soldier-companies, did not shatter the hopes that the Fathers had in the Lipans. Father Mariano de los Dolores urged an establishment for them on the banks of the Guadalupe; Father

Santa Ana thought it would be better to place the mission on the Pedernales River, nearer Apachería.

The Fathers agreed in their desire; they did not agree in the best means of realizing that desire. Further investigation was deemed necessary; delay ensued. In 1753 Father Aranda was sent with Lieutenant Galván on exploration. The former reported on his return that he had gone as far as the San Sabá, had found good land, stone, and wood; he was received with affection by the Indians, and saw them venerate a cross which he bore in procession, praising God and His Most Pure Mother. Father Aranda and Lieutenant Galván selected a site and made their recommendations for a mission. Father Mariano had been instructing and even baptizing Lipans earnestly pleading for the sacraments at San Antonio. He had no doubt of their sincerity, and emphasized this fact in a letter to the viceroy strongly confirming the report of Father Aranda. But further exploration was ordered. In December, 1754, Father Juan López under the protection of Captain Rábago was sent to the San Sabá. These two returned approving Paso de la Cruz, the site of Father Aranda and Lieutenant Galván. But delay was still the policy of the vice-regal authorities. Rumors of rich mineral deposits in the district of Apachería had been reaching the ears of the government officials. Another investigation was conducted under the direction of Bernardo de Miranda in 1756 by order of Governor Barrios. Some of the reputed silver ore came to the hands of Don Pedro Terreros. He was a citizen of Mexico, a man of means, a trusted friend of the Querétaran Fathers, their *sindico* at the college in Querétaro. Distinguished amongst the Franciscans was his cousin, Father Alonso Giraldo de Terreros. Don Pedro came forth with a scheme that was to establish the Franciscans amongst the Apache, at least, an opportunity was to be given them to try out their desires and hopes in behalf of these Indians.

Don Pedro submitted a plan to the Fathers of the College of Holy Cross, at Querétaro. He offered the munificent sum of \$150,000 to be used in establishing and maintaining missions to the number of twenty for a period of three years among the Apache. The Queréterans felt that they had not sufficient men for so great a number of missions. They suggested that every second mission established be entrusted to the care of the Fathers

of the College of San Fernando of Mexico City. This was satisfactory to Don Pedro, and for the first time this college comes into the story of the Church's history in Texas. Hitherto the College of Holy Cross, at Querétaro, and that of Our Lady of Guadalupe, at Zacatecas, had been supplying the laborers for this section of the Lord's vineyard. Magnificent as was this offer, four months of deliberation were required before its final acceptance. The enterprise was put under the direction of Father Alonso Giraldo de Terreros. Santa Cruz College appointed Fathers Joaquín de Baños and Diego Ximénez, and San Fernando College entrusted its share in the work to Fathers José Santiesteban and Juan Andrés. In company with nine families of Tlascaltecan Indians from Saltillo, the missionary band arrived at San Antonio in December, 1756.³

Omens were not propitious at San Antonio. Delay on the part of Colonel Diego Ortiz Parilla in military command of the project, and disappointment on the part of Father Mariano de los Dolores y Viana of the sad San Xavier project, must have tried the patience of Father Terreros. Wisdom, prudence, and executive ability had characterized his administration at San Juan Bautista on the south bank of the Rio Grande and had led his superiors to place him in charge of the Querétaran responsibilities in Texas.

Undaunted by opposition he persisted in his firm resolve to persevere. The winter was spent at San Antonio in securing stock and supplies for the mission. In the spring messengers were sent to the Apaches in the vicinity of San Antonio to invite the Indians to come to meet the missionaries. Father Terreros was joined by Father Mariano in distributing gifts to those who answered the invitation. The Indians were happy with the outlook and promised fidelity. In April, 1757, the departure for San Sabá was made.

On the south bank of the San Sabá River near the present town of Menardville, Menard County, Texas, the Mission of Holy Cross was erected soon after their arrival in the latter part of April, 1757. Three or four hundred persons were in the presidial settlement. But sorrowful for the missionaries no Indians were to be seen. They sent out embassies and in June about three thousand Lipans put in their appearance. Danger from

³ Arricivita, *op. cit.*, p. 366-368; Bolton, *op. cit.*, p. 85.

the Comanches was impending and the Lipans could not be induced to stay. Other bands came and went. A cloud of discouragement began to settle down over Holy Cross Mission. Little opportunity was afforded the Fathers for spiritual administrations. Three of them departed. Father Terreros, and Father Santiesteban were the only two of the original remaining in March, 1758. They had been joined in the preceding January by Father Miguel Molina of the San Fernando college. He stayed until the bitter end came, on the Feast of Our Lady of Sorrows, March 16, 1758.

Father Terreros said Mass at daybreak on March 16. After finishing Mass, he was distracted by the wild cry of Indians and the discharge of firearms. It is not hard to imagine his sentiments on beholding his mission church surrounded by some two thousand Comanches, mounted on horses and armed with French guns. One of the Spanish guards recognizing a Texas Indian, thought that the visit was a friendly one. On the force of his assurance Father Terreros went out to meet the band. The Indians feigned friendship and pretended to desire an alliance with the Spaniards. The missionaries began to distribute gifts of tobacco and other things to the Indians. But the Fathers had their misgivings, for as soon as the Indians gained entrance into the stockade they began to plunder whatever struck their fancy. The Fathers realized their helplessness. Their only hope was conciliation. The Chief asked Father Terreros to accompany him to the presidio which was about three miles up the river on the other side. Father Terreros consented after a Texas chief pretended that he had been unsuccessful in his effort to approach the presidio. Father Terreros, who had labored so well and so long among the Indians, realized that he was in danger. In spite of the danger he mounted a horse and proceeded to direct the Texas chief to the garrison. As he was leaving the enclosure about the mission a gun-shot rang out and Father Terreros fell to the ground, mortally wounded. His pitiful condition made no appeal to the barbarous Comanches. They rushed upon him viciously, put him to death, and tore his holy habit from his body. A general assault was under way. They rushed into the buildings and came upon Father Santiesteban. Mad in their fury they quickly dispatched this good friar who had come from San Fernando College to spend his life for the

good of the Indian. Father Molina was in another room and in the company of a brave soldier, accurate in his aim. The Indians were unable to make immediate approach to Father Molina who escaped to tell the tale later to Father Francisco Palóu who has recorded the story of Father Molina in his biography of Father Junípera Serra. Father Palóu describes the scene as follows:

The Indians also discharged their weapons and a bullet penetrated the arm of the Father (Molina) and he lived carrying it there for many years. The valiant soldier was badly wounded in the legs from the bullets, but even wounded as he was he killed many and defended the Father until night, when the pagans retired. Seeing that he was so seriously wounded and no longer with strength either to defend the Father or to attempt to run away, and understanding that he had but a short time to live, he insisted on the Father's leaving him and trying his fortune in getting away in order to carry the word to the garrison. . . .

The Father was afraid to go out when he saw that the Indians had built fires about in order to easily discern what they were doing, and although he thought they would kill him as soon as they saw him, he none the less decided to go, and trusting in God and in the Most Holy Mary (whose Sorrows Holy Church is wont to celebrate on that day) he crawled out through a window and was enabled to pass between two of the bonfires without being seen. He threw himself in the river and floated down stream and then made his way, not by the trail lest he should be found, but through the woods to the garrison where he arrived three days later, bleeding and fainting for the lack of food, as he had nothing to eat but the raw herbs of the field and had dared to travel only by night. He recuperated in the garrison and the captain immediately sent troops, but when they arrived at the place the Indians had already gone away, after having burned up everything including the body of the dead soldier, who, as Father Molina himself afterwards said (and it was he who told me the whole story), had wounded and killed no less than forty of the pagans.⁴

The Comanches remained at the scene of their slaughter three days, withdrawing on August 20, 1758. Father Terreros and Father Santiesteban were buried side by side near the site

⁴Palóu, *Life of Serra*, p. 40; cf. Arricivita, *op. cit.*, pp. 386–389. (For the deaths, p. 377.)

of the burned remains of Mission Santa Cruz, probably in a section that was reserved for a cemetery. Two soldiers were buried with them and six other soldiers were buried where they had fallen.

Father Terreros had planned his work with customary Franciscan enthusiasm. Long experienced in missionary activities, he laid out the Holy Cross mission in the form of a square, had erected a spacious building of poles and thatch for a temporary church, placed similar buildings as a residence for the Fathers, barracks for the soldiers, and store houses for supplies, and, as a reminder of his earnest hopes, crops were growing on plots of ground near the mission. Holy Cross Church had a short existence. But it was a noble effort of a noble soul.⁵

2. *Mission San Lorenzo (1762).*

Following upon the deaths of the Querétaran Father Terreros and the Fernandian Father Santiesteban at the San Sabá mission, much confusion and conflict of ideas prevailed among the Spanish authorities. Parrilla, the officer in charge of the San Sabá project, proposed a complete abandonment of the work among the Lipans. The Franciscans were opposed to this in spite of the great loss they had suffered. It was after a long period of endeavor that they had entered upon the conversion of the Apache, for even death in the service of the missions lost much of its horror for a Franciscan. The death of Father José Santiesteban, the first of the sons of the College of San Fernando to offer his life in Texas, served but to increase the determination of the Fernandians. Immediately on hearing of the catastrophe, the superior of the missionaries of this college appointed no less a person than the great Father Junípero Serra to take up the work where his confreres had fallen. But owing to delay and confusion on the part of the government, this able priest was diverted to other work, eventually becoming in California one of the outstanding missionaries of all time. Texas lost the imprint of his character which is ineffaceably written and revered in California's glorious missionary history. Father Serra's companion in Texas was to have been Father Francisco Palóu. In 1750 Father Serra was made superior of a mission at Santiago, where

⁵ Arricivita, *op. cit.*, pp. 375-378.

he remained for nine years with Father Palóu as companion, and Father Serra's great work in California is better known by reason of the faithful chronicles of his companion and biographer, Fray Francisco Palóu.

Holy Cross College of Querétaro then appointed Fathers Francisco Aparicio and Pedro Parras for the San Sabá field. Don Pedro de Terreros continued his generous support of the missionaries despite the futility of his first venture, which resulted in the death of his cousin, Father Terreros.

Following the destruction of the Santa Cruz Mission in March, 1758, several military campaigns were ordered and executed by the government officers. These resulted chiefly in failure and eventually in supplanting the commander of the presidio on the San Sabá, Colonel Diego Ortiz Parrilla, with Captain Felipe Rábago in October, 1760. Rábago's name was in bad repute with the Querétarans around San Antonio for some of them, as we have seen, held him in complicity with the murder of Father Jose Ganzábal at Mission Candelaria on the San Gabriel River in 1752.⁶

Finding Lipans around Fort San Luis de Las Amarillas who were willing to enter into mission life, Rábago appealed not to San Antonio but to Father Diego Ximénez, president of the Rio Grande missions. Father Ximénez visited the San Sabá district, made extensive investigations, selected suitable sites, returned to the Rio Grande, and in the fall of 1761 made known his plans to his superiors. This investigation and report of Father Ximénez led to the establishment of the Mission San Lorenzo.

In its origin San Lorenzo was another Querétaran establishment. Father Ximénez and Father Joaquín de Baños were the representatives of the college of Querétaro. They were the original appointees to accompany Father Alonso Giraldo de Terreros to his ill-fated charge at Mission Holy Cross. Fortunately they were absent when the Comanche raid came, March 16, 1758. January 23, 1762 found them back among the Lipan-Apaches at a place called El Cañon. Dr. Bolton locates this site about seventy miles to the southeast of Father Terreros' mission of the San Sabá district. It was on the east side of the Rio de las Nueces, according to an observation in the diary of Nicholas La Flora, an engineer on Marqués de Rubí's tour of

⁶ Cf. Bolton, *op. cit.*, p. 54.

inspection of the year 1767. Apparently it was either on the eastern border of Edward's County or the western border of Real County.

Poles and brushwood were gathered around El Cañon and by January 23, 1763, a temporary church was in order. Standing in the door of the structure, Father Ximénez and Father Baños sounded a bell and some three hundred Indians came. Vested in alb and stole Father Ximénez blessed the place and a cross which had been erected. In his bare feet he went with great solemnity to venerate the cross before the eyes of the curious on-lookers. Captain Rábago was present and to him was given the honor of carrying the cross to the Altar in the church. Holy Mass was celebrated and the *Alabado*⁷ was sung. The Church of San Lorenzo had an almost fruitless existence. It was founded at El Cañon at the request of the Lipans then fearful of the Comanches. This unsettled state of mind continued and little good was done by the missionaries towards Christianizing and civilizing their charges. The Spanish soldiers had all they could do to contend with the Comanches and other wild tribes. The presidio was maintained at San Luis Amarillas until Rábago thought it wise to retreat to El Cañon in 1668. In the meantime the small number of soldiers in garrison at San Lorenzo were of inconsiderable aid to the Fathers. They could not keep the Lipans on the reservation. Hence the Fathers' influence on the savages was of little consequence. Their services were judged "unprofitable" by Nicolás La Flora on his trip through El Cañon, in 1767. He found Father Rivera and another Father Santiesteban at the Church of St. Lawrence. The inference is that Fathers Ximénez and Baños had been replaced. In 1769 the presidio was withdrawn still further to the southwest, this time going to San Fernando de Austria below the Rio Grande. This brought an end to the Church of St. Lawrence of the Holy Cross. The sands of Apachería were shaken from the sandals of the Franciscans. Arricivita sums up their story thus: "All the fruit of the eight years of toil and sufferings, consisted of eighty baptisms administered to the Indians at the point of death, and of the few children offered by their parents for Baptism at the beginning of the missions. Nevertheless, the Fathers departed with the lamp of Faith burning brightly in their hands,

⁷ See pp. 85-86.

charity still alive in their hearts, compassion in their souls, zeal in their labors, meekness in their countenances, poverty in their garb, quite resigned to the cruel adversities that they had borne so long among such ungrateful, deceitful, greedy, vagabond barbarians, whom they could in no manner convert nor even raise to the grade of catechumens.”⁸

3. *Nuestra Señora de la Candelaria (1762).*

The third of the Apache group of missions was established by the Fernandians a short time after the founding of San Lorenzo de Santa Cruz and was placed eight or ten miles farther down the Nueces River to the South of El Cañon, on the opposite side of the stream. Captain Rábago intended this mission to serve the Apaches who were then under the leadership of Chief Turnio. The title of this last foundation among the Apaches leads us to surmise that it was founded around the feast of Candlemas, February 2, 1762. As we have seen, by the terms of the gift of Don Pedro Terreros the Fathers of the college of San Fernando in Mexico City were to take a share in the work of christianizing the Apaches. According to Nicolás La Flora, La Candelaria consisted of a house “with a little chapel, and in front of it a large thatched house which the Lipanese built, flattering the Fernandian missionaries that they would submit to live in a settlement, but they never did so, and only mocked their zeal and credulity.”⁹

It is not at all doubtful that the Fernandian Fathers were able to read Indian character at least equally as well as La Flora, and perhaps the disappointment of having to leave La Candelaria in about four years’ time after its foundation was not a surprise to the zeal of the Franciscan missionaries. The true cause of the outcome of the mission was due to the wild nature of the Apache who could not be tamed in face of persistent war with his enemies, the Comanches and other savage tribes.

The work of San Lorenzo and Candelaria Missions did not continue long. Bolton says that San Lorenzo lasted almost seven years (1762-1769) and that Candelaria was abandoned in

⁸ *Op. cit.*, p. 389 translated by Engelhardt in *Missionary Labors etc.*, July, 1917, p. 263.

⁹ Cited by Bolton, *op. cit.*, p. 95.

1766. "Their existence was precarious and their results extremely meager. The Indians were fickle, deserted at will, and returned mainly if at all to get food and presents. For this they could hardly be blamed, for they were soon pursued to their haunts by northern tribes, and suffered frequent massacres in the very neighborhood of the missions."¹⁰

The end of the missions in eastern and western Texas was not far off, and before the process of secularization had begun in 1793, naught apparently was left except the missions in and around San Antonio. These, too, were to be taken from the control of the friars within the next two decades. But to offset the decline in Texas there is the outstanding success of the San Fernando friars in California after 1768 under Serra and his successors.

In the *Four Decades of Catholicism in Texas*, we read that "the missionary period of Texas history was fraught with earnest efforts, noble deeds, and heroic sacrifices. It rose, flourished and declined a century previous to the establishment of the Catholic hierarchy in the United States. At its decline there was ushered in a new era, more political and economic than religious, whose importance threatened to overshadow and even blot out the vestiges of a hundred years of trial and endeavor. The ruthless hand of time, the ravages of war, and the corrosive forces of nature shared in consigning the missions to oblivion."¹¹

The action of the government in suppressing the missions began on January 2, 1793, when a decree was issued for the secularization of San Antonio de Valero. Secular priests were assigned to take the places of the Franciscans. The following year (April 10, 1794) all mission centers in northern and eastern Texas were secularized. In 1813, the Spanish Cortes passed a general law to the effect that all the mission lands should be abandoned to the civil authorities. The revolution in Mexico which had already broken out when this order was issued lasted till 1821, and by that date all the remaining missions, with the exception of Refugio were suppressed. This was followed by the action of the Mexican government (September 5, 1823), which brought the history of Franciscan effort in Texas to a final close.

¹⁰ *Ibid.*, p. 94

¹¹ *Op. cit.*, p. 1.

CHAPTER VII.

THE ADMINISTRATION OF THE MISSIONS

There was nothing which set apart as distinctive the missionary methods of the Franciscans who came to Texas from the three Apostolic Colleges of Querétaro, Zacatecas, and San Fernando. In fact in many cases, there was mutual coöperation and only on rare occasions do we find anything but friendly rivalry between the presidents of the three groups of friars. The method of founding a mission, the style of buildings erected, the system of catechetics employed, the crafts and trades taught the Indians, and the regulations followed in the admission of the Indians to Baptism, were practically all alike in the twenty odd Texas mission centers. The same abuse of power on the part of the civil authorities and the same moral and religious problems created by the type of Spanish soldiery in the presidios are in evidence in all the mission history. The friars of all three colleges had the same type of enemies. The same difficulties that hindered and thwarted the success of the missionaries can be traced everywhere.

There were, naturally, owing to individual tastes and tendencies, certain divergencies which set off Zacatecan from Querétaran, and Querétaran from Fernandian methods. But in general the history of the administration of any one mission is the history of all. One difference, however, should be noted: the architecture of the missions displays various stages of progress toward the harmonious design visible in the California missions or in those which are still standing in and around San Antonio.

The founding and administration of the missions forms a part of the general narrative of Spanish conquest of the lands north of the Rio Grande. Each mission was more than a religious center for the conversion of the natives. It was part of the general penetration of civil administration into the province. Politically, Texas was a buffer state between New Spain and the French colonial empire which had been erected on both sides of the Mississippi and from the unknown regions of Canada and the Gulf of Mexico.

"As an administrative unit," writes Bolton, "Texas was a part of the Kingdom of New Spain. In civil and military affairs the province was subject directly to the viceroy and to the Audiencia of Mexico, and in ecclesiastical matters to the archbishop of Guadalajara. The government of Texas, apart from the mission, was almost wholly military. The villa of San Fernando de Béxar, the only civil community in the province, had its own cabildo and a modicum of self-government. The official head of the province was the governor. He held his office by royal appointment; *ad interim* governors might be appointed by the viceroy. The governor was *gobernador* and *captain general* of his province and captain of the presidio of Los Adaes, the capital. All important matters of administration, such as the founding of new missions, new presidios, and new colonies, or the making of military campaigns, were referred directly to the viceroy. He in turn customarily sought the advice of the fiscal of the Royal Audiencia and the *auditor de guerra*. In case these two functionaries disagreed, or in matters of unusual moment, a *junta de guerra y hacienda*, composed of leading officials of the the different branches of the administration was called. In all matters of importance the decisions of the viceroy were made subject to royal approval, but it frequently happened that the act for which approval was asked had already been performed. In ordinary affairs of provincial administration the fiscal and the *auditor de guerra* really controlled the government. Checks upon the governors were provided through *Visitas*, or inspections, and through the *residencia*, or investigation, at the end of the governor's term. As a rule the *residencia* was formal, but sometimes, as in the cases of Sandoval and Barrios, investigations were serious matters.

"In the half-century between 1731 and 1780 Texas had thirteen governors and governors *ad interim*. The average term of office was about four years, but it varied from a few months in the case of Boneo y Morales to about eight years in the cases of Barrios y Jáuregui, Martos y Navarrete, and Ripperdá. As a rule the governors were professional soldiers. Orobio Bazeterra had been a merchant at Saltillo; Winthuisen and García Larios seem also to have been civilians. Martos y Navarrete had been a naval officer with the rank of *teniente de navío*. The rest were soldiers. Two of them, Bustillo and Sandoval, came to Texas

with the rank of captain. Of the others, two were lieutenant-colonels, four were colonels, and one a general. Some of the men were of high social rank. Boneo y Morales was a Knight of the Order of Santiago. Barrio was *alcalde provincial* of the Santa Hermandad of all New Spain, and Ripperda was a baron. On the whole, judging by its occupants, the office of governor increased in importance, and its military character was emphasized as time went on.

"Not only were the men professional soldiers, but they belonged also to what might be termed a class of professional office-holders. In several cases they came from governorships and were sent to others after serving in Texas. Bustillo was promoted to the office from the captaincy of the presidio of La Bahía. Sandoval and Martos had been governors of Coahuila, and Barrios of Nuevo León; Franquis held the office while waiting for the governorship of Tlascala. After leaving Texas, Barrio returned to the governorship of Nuevo León; Barrios went to that of Coahuila, and Ripperdá became governor of Comayagua in Central America. Oconor became *comandante inspector* of the interior provinces. Probably none of the governors were great men, but, being placed on a military frontier with slender forces, they had little opportunity to distinguish themselves in the only field where distinction was possible. Their contemporary renown depended much upon the views of partisan writers.

"The administration of Texas, as of the other provinces, was corrupt with 'graft.' The positions of governor and presidial commander were made attractive largely by the opportunity which they afforded for making money in addition to the fixed salaries. The pay of soldiers was made chiefly in food, clothing, and equipment, purchased by the governor and commanders, and charged to the presidial soldiers at enormous profits. Thus the post of governor or captain was scarcely less that of a merchant than soldier. To give a single example, it was charged that in the eight years of his incumbency Governor Martos y Navarrete made over \$80,000 in profits on the goods which he sold his company at Los Adaes, not to mention his gains from trade with Indians, missions, and French neighbors and from his private stock ranch, all conducted, without private expense, through the labor of his soldiers.

"The government of New Spain was highly centralized in

theory, but the effects of the centralization were greatly lessened by the fact of distance. Through the right of petition, which was freely exercised, the local leaders in the frontier province of Texas often exerted a high degree of initiative in government, and, on the other hand, through protest and delay they could and frequently did defeat mandates of the higher authorities."¹

Owing to the close and intimate connection between Church and State in Spanish lands at that epoch, the success of the missions depended almost entirely upon the harmony of the relations between viceroys, governors, and captains on the one hand, and the Franciscan presidents and friars on the other.

"Considering the importance of the church," writes Smith in his *The Viceroy of New Spain*, "it is not a little surprising that there was so little conflict between it and the state, but whatever the reason for this may have been, there can be no question that the relations of the State and Church in Spanish America were free from serious conflicts, even if these relations were not always exactly harmonious."²

The actual administration of the missions, however, was entirely in the hands of the friars and their ecclesiastical superiors. Relation with State officials were on the whole peaceful until the end of the Spanish regime; but there were a number of outstanding minor points of friction, which were seldom settled and these had a share in the lack of triumph in the Texas missions. As Smith has pointed out, "the almost perfect harmony between the clergy and the civil government during the last days of Spanish rule will help to explain the extreme loyalty of the Church to the Spanish government, when the war of independence broke out."³ We have an instance of this in the attitude of the friars of the California missions during the rebellion raised by the ex-priests Hidalgo and Morales in 1811-1815.⁴

¹ Bolton, *Texas in the Middle Eighteenth Century*, pp. 6-7. Cf. Austin, Mattie Alice, "The Municipal Government of San Fernando de Béxar, 1730-1800," in *Texas State Historical Association Quarterly* (VIII, 277-352); Jones, Garfield, "Local Government in the Spanish Colonies as Provided by the *Recopilación de leyes de las Indias*," in *Southwestern Historical Quarterly* (XIX, 65-90); Blackmar, F. W., *Spanish Institutions in the Southwest*, Chapter VIII.

² P. 229.

³ *Ibid.*

⁴ Engelhardt, *Missions and Missionaries etc.*, II, 650-651.

Engelhardt lays down the general principle for an appreciation of the mission system and the administration of the religious center of the Franciscans, when he asks the reader to bear in mind the object which they wished to accomplish. "The method," he writes, "naturally resulted from the purpose in view, and this was none other than the conversion of the savages to Christianity. The friars came as messengers of Christ. Their message was the Gospel as preached by Christ and His Apostles. Like the Apostles they had severed every tie that interfered with the delivery of this message. They had given up relatives, friends, property, prospects, and mother-country for the sake of attracting souls to Christ. They paid little or no attention to questions of things that could not aid them materially in gaining the good will of the people whose salvation they had at heart. Like the Apostles, the Franciscans came not as scientists, geographers, ethnographers, or school-masters, nor as philanthropists eager to uplift the people in a worldly sense to the exclusion or neglect of the religious duties pointed out by Christ. Superficial writers and shallow pedagogues have found fault with the early missionaries for not emphasizing what they are pleased to call 'education'; but, inasmuch as the friars came in the spirit of the Saviour and of the Apostles, they saw no need of laying stress upon such knowledge save in so far as it helped them to gain their end. In this they but followed the example of the Divine Master. Christ surely could have given the most lucid and effective instructions on worldly education and all other subjects that agitate the learned and unlearned of every period. Nevertheless He urged but the one thing necessary. He sent out His disciples merely to preach what He had told them."⁶ Indeed the administration of the missions must remain a closed book to those who refuse to understand that the principal object of the friars was to impart the truths of the Catholic Faith.

This aim did not exclude the work of education of the Indians, nor did it close the eyes of the friars to the fact that the missions represented Spain and Spanish conquest as well. Bolton writes:

The missions, like the presidios, were characteristically and designedly frontier institutions. From the standpoint

⁶ *Ibid.*, II, pp. 242-243.

of the Church the principal work of the missionaries was to spread the Faith, first, last, and always. But the missions were agencies of the State as well as of the Church, and were supported by the State to serve the State's purposes. As viewed by the government, the work of the missionaries was to assist in extending, holding, Christianizing, and civilizing the frontiers. By going among the outlying tribes they were often most useful explorers and diplomatic agents. By gaining an influence over their neophytes, they counteracted foreign influence among them, deterred them from invading the interior settlements, and secured their aid in holding back more distant tribes. But the Spanish policy looked to the civilizing of the Indian as well as to the holding of the frontier, and it saw in the mission the best possible agency for bringing this about. Since Christianity was the basic element of European civilization, and since it was the acknowledged duty of the State to extend the Faith, the first task of the missionary was to convert the heathen. But neither the State nor the Church in Spanish dominions considered the work of the missionary ending here. If the Indian were to become either a worthy Christian or a desirable subject he must be disciplined in the rudiments of civilized life. Hence the missions were designed not only as Christian seminaries, but also as so many industrial and agricultural schools.

The central feature of every successful Spanish mission was the Indian pueblo, or village. If he were to be disciplined, the Indian must be kept in a definite spot where discipline could be imposed upon him. The settled Indians, such as the Pueblo Indians of New Mexico, could be instructed in their native towns, but the wandering or scattered tribes must be assembled and established in pueblos, and kept there by force if necessary. To make the Indians self-supporting as soon as possible, and to afford them the means of discipline, the missions were provided with communal lands, for gardens, farms, and ranches, and with workshops in which to practice the crafts. Religious instruction and industrial training were imparted by a definite routine of tasks, prescribed by the superior and authorities but administered with much practical sense and regard for local circumstances.

Designed as frontier institutions, the missions were intended to be temporary. As soon as his work was done on one frontier, the missionary was expected to pass to another. In the theory of the law, within ten years each mission was to be turned over to the secular clergy and the common lands distributed among the Indians. But this law was based upon experience with the civilized natives of central

Mexico and of Peru; on the northern frontier, among the barbarian tribes, a longer period of tutelage was always found necessary.

As a rule the annual stipend (Sinodos) of the missionaries, \$450 each, was paid by the royal government, which bore also the initial expense of founding a mission (*ayuda de costa*). A marked exception to this rule was the munificent gift of Pedro de Terreros in 1757 for the support of missions among the Apache. The stipends were spent by the *sindicos* of the respective colleges for annual mission supplies (*avíos*), which were sent to the frontier by mule trains in charge of lay brothers, acting in the capacity of conductors of supplies.*

The procedure of founding a mission was simple enough. Usually, a spot was selected near a river, high enough to be protected from floods and sufficiently guarded against high winds. A cross was placed at the site chosen for the church. Rude huts for the missionaries, the soldiers, and their attendants were built. Later structures were raised on the patio system. When sufficient supplies and money reached the friars the work of building the church and of the other structures was begun.

"Besides the church," Bolton says, "each mission had its *convento*, or monastery, including cells for the friars, porter's lodge, refectory, kitchen, offices, workshops, and granary, usually all under common roof and ranged around a patio. At San Antonio de Valero the *convento* was a two-story structure fifty varas square with two patios and with arched cloisters above and below. That at San Francisco de la Espada had seven cells, four above and three below; at San Juan there were five cells.

"An important part of their training was the workshop, for here the neophytes not only helped to supply their economic needs but got an important part of their training for civilized life. At each of these four missions the Indians manufactured *mantas*, *terlingas*, *sayales*, *reberos*, *fresadas*, and other common fabrics of wool and cotton. At Mission San Antonio the workshop contained four looms and two store rooms with cotton, wool, cards, spindles, etc. At Concepción and San Francisco there were three looms each; at San Juan the number is not stated.

* *Op. cit.*, p. 10.

"The neophytes of each mission lived in an Indian village, or pueblo, closely connected with the church and monastery. Of the four Querétaran missions we have the fullest description of San Antonio de Valero. It consisted of seven rows of houses built of stone, with arched porticoes and windows. There was a plaza through which ran a water-ditch grown with willows and fruit trees. Within the plaza was a curbed well to supply water in case of a siege by the enemy. The pueblo was surrounded by a wall, and over the gate was a tower, with embrasures, and equipped with three cannon, firearms, and munitions. The houses were furnished with high beds, chests, metates, pots, kettles, and other domestic utensils. The pueblo of San Antonio was typical of all. At Concepción there were two rows of houses, partly of stone, partly of thatched straw, surrounded by a wall. At San Juan the houses were of thatch, but preparations were being made to replace them with stone structures. For defence the mission had two swivel guns, twenty muskets, and, presumably, a wall. At San Francisco the pueblo consisted of three rows of houses.

"Agricultural and stockraising activities had increased since 1745. At the four Querétaran missions there were now grazing 4,897 head of cattle, 12,000 sheep and goats, and about 1,600 horses, and each mission had from thirty-seven to fifty yoke of oxen. Of the four missions San Francisco raised the most stock, having 2,262 head of cattle and 4,000 sheep and goats. San Juan came next, and Valero next. At each establishment maize, chile, beans, and cotton were raised in abundance, besides a large variety of garden truck. At the time when the report was made (March 6) each of the missions had in its granary from 1,600 to 2,000 bushels of maize, and a corresponding stock of beans. Each mission had well tilled fields, fenced in, and watered by good irrigating ditches with stone dams. Each had its ranch, some distance away, where the stock was kept, with one or more stone houses, occupied by the families of the overseers, the necessary corrals, farming implements, carts, and tools for carpentry, masonry, and blacksmithing."

When all was ready for occupancy, a solemn religious service was held and the friars began in a systematic way to attract

¹ *Ibid.*, pp. 97-99.

the Indians to the mission. Curiosity brought the earliest comers, and gifts of food, clothing, and trinkets induced others to approach the mission. Above all, the real attraction was the gentle manner of the missionaries, their anxiety to be of assistance in the smallest detail to the savages, and their methods of rewarding those who showed a reciprocal feeling. Obviously the first requisite to reach the Indian mind was to know his language. To some extent classes in some of the Indian dialects were given at the colleges of Querétaro and Zacatecas, and the friars did not come totally unable to make themselves understood. But a grave difficulty faced the priests at the outset of each mission and that was the multiplicity of the dialects spoken in any given locality. "It was impossible," writes Engelhardt, "for the missionary to learn all the languages of his mission. Apart from the royal mandate which required that the Spanish language should be taught and spoken among the neophytes, it was therefore necessary to introduce a medium of communication in order that the Indians coming from different bands might be able to converse with one another. Thus it was that the Castillian became the universal tongue of the California Indians. This made it possible to instruct all the catechumens of a mission at the same time. Meanwhile the Fathers made use of interpreters who rendered instructions into Indian, or frequently taught the converts themselves. Several of the friars learned the dialect spoken by a majority of a mission, and then taught the neophytes in their own native idiom. However, interpreters continued a standing necessity, because new candidates for Baptism applied for admission who knew nothing but their own jargon. Changes also took place among the missionaries through death, or illness, or at the expiration of the statutory term of years in the service. Interpreters were therefore indispensable."⁸

The daily exercises were similar in all the missions, with certain minor changes necessary on account of the climate or the character of the Indians themselves. The whole mission was awakened by the bells which rang out at sunrise, and all the natives except the children under nine years, came to Mass, during which one of the friars recited morning prayers. At the end of Mass the invocation (*Alabado*): *Praised be the Most*

⁸ *Op. cit.*, II, 252.

Holy Sacrament of the Altar, and the Immaculate Conception of the Blessed Virgin Mary, was sung by the all the friars and Indians. An instruction in Christian doctrine followed, and then came breakfast. Engelhardt, whom we are following here, gives a description of the rest of the day: "After breakfast, which lasted about three-quarters of an hour, the men and the larger boys went to the work assigned to the field, among the live-stock, or in the shops. The girls and single women found occupation under the care of the matron. At noon the Angelus bell announced the time for dinner. This was served in the same manner as the breakfast, but consisted of pozole, a gruel, to which meat, beans, peas, lentils, or garbanzos were added according to the seasons and means of the mission. Two hours were allowed for the meal and for rest. At two o'clock work was resumed, one of the missionaries encouraging the neophytes by his words and example. At about five o'clock work ceased, and the whole population went to church for the recitation of the "Doctrina" and religious devotions. On these occasions the Father would add an instruction in Spanish or Indian as appeared expedient for his polyglot audience. As usual the *Alabado* concluded the exercises. At six o'clock supper was served in the shape of atole. The remainder of the evening was passed in various amusements. In this matter the Indians enjoyed much latitude. They were permitted to indulge in the pastimes of their savage state as long as decency and Christian modesty were not offended."⁹

Sundays and holy days of obligation were times of repose. High Mass was sung and instrumental music by the Indians was the accompaniment to the plain chant. In the afternoon, the Rosary, Litany of the Blessed Virgin, and other prayers in Spanish were recited. There were suitable devotions for the various parts of the ecclesiastical year, such as the Way of the Cross in Lent. The civil officials were always anxious to have the Indians learn Spanish, knowing that the language would be a sure means of pacifying these lonely outposts of the colonial empire, but the friars realized that the surest means of teaching Christian virtue was in the respective dialects of the Indians, with whom they had to deal. Many of the friars learned these dialects, but for the most part interpreters were used.

⁹ *Ibid.*, p. 254.

The "Doctrina Christiana" which was used for the instruction of the savages was recited in common by the neophytes. It contained the Way of the Cross, the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, the Precepts of the Church, the Seven Sacraments, the necessary points of Faith, and the Four Last Things. Engelhardt relates that as late as 1888 he heard the Sanel Indians near Hopland, California, recite the "Doctrina" in Spanish by heart.¹⁰

The principal occupation of the Indians in the missions was agriculture. After the land was cleared for a good distance on all sides of the mission, grain was sown and when necessary an irrigation system was installed. That at the missions of San Antonio is still a surprise to modern visitors. All the implements were of the crudest sort. In one of Engelhardt's descriptions of the farming system of the California missions, we have what may be accepted as a summary of the Franciscan administrative methods.

The plough, which is still used in many districts of Mexico, was composed of two pieces of timber. One of these was formed of a crooked branch of such a shape that it constituted the sole and the handle or stilt. A sharp piece of iron was fitted to the point of the sole. The other piece was a beam of undressed timber long enough to reach the yoke which was fastened with thongs of rawhide to the horns of two oxen that drew the plough. This beam was inserted into the upper part of the main piece of wood on which it would slide, and which was fixed by two wedges. By withdrawing these wedges the beam was elevated or lowered, and by this means the plough was regulated as to the depth of the furrow. The plowman went on one side holding the handle or stilt with his right hand and managing the goad with the left. Only a rut could be made and the soil could not be turned over deep; this necessitated crossing and recrossing the field many times. A harrow was unknown. Where the wheat and barley were sown, a bushy branch was used to cover the seed. In places a log of wood for the axle was drawn over the field. Corn was planted by hand in the rut made by the plough, and the seed was covered with soil by means of the foot.

Harvesting was similarly primitive and laborious; but as there was no need of haste it made no difference to the Indians, and the missionaries were satisfied to see their wards

¹⁰ *Op. cit.*, Vol. I, p. 99.

acquiring habits of industry and shunning idleness. The grain was thrashed after a method which explains the command in the Old Testament, Thou shalt not muzzle the ox that treadeth out the corn on the floor. The cut grain was spread on a level spot of hard soil. Around this poles were driven into the ground so as to form a circle from about fifteen to twenty feet in diameter. Into this enclosure an Indian led a number of cattle, or preferably horses and mules. He would keep them moving about in the ring, and thus from the stamping the wheat was thrashed out. The chaff was thrown away, and the wheat was brought to the granaries in ox-carts or by mules. This simple method is still in use among the Pueblos of New Mexico.

The form of the carts was as rude as that of the plough. It was composed of a bottom frame of a most clumsy construction on which poles were stuck upright and connected at the top with slight bars. The wheels of the ox-cart were also of a most singular construction. They had no spokes, but were composed of three pieces of timber. The middle piece was hewn out of a tree of sufficient size to form the nave and the middle of the wheel all in one. This middle piece was made of a length equal to the diameter of the wheel, and rounded at the two ends to arcs of the circumference. The other pieces were made of timber naturally bent and joined to the sides of the middle piece by keys or oblong pieces of wood, grooved into the ends of the pieces which formed the wheel. The whole was then made circular, and resembled the wheels of barrows. Sometimes the wheels, two or three feet in diameter, were made of one block of wood. Into the construction of this cart no particle of iron, not even a nail entered, for the axle was entirely of wood, and the linch-pin of the same material, as well as the pins that fixed the cart to the axle. The pole was of large dimensions, and long enough to be fastened to the yoke in the same manner as the beam of the plough.

Wheat and corn were ground to flour by the Indian women after their own primitive way by crushing with the pestle in a mortar or in baskets. Later on water mills were introduced. They, too, were of the most primitive construction, Forbes informed us; but none better were found in other parts of Spanish America, not even in Chile where wheat abounded. These mills consisted of an upright axle, to the lower end of which was fixed a horizontal water-wheel placed under the building, and to the upper end of the mill-stone. As there was no intermediate machinery to increase the velocity, the mill-stone could make only the same number of revolutions as the water-wheel. This necessitated a wheel of small diameter, otherwise no power of water thrown

upon it could make it go at sufficient rate to give the millstone the requisite velocity. The wheel was constructed in the following manner: A set of so-called spoons were stuck into the periphery of the wheel which served in the place of float boards. They were made of pieces of timber in something of the shape of spoons; the handles were inserted into the mortises on the edge of the wheel; and the bowls of the spoons received the water which spouted on them and forced round the small wheel with nearly the velocity which impinged upon it.¹¹

Besides agriculture, the Indians were taught various practical trades by the friars. Pottery, carpentry, and masonry, the making of shoes, hats, clothes, soap and candles, hide-tanning, spinning, and blacksmithing, are some of the handicrafts mentioned in the reports of the missionaries.

While it would not be historically accurate to state that the administration of the Texas missions can be completely learned from the description we possess of the Franciscan missions in California, nevertheless it must be remembered that the daily routine and other regulations observed in California were compiled by Father Pedro Pérez Mezquía, who till 1744, had labored in the missions of Texas, and afterwards in those of Sierra Gorda, Mexico, whence Father Junípero Serra introduced them to his beloved converts in the missions on the coast.¹²

This glorious picture is not without its shadows. The truth is that, unless the Indians were under contract by piece-work, he, or she, never worked unless a friar was present to direct the labor. All the year's toil on the part of the missionaries failed to eradicate the deepest of all the vices the Indian possessed—laziness—and the friars are not loath in their frank reports to the guardians of Zacatecas and Querétaro to admit that with many, if not with all, of their neophytes, the chief attraction was free food. "Nothing seemed to give them greater pleasure than to lie stretched out for hours upon the ground with their faces down, doing absolutely nothing and indifferent to everything."¹³ Yet in spite of this general laziness, the friars did not neglect to provide amusements for the Indians. In fact, amusements of legitimate character had to be supplied in order to sup-

¹¹ *Ibid.*, II, p. 257-261.

¹² *Missionary Labors*, in the *Franciscan Herald*, June, 1916, p. 232.

¹³ Bancroft, *Native Races*, I, pp. 393-394.

plant the Indian's passionate love for gambling of any sort. Many of these amusements were a kind of biblical representation or tableau or akin to the mystery plays of earlier ages.

The whole object of the missionaries in systematizing the daily life of the Indians was to make the mission so attractive that the neophytes would remain long enough to be instructed in Christian doctrine and so prepared for Baptism. As we have seen in describing the Texas missions, the friars were very careful never to baptize an Indian unless he gave promise of Christian stability. The fact that not so many were baptized when they were at the point of death reveals the almost insurmountable difficulty which met the missionaries at the very gate way of the sacramental life of the Church. From Espinosa's rare work, the *Crónica Seráfica*, we learn that, "almost from the beginning the Fathers began to maintain themselves by the bread of tears and affliction. The first trouble occurred when seven of the twenty-five soldiers, who had been sent to guard the missions, deserted and abandoned us, at the same time taking along some of the animals destined for the use of the friars. After selecting the site of each mission, the missionaries assigned to them had to construct their little thatched dwellings unaided; and as no provisions were forwarded, abstinence commenced on the first day. Although it was not the season of Lent, the meals consisted of nothing more than a little purslane seasoned with salt and pepper. Once in a while the Indians would give us a little corn, a kind of bean, and some wild fruits, which served to divert rather than appease our hunger. Rarely was a mouthful of meat obtained. Once it happened that a goat fell sick from a sore leg. The animal was slaughtered, the leg cut off, and the remainder sustained us for more than a week. Chocolate, which usually went with the meals, was scarce; for we had received but fifty pounds which had to be divided amongst us five religious from Santa Cruz College. Fortunately, though all the Fathers had their troubles and suffered various hardships, they were able to celebrate Holy Mass every day, during which we supplicated the Lord most earnestly for the conversion of the Indian tribes.

"In proceeding to render an account of our apostolic labors, I must remark that the Indians lived very far apart. Our main efforts, therefore, were aimed at persuading them to unite and

settle down in permanent villages. Although they gave us hopes of complying with our desires, when they gathered their crops, the various difficulties that arose were so great that during twenty years not one of the missionaries enjoyed the consolation of having all the Indians of his charge gathered at his mission. The few that did settle down were, therefore, removed to the more populous districts in order to induce the other Indians to congregate in large numbers; but generally not enough fertile land could be discovered for the maintenance of a thousand people attached to each mission. So the plan failed. The Fathers had to content themselves with visits from the natives. On such occasions the missionaries, who had already acquired a sufficient knowledge of the language, would endeavor to eradicate the erroneous notions of their visitors about religion, and would demonstrate the vital necessity of receiving the Sacrament of Baptism, after they had learnt and professed the truth of One God and Three Divine Persons. The poor natives, however, would appear unmoved or indifferent; for they were so attached to what they had inherited from their forefathers, that only with the divine assistance could the absurd superstitions, which grew up with them from their childhood, be rooted out of their hearts. This great obstacle was, indeed, learnt from one of their chief medicine men. At length, one of the Fathers succeeded in convincing him of the truth of the Catholic Faith to such an extent, at least, that the wily Indian could find no more arguments with which to oppose him. Thus cornered, he frankly admitted that the religious notions of the Indians had been merely inherited from their ancestors, and that this fact alone accounted for the tenacity with which the Texans clung to them.

"The women exhibit far greater willingness than the men to accept the truths of salvation. The happy consequence of this was that many of them had the good fortune of receiving holy Baptism on their death bed, when the priest would be called to administer the sacrament, which had always been postponed for want of security that the person while enjoying good health would comply with obligations the Christian Faith imposes.

"Among the little ones the desired fruit was gathered in abundance; for all those who died in their infancy only a few escaped the zealous vigilance of the missionaries, and so died without Baptism. In order that none of the children should miss

the supreme happiness of dying in sanctifying grace, the Fathers made out a list of the huts and rancherias with the number of adults and children in each. Whenever an Indian came to visit the missionaries they would closely question him in regard to the health of his whole family. When they ascertained that any one was ill, they would express lively sympathy, and then immediately go to visit the sick person, in order to give the requisite instruction to the adult or to baptise the child discovered at the portals of death. This occasioned much hardship for the Fathers and they also met with great opposition at times on the part of the parents, who declared that the baptismal water deprived their children of life. The zealous missionaries generally disillusioned the poor people of these silly notions with the happy result that, moved by the grace of God, even many adults willingly received Baptism during their last illness.

"At times sickness became general among the natives. The malady most common among the Texans and which carried off most of them was dysentery. During the severe winters they were accustomed to throw heaps of live coals under the elevated bunks to moderate the great rigor of the cold. The consequence was that most of the Indians suffered from this disease. And had they not frequently bathed throughout the year, even when the ground was covered with snow, there would have been far more victims of over-heated blood. Whenever such an epidemic raged, the watchful missionaries did not wait to be called. As soon as they had celebrated Holy Mass, they would mount their horses and visit all the rancherias or villages and hamlets, and they would not return until they had baptized all those they supposed to be dying. If they met with resistance, they would repeat the visit on the next day, meanwhile entreating the Lord to open the spiritual eyes of the deluded Indian; and the good Lord, moved by his own benignity, since those poor creatures were bought by the price of His Blood, would facilitate the administration of Baptism.

"The hardship endured by the missionaries in their great zeal will be better understood, if the reader bears in mind that the ranchos of the Indians lay far apart; that some of them were situated six and even seven leagues distant in every direction. Hence, it was not an easy matter, even if the missionary galloped his horse, to visit the greater number of ranches in one day,

especially when it became necessary to remain a long time instructing the dying, or persuading those in health not to prevent the eternal salvation of the sick."¹⁴

The value of this description is heightened by the fact that Espinosa, as President of the Querétaran missions, had a long active experience in the Texas missions.

Judged by modern standards of efficiency, the Texas missions were unhappy in their outcome. Probably the only exceptions were the San Antonio Missions which had lasted long enough to enable the friars to test their methods in various ways and to reach a surer means of holding the Indians to mission life. But outside these missions, the others in central and eastern Texas were too short-lived to prosper in spite of the heroic efforts of their founders. Changed as these missions were so often owing to the fear of French invasion and to invasions made by savage tribes, very little that was permanent could be begun. Certainly no success equal to the California missions can be predicated of the eastern and central Texan groups. And this fact is proved by the undoubted success of the Zacatecans and San Fernandians in the California groups.

In these missions, however, lies the beginning of Texas history. The ruins of the churches and the conventos, many now completely obliterated, are among the oldest monuments to the progress of the white man in the United States.

¹⁴ *Crónica Seráfica*, p. 439 (Engelhardt's translation).

CHAPTER VIII.

SOURCES FOR EARLY TEXAS CATHOLIC HISTORY (1690-1820).

When John Gilmary Shea, at the earnest suggestion of Jared Sparks, undertook to write a general history of the missionary efforts of the Catholic Church among the American Indians, very little had been published in English in that extensive and comparatively unknown field. This was in 1854. It is true that the work of Bancroft, Sparks, O'Callaghan, Kip, and others, had by that year revealed to some extent the heroic labors of our early missionaries. Many volumes had seen the light in Mexico, Spain, France, and elsewhere, dealing with American missionary history; and it was known that the civil and ecclesiastical archives of Mexico and Spain contained an almost inexhaustible number of documents for the colonial period of that part of New Spain which eventually formed the southwestern part of the United States.

Shea's *History of the Catholic Missions Among the Indian Tribes of the United States (1529-1854)* was a revelation to American historians. The English and French missions were known, owing to the works of O'Callaghan, Sparks, and others; but in his chapters on the Spanish missions of New Mexico, Florida, and Texas and California, Shea brought to light hitherto untouched sources which had a profound influence upon the generally accepted theory of cruelty and tyranny in the conquest of New Spain. "Cruelties, indeed, were practiced," Shea writes, "but they did not form the general rule. The part taken by the missionaries, ever the steadfast friends of the Indians, has been singularly misinterpreted, and they seldom figure in English accounts unless as persecutors. Yet never did men more nobly deserve a niche in the temple of benevolence than the early and later Spanish missionaries." Shea's narrative is based upon all the available historical material of his day: Torquemada's *Monarquía Indiana*; Barcia's *Ensayo Chronológico*; Henrion's *Histoire générale des Missions*; Benavides' *Memorial*; Palóu's *Serra*, and other general works. Evidently, Shea had

not then (1854) seen the *Crónica Seráfica* of Espinosa and Arricivita, but he makes use of both these volumes in his *Catholic Church in Colonial Days (1521-1763)*, which was published in 1886. In fact, Shea's chapter on the Church in Texas (1690-1763) in this volume is built upon Arricivita, Morfi's (Manuscript) *Memorias para la Historia de la Provincia de Texas, los Documentos para la Historia Eclesiastica y Civil de la Provincia de Tejas*, Villaplana's and Guzmán's lives of Margil, the current histories of Texas, and various unpublished documents which he found in the Library of Congress.

From the date of the first volume of Shea's *History of the Catholic Church in the United States* (1886), very few works have been published in which further facts of Texas Catholic history were revealed. The volume of the *Catholic Encyclopedia* which contains the article on Texas was issued in 1912. This was from the pen of John F. O'Shea. Naturally in so short a space he was unable to add much to the colonial history of the Church in Texas, but his article contains a succinct account of the Franciscan missions within that State.

To one historian more than to any others, even including John Gilmary Shea, the Catholic Church owes an ever-increasing debt of gratitude for works of the highest scientific value in this field. To Dr. Herbert Eugene Bolton, of the University of California, countless historical students are indebted for a series of articles in the *Quarterly* of the Texas State Historical Association, the *American Historical Review*, the *Southwestern Historical Quarterly*, and in other reviews which have revealed the attraction that lies within the story of these Texas Franciscan Missions. In his *Guide to the Materials for the History of the United States in the Principal Archives of Mexico*, (Washington, D. C., 1913), Dr. Bolton has given to the historians of the southwestern section of the United States, a catalogue of all the principal documents dealing with Catholic activity in the hispanic territory which is now a part of our country. Here we find for the first time a list of manuscripts which contain the history of the three apostolic colleges of Querétaro, Zacatecas, and San Fernando, from which, as we have seen, the Franciscans from 1690 to 1793 came into the Texas missionary field. Supplementary to this splendid guide is the *Spanish Exploration in the Southwest (1542-1706)*, which Dr. Bolton contributed in 1916 to the

Original Narratives of Early American History. The third part of his *Spanish Exploration* contains: the original documents for the Bosque Expedition into Texas in 1675, in which Father Larios took part; those for the Mendoza Expedition of 1683-84 among the Jumano of Texas, in which Father Nicolás López figured; and those of the more important De León Expedition of 1689-1690, which brought to Texas the Franciscan to whom the title Founder of the Texas Missions has been given: Father Damian Massanet. All these documents, in particular the Letter of Father Massanet describing the founding of the Province of Texas, which was first published in 1899 in the *Texas State Historical Association Quarterly* (II, 253-312), and which is one of the most important sources of Texas history, have been used in this essay on the Franciscan Missions.

But beyond these works, Dr. Bolton has given us another volume, without which much of our knowledge of Franciscan activity in Texas would not be known—*Texas in the Middle Eighteenth Century*, which was published in 1915. For the period of Texas history beginning with 1731 down to the end of the eighteenth century, little that was accurate had been ascertained before Dr. Bolton began his study. The work itself is not a history in the strict sense of the term, but rather a collection of special studies with copious use of documentary material from the archives of Mexico, Spain, and Texas. For the most part, these documents are used by Bolton for the first time, and this fact will explain why we have cited the work so often. "The assembling of these materials," Dr. Bolton writes in his Preface, "during a period of thirteen years, has been the greater part of my task. My quest has been as romantic as the search for the Golden Fleece. I have burrowed in the dust of the archives of Church and State in Mexico City, in a dozen Mexican state capitals, in Natchitoches, Louisiana, and in numerous places in Texas. The distance travelled in my pursuit of documents would carry me around the globe. I have lived with the *padres* in ruinous old monasteries in out of the way villages in the mountains of Mexico. I count among the treasures of my personal archive the letters of introduction from ambassadors, secretaries of state, and governors; cardinals, archbishops, bishops, friars, and parish priests, who have smoothed my way.

"My researches have taken me not only into foreign archives in quest of records, but also over hundreds of miles of old trails in Texas, Louisiana, and other parts of the Southwest, in search of topographical and archæological data, for light on the historical tale. I have ridden by team long distances over the old San Antonio Road, where no railroads run, and on horseback in mud fetlock deep, over the historical trail from Natchitoches, the old French outpost of Louisiana, to Los Adaes, (now Robedine), the Spanish outpost of Texas. In a successful search for the lost San Sabá mine, I have ridden and tramped in the hills of Llano and the Colorado. To examine the ruins and map out the sites of the forgotten missions near Rockdale, I have several times driven and tramped back and forth, up and down the valley of the San Gabriel. But in the discovery of lost sites, I count as my cardinal joy the identification of the location of La Salle's fort, on the Garcitas River, near the shores of Lavaca Bay."

Two collateral works were found of special importance in our study of the missions. The first of these is by Anne E. Hughes, the *Beginnings of Spanish Settlement in the El Paso District*, which was written under Dr. Bolton's direction, and published in vol. I of the *Studies in American History* (1914). Basing her researches upon the documents discovered and made available by Dr. Bolton, Miss Hughes tells for the first time the authentic history of the Spanish settlements in the El Paso District. The second work which has guided us is William Edward Dunn's *Spanish and French Rivalry in the Gulf Region of the United States (1678-1702)*.

To Dr. Dunn we owe several special studies which throw considerable light on the difficulties the friars met in Texas: *Apache Relations in Texas, (1717-1750)*, *Missionary Activities among the Eastern Apaches Previous to the Founding of the San Sabá Missions*, and *The Apache Mission on the San Sabá River, Its Founding and its Failure*. The first two articles appeared in *Texas State Historical Association Quarterly*, (XIV, 198-274; XV, 186-200), and the third in the *Southwestern Historical Quarterly*, (XVI, 379-414).

To Father Zephyrin Engelhardt's four massive volumes—*Missions and Missionaries of California* (San Francisco, 1908-1915), all students of Catholic Church history in the old south-

west and in California must turn for an accurate and detailed description of the aims and methods, the administrative regulations, and the actual working of the missions. But to Engelhardt in a particular manner is the historian of the Franciscan Missions indebted, since the venerable historian contributed some years ago (October, 1914—November, 1917) a series of articles in the *Franciscan Herald*, entitled *Missionary Labors of the Franciscans Among the Indians of the Early Days (Texas)*. These articles are based upon Bolton's *Texas in the Middle Eighteenth Century*, and upon the *Crónica Seráfica* of Espinosa and Arricivita.

While not within the years included in this essay, the *Four Decades of Catholicism in Texas, 1820-1860*, published by Sister Mary Angela Fitzmorris, Ph.D., (Washington, D. C., 1926) is helpful for the much confused period of the secularization of the Missions (1793-1820). Sister Angela's work is based mainly upon the San Antonio Archives, now housed in the County Court House of San Antonio, upon the Lamar, Nacogdoches, Bexar, and other unpublished papers in the Texas State Library and the Library of the University of Texas.

Kirwin's *History of the Diocese of Galveston* (Galveston, 1922), contains a good description of the missions of Texas, as well as an unpublished paper by the late Monsignor W. W. Hume on the Venerable Margil de Jesús.

For the earlier period of Franciscan missionary history the recent (1916) publication by William Edward Ayer of the *Memorial of Fray Alonso de Benavides (1630)* is especially valuable since it contains (pp. 187-285) a series of excellent notes by two prominent scholars in the field of Spanish-American History—Frederick Webb Hodge and Charles Fletcher Lummis.

The basic works for any study of the Texas Missions are the two rare volumes: Espinosa's *Crónica Apostólica y Seráfica de Todos los Colegios de Propaganda de Fide de Esta Nueva España*, printed in Mexico, 1746; and the *Crónica Seráfica y Apostólica del Colegio de Propaganda Fide de la Santa Cruz de Querétaro en la Nueva España, Dedicada al Santísimo Patriarca el Señor San Joseph*, Segunde Parte, by Father Juan Domingo Arricivita, which forms the continuation of Espinosa's works, and which was printed in Mexico in 1792. Fortunately, these volumes have been available in the Library of Congress.

Bancroft's *History of the North Mexican States and Texas* (2 vols., San Francisco, 1883-1889), were found to be of little value for this essay. In fact, Bancroft practically ignores the work of the missionaries.

Of the larger histories of Texas, those which gave direction to our researches were: George P. Garrison, *Texas, a Contest of Civilizations*, (Boston, 1903), and Dudley Wooten, *A Comprehensive History of Texas, 1685-1897*, (2 vols., Dallas, 1898).

Added to these is the incomplete but valuable *Catalogue of Franciscan Missionaries in Texas (1528-1859)*, published by Rev. Edmund J. P. Schmitt, at Austin, 1901.

Bibliographical lists on Texas will be found in Fitzmorris *Four Decades of Catholicism in Texas, 1820-1860*, (pp. 101-104), in Bolton *Texas in the Middle Eighteenth Century*, pp. 449-453), and in Dunn, *Spanish and French Rivalry in the Gulf Region of the United States, 1678-1702*, Austin, 1917. Raines has compiled a catalogue of works in his *Bibliography of Texas*, (Austin, 1896).

The following list of books and of articles in current historical and literary Reviews will give an indication of activity shown by students in the colonial history of Texas. Many of them were found to be of minor help for our subject, but all contain valuable data:

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- Binkley, William Campbell. *New Mexico and the Texas-Santa Fe Expedition in Southwestern Historical Quarterly*, XXVIII, 85-108.
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- Native Tribes About the East Texas Missions* in Texas State Historical Association Quarterly, X, 246-280.
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- Hackett, Charles Wilson. *The Revolt of the Pueblo Indians of New Mexico in 1680*, in *Texas State Historical Association Quarterly*, XV, 93-148.
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